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**IMMORTALITY.**



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*IMMORTALITY.*

FOUR SERMONS

Preached before the University of Cambridge.

BEING THE HULSEAN LECTURES FOR 1868.



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TO

CONNOP THIRLWALL, D.D.

LORD BISHOP OF ST DAVID'S,

WITH PROFOUND ADMIRATION FOR

HIS GENIUS AND LEARNING,

AND WITH A GRATEFUL SENSE

OF MUCH PERSONAL KINDNESS

RECEIVED.

## PREFACE.

THESE Lectures are a fragmentary contribution to the literature of a great subject. Anything like completeness, or even fulness, of treatment was impossible within the limits to which I was compelled to confine myself. And though in printing, I have added some passages to the Lectures, as originally delivered, I have still found it necessary to omit many points of interest and importance, which might naturally have been discussed as belonging to my subject. For an omission of this kind in the last Lecture, some apology is due to my readers. Nothing is said there on the question of future rewards and punishments, although in the First Lecture it was comprised within the scope of my argument. I had said, that I hoped to show, that the Christian scheme satisfied us, not only of existence, but also of recompense after death. But to do anything like justice to such a question, it would not have been sufficient to maintain that

Christianity satisfies our conscience, by its clear recognition of the truth, that future recompense will be "according to the deeds done in the body." It would have been necessary also to meet the moral difficulties, arising from the application of the term *αιώνιος* ("eternal"), to future punishments; and this would have involved a careful investigation, both of the language of scripture, and of the history of its interpretation, from the days of Origen to our own. For such an investigation I have not as yet been able to command the necessary leisure.

It may be well, perhaps, to state briefly what is the scope of these Lectures.

In the First, I have endeavoured to indicate the leading features of three systems, each of which professes to deal with the problem of a Future Life, and each of which at the present time counts numerous disciples. Without pretending to discuss any of these systems at length, I have satisfied myself with drawing attention to some of their salient defects. Thus, Materialism *assumes* a great deal which it cannot prove, and is supremely indifferent to facts, while professing to deal only with facts. Pantheism destroys personal identity in another life, and gives such immortality as it has to give, only to an intellectual aristocracy. Spiritual-



ism,—understanding by that name the system which admits a belief in God and the immortality of the soul, apart from Revelation,—argues for the perpetuity of individual existence, from the facts of human nature and the constitution of the world, and so far lends some confirmation to our hopes, but fails to yield us that *certainty* which we crave.

As attempts are constantly made, to get rid of the argument from the witness in man himself to his own immortality, the object of my Second Lecture was to show, in a summary review of some of the principal systems of Pagan belief and Pagan speculation, how real and how wide-spread is the instinct in human nature, which leads us to look beyond the grave. This review seemed to tend to the conclusion, that on the whole, there was a development of belief; that generally speaking, in each nation the dogma grew in distinctness, as time went on; and that in particular the moral element, the doctrine of future retribution, did not belong to the earlier stages of belief<sup>1</sup>. But on the other hand, it was equally plain, that in spite of this progress, and in spite of the efforts of their most

<sup>1</sup> See, on this growth of the moral element in the doctrine of a Future Life, J. H. Fichte, *die Seelenfortdauer und die Weltstellung des Menschen*, p. 304 ff.

brilliant thinkers, to solve the problem of man's destiny, they all alike failed in casting any real light on life and immortality. They all confess their imperfection, they all wait for some satisfying answer to their hopes and yearnings.

The Third Lecture deals with the problem, how far a revelation of the Future Life was made to the Jews under the Old Covenant. Of the remarkable fact, that, in the Law of Moses, the promises of a Future Life are never appealed to, as motives of obedience, I have not attempted any explanation. I have merely suggested some considerations, which should weigh with us in dealing with the problem. But to the wider question, what knowledge was actually possessed by the saints of old, of a future existence, of retribution after death, and a resurrection of the body, I have endeavoured to give an answer, drawn from a comparison of all the principal passages which have any bearing upon the subject. The result of the investigation was, to show that although there is very little of a direct testimony to the belief of the Jew in Immortality and a Resurrection, yet that such a belief was virtually implied, in the fact of the soul's conscious relation to a living God.

The Last Lecture explains the nature of the

evidence which is furnished by Christianity to assure us of a Future Life, and a Resurrection of the Body. Christianity appeals to the fact of Christ's Resurrection, as the evidence that we also shall be raised, because by His close and intimate union with us, as our Redeemer, His Resurrection is the pledge and type of our resurrection. Christianity furnishes us also with the inner witness to this fact, in the indwelling of Christ's Spirit in our hearts, sanctifying our bodies as well as our spirits, and so assuring us that our bodies, raised from the dust and glorified, shall be re-united to the glorified spirit. The resurrection of the body is then shown to be a reasonable inference from our natural constitution, and the difficulty of supposing that the body which turns to corruption can be raised again, is met by recourse to natural analogies. Christianity, therefore, gives us the positive evidence we crave, and satisfies the irrepressible yearnings of the human heart to ascertain its future destiny.

That such a subject, at all times of intrinsic interest, possesses at the present time a peculiar importance, will not be questioned. Both at home and abroad may be seen abundant evidence of the rapid growth of materialistic doctrines. Men insist, more and more, upon the study of what they are pleased

to call facts, meaning by that name, only such phenomena as come under the observation of the senses, and either deny or disregard, as unknown, and unknowable, all that lies beyond this narrow range of observation. In Germany, the Pantheistic philosophy of Hegel and Schelling has yielded to the materialistic doctrines of men like Vogt, Moleschott, and others of the same school. It is some evidence of the prevalence of such doctrines that a manual such as that of Büchner (*Kraft und Stoff*), which, without laying claim to any original research, summarizes, and puts in a clear and popular form, the chief arguments of the materialists, passed in five years through seven editions, and has now reached a ninth.

In France, if we are to credit the Bishop of Orleans (*Les Alarmes de l'Épiscopat justifiés par les faits*), "Materialism is publicly taught, under the sanction of the Minister of Public Education, and "is assuming every day more vast and more threatening proportions." "It is triumphant," he asserts, "in the School of Medicine in Paris. We recollect," he continues, "those wild cries of, *vive le matérialisme*, uttered last year (1867) at the opening of the session:" and he then cites passages from a number of theses, admitted by the Faculty of Medicine, and by the authority of the University, which maintain the

doctrines of materialism in their most extreme and repulsive form, and formally deny the being of a God, and the responsibility of man. The same doctrines, it is alleged, are inculcated, even in some schools for girls, which were founded with the professed design of training them as *libres penseuses* and the distinctive feature of which is, that morality is taught apart from religion.

If there is less of systematic and formal inculcation of materialism in England, it cannot be denied that there is a tendency in some of our scientific men to use language, which unquestionably has a materialistic colouring. Do not let me be ranked with those who dread or are hostile to science, because I say this. No one rejoices more than I do in the progress of all true science; no one more heartily honours the men who have devoted their lives to some of the highest pursuits which can occupy the mind of man; no one is more thoroughly convinced that there is nothing in science which can be regarded with suspicion, as antagonistic to religion or to our eternal hopes. Indeed I deeply regret the language which is sometimes used by theologians, in reference to science and scientific men, and the jealousy, the distrust, the suspicion, which are thereby too often engendered between those, who,

if they understood one another better, might become fellow-workers in a glorious cause, the most glorious to which man can devote himself, the cause of truth.

I hope, therefore, I shall not be misjudged if I venture to offer some comment on Professor Huxley's paper in the *Fortnightly Review* for last month (February 1869) "On the Physical Basis of life." I desire to speak with all courtesy of a writer for whose abilities and attainments I entertain a very sincere respect. Mr Huxley says, that he is "no materialist, but on the contrary believes materialism to involve grave philosophical error" (p. 141); and I am bound to believe him. I will go further and say, that his theory of a protoplasm, supposing it to be established, would not alarm me. I should not feel, that in accepting the description of organic life in the language applied to physical forces, I was necessarily "placing my feet on the first rung of a ladder which leads to the antipodes of heaven." At the same time I must confess, that I am wholly unable to see where the difference lies between his language, at least in some portions of his essay, and the language of the avowed materialist. Thus for instance, he quotes with approval the following passage from one of Hume's Essays:—

"If we take in hand any volume of Divinity, or School Metaphysics, for instance, let us ask, *Does it contain any abstract reasoning concerning quantity or number?* No. *Does it contain any experimental reasoning concerning matter of fact and existence?* No. Commit it then to the flames; for it can contain nothing but sophistry and illusion."

And he then adds:—

"Permit me to enforce this most wise advice. Why trouble ourselves about matters of which, however important they may be, we do know nothing and can know nothing? We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it. To do this effectually it is necessary to be fully possessed of only two beliefs: the first, that the order of nature is ascertainable by our faculties to an extent which is practically unlimited; the second that our volition counts for something as a condition of the course of events."

Is it putting an unfair construction upon this remarkable paragraph to say, that Mr Huxley here expressly excludes everything, as a legitimate subject of enquiry, but such phenomena as can be tested by experiment and observation? Does he not affirm that we do know, and can know, nothing of matters which lie outside of this region, and in which must certainly be included, the soul, its relation to God, and its future destiny. That in the same breath he should allow that "matters may possibly be important," about which we not only "do know," but "*can* know nothing," is an inaccuracy which I will not

press. If he had said merely,—I, as a physiologist or a natural philosopher, have nothing to do with any but physiological questions; psychology does not concern me:—such a statement would have still left it an open question, whether there were truths ascertainable by other methods than those of “abstract” or “experimental reasoning.” But unless I misapprehend him, Professor Huxley denies, that there are any such truths, or that if there are, they can be known. This may not be materialism in name, but it is materialism to all practical purpose. And when he continues on the same page:

“In itself it is of little moment whether we express the phenomena of matter in terms of spirit; or the phenomena of spirit, in terms of matter; matter may be regarded as a form of thought, *thought may be regarded as a property of matter*—each statement has a certain relative truth:”—the words in italics are a well-known materialistic formula, and I do not see that Mr Huxley’s qualification takes off its edge. The latter part of the paragraph, which I have quoted above, fills one with astonishment. Why is it “a plain duty” for each one of us, to do all in our power to lessen the misery and the ignorance, which exist in the little corner we can influence? Whence comes the sense of duty, but from the sense of responsi-



bility? And to whom are we responsible, and what is the consequence of neglect of duty? Are these questions about which we need not trouble ourselves, and to which we can have no answer? And is it really the fact, that in order to exert ourselves effectually to banish ignorance and misery, we need but two beliefs, the belief "that the order of nature is ascertainable by our faculties to an extent which is practically unlimited;" and the belief, that "our volition counts for something as a condition of the course of events"? Are these the levers by which we are to move the moral world? Are these the motives which shall lead, through self-sacrifice and devotion, to the regeneration of society? It must be confessed that these are not the beliefs by which, in past ages or in our own hitherto, the great work has been accomplished. It has been accomplished, so far as it has been accomplished at all, by men of humble hearts and holy lives, who have not counted their lives dear unto themselves, whose motive has been, like that of the Apostle, "the love of Christ constraineth us," and who, like him, have been able to look forward to "a crown of righteousness," as the reward of their patience, their labour, their self-sacrifice. History as yet has not given her verdict on the side of Professor Huxley. Nor is there any.

obvious or plausible connection between the "duty" of which he speaks, and "the beliefs" which are to bind us to that duty.

I can only repeat, that if I have misapprehended Mr Huxley, I am sorry for it: but it is a misapprehension which I share with many other educated men, with some, I may add, of great force and clearness of intellect.

The line taken by Mr Herbert Spencer in his *Principles of Psychology* (Part I. Chap. I. p. 48) is different, and perfectly fair and intelligible. He says, "It may safely be affirmed, that Physiology, which is an interpretation of the physical processes which go on in organisms in terms known to natural science, ceases to be Physiology when it imports into its interpretations any psychical factor, a factor which no physical research whatever can disclose, or identify, or get the remotest glimpse of." This is of course simply true. "But," says Professor Rolleston (who quotes this passage in his *Address on Physiology*, p. 23), "I apprehend if the Physiologist wishes to become an Anthropologist, he must qualify himself to judge both acts of factors. There is other science besides Physical Science, there are other data besides quantifiable data. Schleiden, a naturalist of the very first order, compares the Physical Philosopher (*Materialismus*

*der neueren deutschen Wissenschaft*, p. 48), who is not content with ignoring, without also denying the existence of a science based on the consciousness, to a man who, on looking into his purse and finding no gold there, should not be content with saying 'I find no gold here,' but should go further and say, 'there is no such thing as gold either here or anywhere else.'" Is not something very like this, the error into which Professor Huxley has fallen?

Mr Huxley has quoted from Hume. Let me quote the words of a far profounder philosopher. This is the admirable picture which Pascal has drawn of that very state of mind which is now recommended to us as wisdom :—

"I know not who has placed me in the world, nor what the world is, nor what I myself am. My ignorance on all subjects is terrible. I do not know what my body is, or my senses, or my soul, and that part of myself which thinks what I utter, which reflects on everything, and on itself, and has no better knowledge of itself than of all the rest. I behold those appalling depths of the universe which shut me in, and I find myself tied to a corner of that vast space, without knowing why I am placed in this spot, rather than in another, nor why the little moment which is given me to live, has been assigned to me at this particular point, rather than any other in the whole of that eternity which has preceded me, and the whole of that eternity which is to follow. I see nothing but infinities on all sides which enclose me like an atom, and like a shadow which abideth but an instant and returneth not. All

that I know is that I must shortly die: but that of which I am most ignorant, is that very death from which I cannot escape.

“As I know not whence I come, so I know not whither I go, and I know only that when I leave this world, I fall for ever, either into annihilation or into the hands of an angry God, without knowing to which of these two conditions I am for ever condemned. Behold my state, full of misery, of weakness, of obscurity. And from all this I conclude, that I ought to pass all the days of my life without a moment’s reflection on that which shall befall me. Perchance I might find some ray of light to guide me in my doubts, but I will not take the trouble, I will not take a single step to seek it; and after treating with contempt those who do engage in the task, I will go without forethought and without fear to encounter so great an event, and suffer myself to be led softly to death in utter uncertainty of what shall be my condition to all eternity.” “How can a reasonable man,” says Pascal, “entertain thoughts such as these?” “Nothing is so important to a man as his condition; nothing is so awful for him as eternity; and that he should be found indifferent to the loss of his being and to the peril of an eternity of miseries, is certainly not natural. The merest trifles will stir a man to rage and despair, and yet he can contemplate the loss of everything by death without an emotion. It is a prodigy to see in one and the same heart, at one and the same time, this sensibility to trifles, and this insensibility to matters of the weightiest import. It is an incomprehensible, preternatural infatuation, which must be due to some cause of irresistible force.” (*Pensées*, pp. 135—137, ed. Havet).

Yes, whatever Hume and those who think with him may say, we cannot escape from the thought, the anxious and earnest investigation, of subjects such as these. Nor are we doomed only to barren and

fruitless speculation. Not only are there other truths than those which fall within the province of "abstract" or "experimental reasoning," not only are there higher truths, and infinitely more important, but they are more real, more certainly ascertainable, than any facts in the material world. It is not only the things we see, and hear, and touch, of which we can attain to any knowledge. The soul, God, eternity,—these realities lighted up for us by the light which falls on them from the words and the life of Christ, and borne witness to by the voices, accordant here, wherever else they may differ, of the purest, and the noblest, and the truest of our race—men, many of them who stand foremost in the ranks of intellectual distinction, as well as great with moral greatness—are realities which shall last when "the sun himself shall die."

"Whether we be young or old,  
Our destiny, our being's heart and home,  
Is with infinity, and only there:  
With hope it is, hope that can never die,  
Effort and expectation and desire,  
And something evermore about to be."

WORDSWORTH, *The Prelude.*

ST DAVID'S COLLEGE, LAMPETER,  
March 1, 1869.

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## APPENDIX.

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### LECTURE I. p. 11. NOTE A.

SINCE writing this Lecture, I have read Professor Tyndall's Address delivered by him as President of the Mathematical and Physical Science Section of the British Association at their Meeting in Norwich last year. A passage in that address, which amply confirms all that I have said on the relation of the brain to thought, I here subjoin :

“Associated with this wonderful mechanism of the animal body, we have phenomena no less certain than those of physics, but between which and the mechanism we discern no necessary connexion. A man, for example can say, *I feel, I think, I love*; but how does *consciousness* infuse itself into the problem? The human brain is said to be the organ of thought and feeling: when we are hurt, the brain feels it; when we ponder, it is the brain that thinks; when our passions or affections are excited, it is through the instrumentality of the brain. Let us endeavour to be a little more precise here. I hardly imagine that any profound scientific thinker, who has reflected upon the subject, exists, who would not admit the extreme probability of the hypothesis, that for every fact of consciousness, whether in the domain of sense, of thought, or of emotion, a certain definite molecular condition is set up in the brain; that this relation

of physics to consciousness is invariable; so that given the state of the brain, the corresponding thought or feeling might be inferred; or given the thought or feeling, the corresponding state of the brain might be inferred? But how inferred? It is at bottom not a case of logical inference at all, but of empirical association. You may reply that many of the inferences of science are of this character, the inference for example that an electric current of a given direction will deflect a magnetic needle in a definite way; but the cases differ in this, that the passage from the current to the needle, if not demonstrable, is thinkable, and that we entertain no doubt as to the final mechanical solution of the problem; but the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiment of the organ, which would enable us to pass, by a process of reasoning, from the one phenomenon to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened, and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their grouping, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should probably be as far as ever from the solution of the problem, How are these physical processes connected with the facts of consciousness? The chasm between the two classes of phenomena would still remain intellectually impassable. Let the consciousness of *love*, for example, be associated with a right-handed spiral motion of the molecules of the brain, and the consciousness of *hate* with a left-handed spiral motion. We should then know when we love that the motion is in one direction, and when we hate that the motion is in the other, but the 'WHY?' would still remain unanswered. In affirming that the growth of



the body is mechanical, and that thought, as exercised by us, has its correlative in the physics of the brain, I think the position of the 'materialist' is stated as far as that position is a tenable one. I think the materialist will be able finally to maintain this position against all attacks; but I do not think as the human mind is at present constituted, that he can pass beyond it. I do not think he is entitled to say that his molecular grouping and his molecular motions explain everything. In reality they explain nothing. The utmost he can affirm is the association of two classes of phenomena, of whose real bond of union he is in absolute ignorance. The problem of the connexion of body and soul is as insoluble in its modern form as it was in the pre-scientific ages. Phosphorus is known to enter into the composition of the human brain, and a courageous writer has exclaimed in his trenchant German, 'Ohne Phosphor Kein Gedanke.' That may or may not be the case; but even if we knew it to be the case, the knowledge would not lighten our darkness. On both sides of the zone here assigned to the materialist he is equally helpless. If you ask him whence is this 'matter,' of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms, he has no answer. Science also is mute in reply to these questions. But if the materialist is confounded and science is dumb, who else is entitled to answer? To whom has the secret been revealed? Let us lower our heads and acknowledge our ignorance one and all. Perhaps the mystery may resolve itself into knowledge at some future day."

From the *Athenæum* for Aug. 29, 1868.

## LECTURE III. p. 80.

AFTER all that has been written on this celebrated passage (Job xix. 24—26), the rendering still remains doubtful, as well as the interpretation.

Ewald renders :

O dass doch aufgeschrieben meine Worte,  
 ins Buch—o dass sie würden eingezeichnet;  
 mit Eisengriffel und mit Blei  
 auf ewig würden in den Fels gehauen!  
 Aber ich weiss es, mein Erlöser lebt,  
 ein Nachmann auf dem Staube wird erstehen;  
 nach meiner Haut, die man abgeschlagen, dieser,  
 und frei vom Leibe werd' ich schauen—Gott:  
 ihn den *ich* schauen werde *mir*,  
 gesehn von *meinen* Augen und nicht fremden!  
 —es schwinden die Nieren in Busen mir!

Renan :

Oh! qui me donnera que mes paroles soient écrites,  
 Qu'elles soient écrites dans un livre, qu'elles soient gravées

Avec un stylet de fer et avec du plomb,  
 Qu'à jamais elles soient sculptées sur le roc;

Car je le sais, mon vengeur existe,  
 Et il apparaîtra enfin sur la terre.

Quand cette peau sera tombée en lambeaux,  
 Privé de ma chair, je verrai Dieu.

Je le verrai pour moi-même;  
 Mes yeux le contempleront, non ceux d'un autre;  
 Mes reins se consomment d'attente au-dedans de moi.

Renan explains this hope on the part of Job that he "shall see God," by saying: "Job s'abandonne à l'espérance de voir Dieu descendre un jour sur la terre, quand il sera réduit à l'état de squelette, pour le venger de ses adversaires." Both he and Ewald, as I have remarked, render, *בְּשֵׁרִי* "without my flesh," thus conceding to Job the hope of Immortality, but not conceding to him the hope of a Resurrection. But although *בְּ* is certainly sometimes used in a negative sense, I believe that in all cases where it is so used, there is something in the context to guide us as to its signification. Used as it is here, merely dependent on such a verb as *אָרַךְ*, I confess it seems to me that the preposition can only have its usual meaning "from." So far I entirely agree with Dr Pusey's criticism when he says (*Daniel*, p. 505 note): "The rendering of *בְּשֵׁרִי*, 'without my flesh,' adopted by Davidson, II. 227, from Ewald, is unidiomatic and unnatural. *בְּ* can no more, of itself, mean 'without' than our 'from'." But I must part company from him, when he asserts, that "no doubtful meaning of any words can efface from the passage the doctrine of the resurrection of the flesh," and I must demur to his rendering of the line:

And after my skin, they have destroyed this *body*,

as being to the full as objectionable, as the rendering of the line following by Ewald, Renan, and others. What possible pretext can there be for supplying the noun "body" with the feminine pronoun *אֵלֶּיהָ*? The word "body" is not in the original, nor is it suggested by the context, any more than the word "worms," which has been introduced by our Authorized Version. I believe myself it is better to take the pronoun adverbially, with Hävernicks, or as a kind of further predicate, said *δεικτικῶς*<sup>1</sup>, and I would render the passage as follows:

<sup>1</sup> And so it is also taken in H. H. Bernard's *Book of Job*, edited by Mr Chance, p. 171, where the whole passage is explained as having only a reference to this life.

"I, even I, know that my Redeemer liveth,  
 And that at the last, He shall stand upon the earth (lit.  
 dust);  
 And after my skin has been thus pierced through<sup>1</sup>,  
 Yet from my flesh, I shall behold God,  
 Whom *I* shall behold *for myself*,  
 And mine eyes shall behold and not a stranger's.  
 My reins are consumed within me."

The last line probably alludes to Job's longing for the time when God shall appear to maintain his cause against his friends, and to make his innocence clear. Having mentioned the name of Hävernicks, I may say, that in his *Vorlesungen über die Theologie des Alten Testaments*, p. 203, he discusses the passage critically, and denies all reference in it to a future life, though he also renders *בְּבִשְׂרִי* "und von Fleisch entblösst," connecting this, however, with what precedes, and explaining it to mean, "in spite of all I have suffered, though I am but like a skeleton without flesh, still I shall see God, i. e. be conscious of and enjoy his immediate manifested presence in this life." It is painful to think that the interpretation of such a passage should be made a test of orthodoxy, and that a critic may incur the charge of "rationalism" who dares to say honestly, that he cannot accept the current interpretation, that he believes the Hebrew has another meaning. It is therefore some relief, to find a critic of such unquestionable orthodoxy as Hävernicks taking the same view. Surely it is high time, as I have already said in my Preface, that we should agree to settle the meaning of words, in accordance with the rules of grammar, and with reference to the general scope of a writer's argument; and that we should abstain from calling one another hard names, when we happen to differ in our conclusions.

<sup>1</sup> In allusion to the ghastly disease, probably elephantiasis, from which he was suffering.

I cannot but think, that the more carefully the Book of Job is studied, as a whole, the less probable will it appear that he is here uttering any distinct hope either of Immortality or of a Resurrection. On what grounds Mr Liddon (*University Sermons*, p. 99) can speak of the Book as "throughout a very hymn of immortality," I am at a loss to conceive. A recent writer, M. Godet, in his review of Renan's Job, has taken, as it seems to me, a far juster view both of the general scope of the Poem, and also of the particular passage under consideration. His article appeared first in the *Revue Chrétienne* for 1860, and subsequently, translated into German, in the *Studien und Kritiken* for 1863.

At the risk of lengthening this note somewhat unduly I give the following extract :

"The problem [of the Book of Job] is this, How far suffering is a proof of guilt? Is the punishment always in proportion to the sin? Does the epithet "merited" necessarily attach to the word "misfortune"?

"The love of our neighbour seeks anxiously for an escape from such a conclusion. The Book of Job shows us how to escape from it. In this Book, God Himself initiates us into one of the deepest mysteries of His government. He teaches us that there are cases in which He chastens men, neither for their transgression, nor to purify them, but only for His own glory. Blessed is the man, who suffers for so high an end! That he can do so is *his* glory; that he will do so is God's glory."

"No one, I think, will deny the loftiness of such a Theodiciæa.

"We must however draw attention to the remarkable circumstance, that the Book of Job succeeds in solving the problem without introducing the doctrine of future retribution, a doctrine which has always been regarded as absolutely necessary to its solution.

“Have not all thinkers from Plato to Kant had recourse to the dogma of the immortality of the soul, when they have attempted to explain the apparently unequal distribution of human suffering? The Book of Job is a solitary exception: the Poet ventures to handle the problem without any such assistance. Was it perchance, as some critics have conjectured, that the dogma of immortality was unknown to him? Granted that it were so, it would redound the more to his honour, that he should have succeeded in solving the problem, under circumstances so unfavourable to success. To say nothing, however, of examples like those of Enoch and Elijah, the Book of Genesis hints, in more than one passage, at a belief in personal continuance after death. For instance, a distinction is made between the burial of Abraham and his being “gathered to his fathers” (xxv. 9). Moreover it is well known, that the doctrine of immortality and future retribution were fundamental articles of the Egyptian creed. How could such truths be unknown to the Hebrews, who had lived in Egypt for 400 years? The rudest tribes have had some conception of this truth; how impossible to suppose that the nation, which in point of religious education was the most advanced, should alone have remained ignorant of it? Historically such a view is absolutely without foundation. How comes it to pass then, that the Book of Job, which ought to have laid particular stress on this truth, as being according to our modes of thought decisive of the question, makes no use of it at all?

“Revelation amongst the Jewish nation has, as we might expect, always kept pace with the history. It has developed, extended, taken its shape, in the same degree as the destiny of the people. It was the destiny of Israel to prepare the way for the setting up of the kingdom of God, not in heaven but *upon earth*, by means of the Messiah. Consequently all questions bearing on personal continuity of existence had, in the strictest sense, nothing to do with the positive mission of this people. Express revelations on this

point would have turned away their eyes from the goal set before them, instead of fixing them upon it. With the Christian Church the case is very different. This has a destiny which embraces both heaven and earth. In this way is very naturally explained the silence of the Old Testament, and the fulness of revelation in the New respecting the future life. But the author of the Book of Job who came forward, not as a philosopher but as the organ of Revelation, could not step beyond the limits of the Revelation then vouchsafed.

“If, however, he is silent with regard to the doctrine of future recompense, he nevertheless lays the foundation stone, on which it is afterwards built. Do we not see at the close of the Poem, the stream of the divine blessings pouring itself forth in all its fulness, when the hero’s time of trial is at an end? The divine mercy descends upon him all the more richly in proportion to his sufferings for God. Does not the author thus point to a law, which includes the principle of retribution? Whether this law comes into operation in this life or in the next, is a matter of indifference to him. The Singer boldly places himself above this alternative. The law itself engages his attention more than its application.

“But I shall perhaps be found fault with for ascribing to him a strain of thought to which he was a stranger. Uninfluenced by all the contradictory explanations which have been given of it, I appeal simply to the well-known passage in which Job rises to the summit of his hope, chap. xix. v. 25 (following De Wette’s translation):

“‘I know that my Redeemer liveth, and the last He remaineth upon the earth; and after this my skin is pierced through, even without my flesh shall I see God; yea, I myself shall behold Him, mine eyes shall see Him, and not a stranger.’

“Does Job utter in these words his belief in the Resurrection, as the majority of orthodox interpreters assume, or is he thinking merely of his recovery from his malady? I

venture (omitting all philological disquisition) to maintain, that the answer to this question would perhaps have occasioned as much perplexity to Job, as to his commentators. Does he know himself what will become of that body of his, withered to a skeleton? Can he say whether the eating leprosy will finish its work of destruction, or whether God will arrest this devouring fire? He cannot; and consequently he cannot say positively beforehand what will be the method of his redemption. One thing only he knows, that whether it be by the way of healing or by means of the Resurrection, he shall live again. For his Redeemer lives; he knows Him; it is his God. Yes, Job shall live, for his God, like the God of Abraham, of Isaac and of Jacob, is not a God of the dead but of the living.

“Job’s assurance has reference neither to the method, nor to the place, nor to the hour, but merely to the thing itself. It makes no attempt, after having uttered itself, to discover the means and ways by which God will bring this to pass.

“This glorious conviction is certainly not the same thing as the dogma of personal perpetuity of existence; but who will deny that it is the pith and substance of all living belief in this truth? It may be left to later revelations to develop further the thought which lies at the bottom of these words and to give it clearer expression, but they can add nothing to the shout of victory with which Job bids defiance to the leprosy or to death.

“It must be acknowledged, then, that the author kept strictly within the limits of the revelation vouchsafed to his own age, and yet nevertheless fully met all the requirements of the problem. He has succeeded in throwing a clear light on the mystery of suffering Innocence, without on the one side availing himself of the fact of sin committed, or the dogma of a future life, and without on the other side doing the smallest violence to the righteousness of God. The glance into the Sanctuary of God, which the Prologue gives, has fully satisfied him. If we were here in the field



of speculation, this solution would appear to us a masterpiece."

## LECTURE III. p. 88.

It is perhaps hardly correct to say that Chrysostom has attempted a solution of the problem. He goes so far as to assert that the Jews before our Lord did not know the very name of Gehenna, or the resurrection, that till then they had never heard, either from their prophets, or from any one else, of the resurrection, or of the kingdom of heaven. In particular he denies that Job had any knowledge of these truths. (*Homilies on St Matthew*, x. p. 142 A); xxxiii. (al. xxxiv.) p. 386 D; xxxvi. (al. xxxvii.) p. 412 A (ed. Bened.). Comp. x. p. 145 D, and xvi. p. 210 A. However, in another place (*Serm. on Genesis*, tom. iv. p. 194), he admits that, though the promises of the Old Testament were earthly, still the saints under that dispensation hoped for heavenly blessedness. Augustine, on the other hand, maintains that there was a preparation made by Moses, and others of the sacred writers, for the revelation of these truths, but that in them the doctrine of a future life is but darkly and enigmatically expressed. (*De Gestis Pelagii*, c. v. § 14, 15; *contra Faustum lib. xv.* and *Epist.* 140; *De Civ. Dei*, x. 24, 25). So also Theodoret (*In Deuteronom.*) *Quæst.* 34; and Bernard, *Serm. xxx. in Cant.*). These Fathers find a reason for the reticence of the Old Testament in the fact that the Jewish nation was too rude and ignorant, to be capable of receiving truths so lofty; and they maintain that the veil was raised little by little, till at last it was wholly taken away by the Gospel. Leibnitz (*Preface to his Théodicée*) takes the same view.

Bossuet writes (*Diss. de Psalmis*, I 8): Sane confitemur futuri sæculi felicitatem non perspicuis disertisque verbis, sed sub figurarum involucris, pro Veteris Testamenti ratione, a

sancto Davide, fuisse adumbratam." And later he suggests an explanation (*Ib.* 10): "Quin igitur, inquires, sanctus David hæc futuri sæculi bona exponebat planis disertisque verbis? Nempe quia hæc parce commemoranda erant, quæ crassioribus ingeniis risui, aut etiam offendiculo futura essent: quippe cum in mortuorum animabus, more gentilium, nihil nisi impios cultus, falsos deos scilicet ex hominibus consecratos, aut placandis manibus inferias, ac divinationes umbrarumque citationes, sive, ut vocant, necromantias, aliaque perinde inania, imo etiam noxia et infanda, cogitarent. Itaque animarum ac futuri sæculi arcana crasso adhuc populo tecta sub figuris, quibus et perfecti doceri, nec rudiores gravari possent." So again, in his *Discours sur l'Histoire Universelle*, (Part II. ch. 19): "Durant les temps qui ont précédé Jésus-Christ, ce que l'âme connaissait de sa dignité et de son immortalité l'induisait le plus souvent à erreur. Le culte des hommes morts faisait presque tout le fond de l'idolâtrie.....C'est pourquoi la loi de Moïse ne donnait à l'homme qu'une première notion de la nature de l'âme et de sa félicité...C'est un des caractères du peuple nouveau, de poser pour fondement de la religion la foi de la vie future, et ce devait être le fruit de la venue du Messie."

## LECTURE IV. pp. 96 and 114.

NITZSCH takes substantially the same view of the Christian scheme:

"Die blosse Fortdauer und Unsterblichkeit der Seele, oder die blosse Befreiung von der irdischen Behausung erfüllt die christliche Hoffnung nicht; denn die Vollendung des Einzelnen ist selbst in keiner Weise vollkommen, solange das Ganze der Schöpfung und der Kirche nicht mit ihm und er mit dem Ganzen vollendet ist. Der Christ

wartet einer *Erlösung des Leibes* Rom. viii. 23. Demnach hoffen die Christen Auferstehung der Todten, und Christi Auferstehung ist das geschichtliche, die Gabe des heiligen Geistes, des Geistes der Herrlichkeit, das innere Unterpfand derselben. 1 Cor. xv. 20, Rom. viii. 11, der Leib aber der Auferstandnen nicht der verwesete, noch der verwesliche. Natur und Leib hegen ein grosses, tiefes Geheimniss. Die Natur selbst soll frei werden von der Eitelkeit und Vergänglichkeit, der sie unterworfen ist. Das Hervorgehen aus dem Grabe ist nur das Bild oder die theilweise Erscheinung einer verklärenden Wiedergeburt oder Verwandlung unsers Einzellebens, in welcher wir dem verklärten Leibe des Erlösers ähnlich werden, nachdem wir in der Zeit das Bild des irdischen Adams getragen haben. Phil. iii. 21, 1 Cor. xv. 35—50."

*System der Christlichen Lehre*, p. 372 (4te Ausgabe).

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