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1924.

THE 667TH ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, S.W., ON MONDAY, MAY 26TH, 1924,

AT 4.30 P.M.

MAJOR-GENERAL SIR GEORGE K. SCOTT-MONCRIEFF,
K.C.B., K.C.M.G., IN THE CHAIR.

The Minutes of the previous Meeting were read, confirmed and signed, and the HON. SECRETARY announced the election of the following:— As Members, His Excellency Prof. Charles Hildebrand, Ph.D., LL.D., Robert Caldwell, Esq., F.R.G.S., and as Associates, the Rev. J. J. R. Armitage and Mrs. M. L. Jones.

The CHAIRMAN then called on Colonel Harry Biddulph, C.M.G., D.S.O., R.E., to read his paper on “The True Harmony of Man.”

THE TRUE HARMONY OF MAN.

BY Colonel HARRY BIDDULPH, C.M.G., D.S.O., R.E.

LIFE, as we have experience of it, is linked inseparably with matter; body and soul are intertwined, and although man's thoughts can defy the narrowest limits of matter, time and space, he himself lives like a prisoner within their bars. It is worthy of note that the chief aim of the progress of civilization has been to beat against these bars, and to reduce the limitations placed upon the activities of man by the restraints of time and space; the railway, the motor, the submarine and the aeroplane, on one hand, the telegraph, the telephone and wireless on the other, indicate the trend of man's genius and desire. Man rides

“a horse with wings, that would have flown,
But that his heavy rider kept him down.”

In considering, therefore, for a brief moment the complex nature of man, let us look first at his grosser element, the body, which is composed of matter taken from the earth on which he treads. The science of chemistry deals primarily with “matter,” and within the last few years this science has undergone a revolution, and that not for the first time. This revolution is still in progress of development, and he would be a bold

man who tried to predict or fix a limit to its course. The idea of the immutability of the so-called "elements" has been swept away with the very idea of the "elements" themselves, for the modern theory that the elements are built up from a common material has received support from laboratory experiments in transmutation. Radio-activity points to the final resolution of matter into energy rays, and study of the structure of the atom appears to have led to the belief that its ultimate composition is one of electric particles, a particulate theory of electricity being the basis of the modern theory of matter. In fact, we appear to be on the high road to the theory that all matter is but the expression of different forms of energy under varied conditions. The obvious example of how one's mental energy and thought are sustained and enabled to exert their powers and functions by the material food eaten may serve to illustrate the idea of the interconvertibility of matter and energy; and I propose to lay before you a few thoughts evoked by the consideration of these things.

First, let us note Paul's statement in Heb. xi, 3.* "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Here Paul states that the visible was made out of the invisible, a very different statement from that which one has seen propounded so often in books for adults, as well as for children, that "God made the world out of nothing." For although this is the interpretation put upon the text by many, ranging from St. Chrysostom and Luther to the present day, yet, as Delitzsch points out, such cannot be the true meaning of the words; and although he takes the view that the invisible things, from which the universe sprang, were the divine ideas in the mind of the Creator, yet he admits the attractiveness of the view that the invisible things are "invisible powers, to the understanding of which the eye of faith is raised by the contemplation of the visible."

Indeed, this appears to be the primary meaning of the words, *viz.*, that the visible was created out of the invisible, that visible matter was created out of invisible forces. The exegesis of Delitzsch gives the origin of the process, while the text refers primarily to an intermediate stage in the process of creation;

* I accept the statement of Clement Alex: as to the essential Pauline authorship of this pistle, under a Lucan garb.

and an examination of the exact phraseology used supports this view, for it says that the worlds were framed by the *word* of God, and "*word*" can only give expression to antecedent "*thought*." "The world came into existence by means of ten divine utterances," said the Jewish Fathers, referring to the fact that the words, "and God said," occur ten times in the first chapter of Genesis; and it is worth noticing that the word used in Heb. xi, 3, is "*rhema*" and not "*logos*." Now, as Delitzsch himself points out, "*rhema*" is narrower in its meaning than "*logos*," for "*logos*" combines the notion of that which is inwardly willed with that of the will expressed outwardly, while "*rhema*" has the latter notion only; or, as Philo puts it, God makes all things by His "*logos*," and through the instrumentality of the "*rhema*." There seems, therefore, to be sound ground for the interpretation advocated here, viz., that both in Genesis i and in Heb. xi, 3, an intermediate stage in creation is referred to primarily, and that the teaching is that the visible was formed out of the invisible. "The present world is anagogical, ever pointing up to higher things, figures of the true. It is faith, and faith only, resting on the revealed creative word, which penetrates through the veil of phenomena to the Divine supersensual ground behind it. Creation itself is a postulate of faith" (Delitzsch). The heavens declare the glory of God, sang David, and Paul wrote that the eternal power and Godhead are understood by the things that are made.

Increasing knowledge of the works of God must call forth increasing understanding of and admiration for various records in His Word, without minimizing in any degree the power of the Almighty, or the need for faith. For instance, if the ultimate constitution of the atom is energy in some form or other, and if (as is now the universal opinion) there is no such thing as the immutability of the elements (the difference between gold and silver, for example, being one of status rather than of inherent characteristic), then the temptation of our Lord by Satan, "If thou be the Son of God, command that these stones be made bread," was not asking of Him to do, what may be termed in no irreverent spirit, a conjuring trick, but rather the temptation of the Son of God to carry out in a moment of time, for His bodily needs, by the exertion of Divine power, that which was in itself a potential possibility, to be carried out by what we term "normal" processes extending over an immense range of time.

One of the features of many of the miracles recorded in the Bible was the practical elimination of the element of time, *e.g.*, the healing of Peter's wife's mother of the fever; the elimination of the element of space was the feature in others, *e.g.*, the sudden removal of Philip from the Ethiopian eunuch in the desert to Azotus. Again, other instances will readily recur to the mind in which the main element of the miracle appears to have been the synchronization of a "normal" process with the word of the prophet, *e.g.*, the passage of the Red Sea, or the destruction of Dathan and Abiram. But time and space are merely concomitants of mortal existence, *i.e.*, of life as we have experience of it, and are not absolute elements. We read of a period when time began (Gen. i, 1), and we believe that at some period in the future, time shall be no longer. We have to do with One who from everlasting to everlasting is God, the Great I AM, in whose sight a thousand years are but as yesterday when it is past.

The miracle performed at Cana, when our Lord changed the water into wine, was a display of Divine power exerted upon matter, and when He told His disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you" (Matt. xvii, 20), was not *one* of the truths inculcated this, *viz.*, that spiritual energy, exerted by a will linked to the Supreme Spiritual Being, and acting in harmony with His Will, would have power over all material and lower forms of energy? for we read that "by faith the walls of Jericho fell down" (Heb. xi, 30).

An exemplification of this power over matter exercised by a sinless Will seems to be given us in such events as those recorded in Luke iv, 30, Jno. v, 13, viii, 59, of which Professor Swete writes, "Such instances suggest that *before* the Passion, the Lord's sinless human will possessed a power over His body, which is wholly beyond our experience or comprehension."

Now man, the chief of the visible works of God, is a tripartite being, composed of body, soul and spirit; in him we see the connecting link between Heaven and earth, but his visible and invisible components are intimately connected and interwoven. That which affects the body often affects the mind, and that which affects the mind often exerts a powerful influence over the spirit, and *vice versa*. The distinction between soul (or mind) and spirit, which I assume here, is as follows: In vegetation we

see unconscious life ; in the animal world we see self-conscious life, with consciousness of this world only ; whereas man is a God-conscious being, and in him the earthly and the spiritual are linked together in a mysterious manner. Man was made a little lower than Elohim (Ps. viii, 5). Soul, therefore, in this connection has no existence apart from an organized body, while spirit is, in essence, independent, but in common parlance the word *soul* is often used to denote the mind *and* spirit of man, as distinct from his body. I am aware that the problem is not so simple as I have stated it, for in man the interweaving of the three components is intricate and mysterious ; and Paul refers to the dividing asunder of soul and spirit as being one of the mighty deeds which the Sword of the Spirit, the Word of God, can accomplish (Heb. iv, 12). Delitzsch indeed explains the *Scriptural* view of man as being trichotomous (Ps. xvi, 9 ; 1 Thess. v, 23), and yet dichotomous. "It distinguishes in man spirit (heart, "*nous*"), soul and body ; but spirit and soul belong to each other as principium and principiatum ; the former is "*pneuma zoes*," principium principians, the latter is "*psyche zosa*," principium principiatum : the former has its life immediately from God, the latter mediately from the spirit. Man's having a soul is in consequence of his having a spirit, and the latter is a mysteriously creative act of God, exclusively appropriated to the creation of man, and specifically distinguishing him from all other beings who are also "*nephesh khayah*."

The use of the word "*bara*," create, in the first chapter of Genesis, verses 1, 21, 27, is very significant in this connection. The word ushers in, first, matter (verse 1), secondly, animal life (verse 21), and, thirdly, man (verse 27) ; *i.e.*, body, soul, and spirit in turn ; each step calling for a new creative act, and indicating a gulf between them, unbridgeable by any other means. When man is referred to in creation (Gen. i, 27 ; v. 1, 2), on both occasions the word "create" is repeated thrice, as if to emphasize the threefold character of his being.

It is to be noted that vegetation is included in the first creative act, for no "*creative*" act intervened between the creation of matter and the ushering in of vegetable life ; and if the view be correct, which is taken here, it would seem that there is no unbridgeable gulf between matter and vegetation. Perhaps a future generation may see the chemist producing in his laboratory elementary forms of vegetable life. If such should ever be the case, I have little doubt but that the popular press and the

popular preacher will proclaim that man has fathomed the mystery of life, and that only a few and easy steps remain to be taken before he can produce in his laboratory animal life as well.

It may be useful at this point to note some of the more sober speculations of the Jewish mystics, the Kabbalists. I hold no brief for the essential pantheism of many of their ideas, but it is interesting to note how they groped in the dark after that which Paul displayed in the light under the teaching of the Spirit.

*With them the world is not a creation *ex nihilo*, for from nothing nothing can proceed. All existing substances are emanations, immanent emanations from the Infinite. Matter, therefore, is only a form under which spirit gives itself a manifestation. The universe is regarded as the effect of thought. From the highest of the Divine manifestations, the Crowned Logos, proceeded Wisdom (the act of thinking), then Understanding (the subject of thought), and from this combination issued Knowledge (the realization of thought in being). The Universe is a revelation of the Infinite, but though all existence emanated from Him, the world differs from the Godhead, as effect differs from its cause. In reality, "*matter*" is an emanative force attenuated almost to exhaustion; and as all existence has emanated from God, so it must ever be with and in Him to be maintained in existence, or it would vanish away. [*cf.*, "In Him we live and move and have our being," Acts xvii, 28. "He is before all things, and by Him all things consist," Col. i, 17.] The works of God are the writing of Him, whose writing is His Word, and whose Word is His thought; so that the works, the word and the thought of God are one, though to man they seem to be three.

[Speech, indeed, is the revelation of thought, and this idea, doubtless, explains the curious paraphrase of the words, "And man became a living soul" (Gen. ii, 7), given in the Targum Onkelos, which is usually so literal, "and man became a discoursing spirit." For in man and by man, the masterpiece of God's creation, ought God's thoughts to be revealed in this world.] In man, the microcosm, † the epitome of the universe, is reflected the Godhead more than in any other component part of the

* I draw my remarks from the writings of Dr. Etheridge and Dr. Ginsburg.

† *Cf.* "Man consists of the four elements and of soul and of spirit, and therefore is he even called WORLD."—Apolog. Arist. VII.

universe. The inner man, indeed, is considered to be a trinity in unity, like his Divine original. First, Spirit (Neshamah), which is the highest degree of being ; secondly, Soul (Ruakh), the seat of good and evil, and of the moral qualities ; thirdly, Life (Nephesh), the cause of the lower functions of the body, and its animal life, and which perishes with the body. Human life, in its perfect character, is the agreement between the ideal and the real, between intellect and matter, between God and Nature. The soul is at present being schooled to this harmony. All things, visible and invisible, are designed to aid him in passing through this probationary period here below. He is like a king's son, sent away from the palace for a time, to fulfil a career of education, and then to be recalled home. Sin has disturbed that harmony which subsisted at first between Nature and God. [cf. Rom. viii, 22.] Through sin, the soul became enslaved to sense, but when the time of probation has been accomplished successfully, it will attain the consummation of bliss in the fruition of God, *i.e.*, in the intuitive vision of glory, in perfect love, and in that oneness with Himself, in which it will have the same ideas and the same will with Him, and like Him will hold dominion in the universe. [cf. 1 Jno. iii, 2 ; Rev. xxii, 5.]

Thus far the Jewish mystics ; their doctrines, to which I would draw attention especially, are (a) the rejection of the idea that God created the visible universe *ex nihilo* ; a subject on which I have touched already in connection with Heb. xi, 3 ; (b) the original harmony existing between Nature and God, and the fact that human life in its perfect character is agreement or harmony between God and man ; (c) the disturbance of this harmony by sin. It is these two last points with which I now wish to deal.

The intimate connection in man between body, soul and spirit must be apparent to us all. How often do we see failure of physical power following upon the decay of will-power, and not due to decay of muscles or limbs ; while a temporary stimulus to the will-power shows itself reflected in a temporary resuscitation of physical forces ? Then, again, serious injury to a nerve, by which the will acts upon a muscle or limb, results probably in the atrophy of that muscle or limb. In fact, the central control of the whole man is exerted by his Will, and is manifested in his being ; for while the soul and spirit retain control, so long does his material body remain " alive " ; directly the spirit leaves the body, the latter soon falls to pieces, and usually

the mental powers fail before the spirit yields up its rule. "The human spirit maintains without a moment's interruption its vital energizing power over the human body, as much during the captivity of sleep as when in the full activity of its waking condition." (Delitzsch.)

Now, it is improbable to the degree of impossibility that the threatened penalty for disobedience given by God to Adam, "In the day that thou eatest thereof thou shalt surely die," was an arbitrary one. It must have been a statement of the inevitable consequential result, which must follow, if man should break the conscious harmony existing between his Creator and himself, and it may well be that physical death is due to corruption of the Will. It may be objected that death is often due to accident or violence, over which the sufferer has no control, and which may come upon him unawares, sometimes even while he is asleep.

The reply to such an objection is that in a *sinless* world, injury or death caused by anger, malice, envy or any other sin would be impossible by hypothesis; that it occurs in a sinful world is merely a melancholy proof that the sinner (like the whole creation) suffers from the sins of fellow-sinners. There remains therefore to be considered only that class of injury or death caused by (what is called) "pure accident"; for we must rule out, of course, deaths and injuries caused by what we term "acts of God," *e.g.*, lightning. In Ps. xci, 10-12, we find the answer to this objection. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." In a sinless world sinless man would have been preserved from all physical injury and harm by the ministry of angels. Even as it is in a sinful world, the heirs of salvation are the special objects of the ministry of angels (Heb. i, 14), a fact which is exemplified throughout the pages of the Bible, in which we see proofs that the bodily wants of God's children and their protection from danger are the especial care and duty of angelic guardians.

Again, it may be urged that if physical death be due to the corruption of the Will, then the length of any man's life will be in direct proportion to his righteousness and walk in the sight of God. Such a corollary, however, is not necessarily logical. When the original balance of equilibrium in man was

upset, and not only in man but in the world itself, a new order of things was introduced. For instance, man was affected by the laws of heredity which affect mind and body, the sins of the fathers being visited upon the children to the third and the fourth generation. The devil became the prince of this world ; the earth, on which man lives, was cursed for man's sin, and from the effects of his sin the whole creation groans and travails in pain. The earth is no longer man's true home ; his life on it is a period of trial, probation and opportunity. The righteous may die in the midst of his years, for the God before whom he walks takes him away from the evil to come ; the days of the wicked may be prolonged, for a merciful God is not willing that any should perish, and endures with much long-suffering vessels of wrath fitted to destruction. If earthly prosperity and length of days were the *invariable* accompaniment of a righteous life, it might be said in truth, "Doth Job fear God for nought ?" and the very basis of the hope of redemption would be undermined, for now the just shall live by faith. Spiritual, moral and physical factors all affect the question of "length of days," and yet amid them all we see a general truth in the idea, for the principle is embedded in God's Commandments.

The proper chain of authority in man is (a) body ruled by the mind, (b) mind ruled by the spirit, (c) spirit ruled by the Divine and Eternal Spirit. Had man's spirit, as exercised through his Will, remained in perfect harmony with his Creator, and in willing dependence upon Him, the Supreme Spirit, Lord of all power and might, perfect equilibrium would have been maintained throughout his whole being, and perfect control exercised over it. Man had thus, in his first state, the capacity of immortality. The animal creation on the other hand, ruled by soul without spirit, lacking consciousness of a spiritual dependence upon its Creator, must necessarily and always have been subject to decay and death ; for the break in the conscious chain which links the beast with its Creator betokens a state of unstable equilibrium.

Comparatively recently I came across, in the *British Medical Journal*, a review of a book by Professor Pearl on the *Biology of Death*. It was as follows : "Professor Pearl has no difficulty in showing that natural death is not the inevitable penalty of life,—that on the contrary it occurs only in metazoan animals as a normal event, that even highly-specialized cells are practically immortal. . . . Why do metazoans die then ?

Essentially Professor Pearl's answer is the same as that great pathologist, H. G. Sutton's definition of disease—absence of rhythm the cellular system falls out of balance, the environmental conditions, which experiment shows to be necessary for cellular immortality, are not maintained, or there may be an outbreak of cellular bolshevism, which destroys the commonwealth." (*B.M.J.*, 3rd March, 1923.)

Essentially, then, Professor Pearl's investigations lead him to attribute physical death to the cause which I have mentioned, viz., loss of rhythm, loss of equilibrium and harmony. The highest stage of that rhythm, and the essential condition of equilibrium, where man is concerned, is perfect harmony between man's spirit and his God: a harmony which he had at the beginning, and in the environmental conditions of which he lived,* but which he lost so soon by his own act and will; for his will exerted itself, not merely in independence of God, but in opposition to the declared command of God, exhibiting in fact an outbreak of bolshevism; and this ruined harmony can never be repaired in its entirety in this life, for "the flesh lusteth against the spirit." As Adolph Saphir said, "The centre of our life is not fixed in God, and therefore there is no harmony and no peace; there is no health in us."

Take man as one meets him: how many there are little better than the animal world, in that they are ruled almost entirely by the animal soul; animal desires, instincts and wants exercise control over their beings. The ancient recluses were living witnesses in a world steeped in materialism, that the spirit, exercised through the will, was and could be superior to the animal nature in man. The second phase (that is, man controlled by his own spirit) is demonstrated to us by thousands who spend their lives and energies in the pursuit of knowledge, art, intellectual development, ambition, etc., with but little (if any) acknowledgment of the supreme claim of God to rule man's being in its entirety, from its highest power to its lowest. The third phase is that exhibited by the Christian, whose spirit is controlled by the Spirit of God, but alas! how imperfectly even in the best. Self is ever obtruding itself, whether through

* Our Lord declares that "every one that is perfect shall be as his Master," Luke vi, 40, or as it may be rendered "every one that is perfectly adjusted," which imports the same idea of perfect harmony; and this same word, *katarizo*, is used in Hebrews xi, 3, as indicating the primal state of creation.

soul or spirit, and prevents perfect rhythm. One must refer to, but need not dwell on, the terrible contrast exhibited by those cases (which exist, I believe) where the control of the man's spirit has been handed over to another, whether it be human or demon.

All of us suffer from a two-fold incapacity, corruption of the Will and physical descent from those who suffered under the same disability. Hence it would seem that the span of life, after man's fall, must have been on a descending scale, until it reached a line of approximate equilibrium under the changed conditions. Doubtless the climatic and other changes caused by the fall (for the ground itself was cursed by God for Adam's sin), and later on by the Flood, gave an impetus to that descent ; and for nearly 4,000 years the approximate line of equilibrium has been drawn at some 70 to 80 years. Formerly the span of life must have been longer, and I see no good reason to doubt that the gradually diminishing ages of the patriarchs, from over 900 years downwards, as related in Genesis, are records of fact and not of fiction.

Almost universal tradition bears witness to the truth of these facts. "It is beyond a doubt," writes Rawlinson, "that there is a large amount of consentient tradition to the effect that the life of man was originally far more prolonged than it is at present, extending to at least hundreds of years. The Babylonians, Egyptians and Chinese exaggerated these hundreds into thousands. The Greeks and Romans with more moderation limited human life within a thousand or eight hundred years. The Hindus still further shortened the term." And Delitzsch writes, "The state of integrity was succeeded by a stage of transition, during which death, the result of sin, but slowly overcame the resistance offered by the strong physical organization of primitive mankind. At all events, the climate, weather and other natural conditions were different from those of the post-diluvian world, while life was much simpler and flowed on in a more equable course ; and what was already probable in itself, viz. : that men should then live longer than they do at present, is testified by the unanimous voice of popular legends. According to Hesiod childhood lasted in the silver age 130 years, which presupposes a lifetime of 1,000 years in the golden age. Isaiah lxv, 20-22, predicts the restoration of such length of life in the latter days. Josephus appeals to Egyptian, Chaldee, Phœnician and other ancient testimony for the gradual shortening of human life from 1,000 years."

In connection with this reference to Isaiah lxx, 20-22, one may quote Kimchi's commentary thereon, "The people shall live to three or five hundred years of age as in the days of the patriarchs, and if one die at one hundred years, it is because of his sin, and even at that age he shall be reputed an infant, and they shall say of him, an infant is dead. These things shall happen to Israel in the days of the Messiah."

Here, again, we see the belief that when Messiah shall reign on earth, and sin shall be abated so greatly and kept in subjection, the physical life of man will be greatly prolonged; and will there not be, under the conditions of Messianic rule, much greater harmony between mankind and its King? Broken spiritual harmony, lack of rhythm, and self-will (which is spiritual bolshevism) spell death. When God created His works, He looked upon them and pronounced them to be, not perfect, but very good. That which is very good is capable of betterment, as well as of degradation; and in the earthly paradise it was not long before degradation ensued, and death entered; but in the heavenly Jerusalem we read of "the spirits of just men made perfect." Perfect harmony exists between them and their Creator, and their spiritual dependence upon their God is consciously perfect. Immortality is the assured result, for their perfection and their harmony with God is the work of Christ.

If man were in complete harmony with his God and Creator, his spirit in unison with the Almighty Spirit, his will in absolute dependence upon the Divine Will, what limit could there be to the power of man? It is sin, and sin only, which by corrupting man's will and by marring his spiritual understanding, prevents the clear revelation through man upon earth of God's power and might. Only in one Man, the Man Christ Jesus, has this light shone forth undimmed, and this power been displayed unabated. It was impossible that the cords of Death should hold Him, for He ever spake the words, and did the works of His Father. He ever fulfilled His Will in its entirety. He and His Father were One.

Between the revelation of God in His written Word, and that in His created works, there can be no discord; but man fails too often in his interpretation of these revelations, and not least of all in his interpretation of the book of Creation, as the discarded scientific literature of past generations, nay even of the present generation, testifies. Few scientific books remain up to date for more than a few years. The Bible, on the other hand, is unique in the history of literature both in its composition and its

application. It never grows old or out-worn, and the reason is plain to my mind : the Bible speaks to the heart of man, of every race and of every age, and it speaks with power, because it has been inspired by man's Creator and bears witness of Him who is the Truth.

Finally, let me say that what I have written touches but the fringe of the subject. It is easy to propound questions to which one cannot give an answer, or to point out inconsistencies. Knowledge is relative. Truth is absolute. The more that is known of the simplest works in creation the more complex is their structure found to be. How complex then beyond compare must be the structure of man, the final and masterpiece of creation ? If the visible is so complex, much more so must be the invisible, and infinitely more so the spiritual. Such are the innate difficulties of the subject, and my hope is therefore that the thoughts which I have tried to lay before you may be of some interest and afford matter for further consideration by those who are better able than myself to develop the subject.

DISCUSSION.

The CHAIRMAN said : Colonel Biddulph's paper has given us many seeds of thought, and I can only touch on a few of them. He has alluded to the modern theory of matter, and incidentally to the importance and connection of matter and energy. In this connection I should like to tell you of a quotation made at the Royal Institution only last week, at the conclusion of a series of lectures by an expert professor on the "Effect of High Altitudes on the Human Body." After pointing out the very wonderful self-adjusting powers of the body, powers which, within limits, enabled human beings to live under extraordinary differences of external surroundings, he quoted the words in Eph. iv, "the whole body fitly framed together and compacted by that which every joint supplieth," but he did not quote the previous verse, which closes with "grow up into him in all things which is the Head even Christ."

This important centre of energy—we speak with all reverence—is clearly and definitely ascribed to Him who, according to St. John in the first chapter of his Gospel, and to St. Paul in Colossians, was the Creator of all life. How marvellously the energies of life

in various forms react on other lines is abundantly shown in recent researches in such diseases as malaria, sleeping sickness, cholera, &c.

Colonel Biddulph has traced this dependence and connection in the work and word of the Creator. He has touched upon the very interesting connection between word and thought, and the delicate shades of meaning in the original *logos* and *rhema*. I venture to dwell a little on this matter, as it is one which I have studied with such remembrance of the Greek instilled into me at school and university long ago. Both in the English N.T. are translated "word," yet undoubtedly *logos* is of far wider application than *rhema*. Thus in 1 Pet. i, 23, the Apostle speaks of "the Word of God which liveth and abideth for ever"—here it is *logos*, but in v. 24 and 25 the word is *rhema*. So also when our Lord tells Satan "Man shall not live by bread alone, but by every word of God," the word used is *rhema*; when He tells His disciples that "the words I speak to you they are spirit and they are life," again we have *rhema*. But in His great High Priestly prayer when He says, "I have given them Thy word," it is *logos*, for He Himself is the Word—the *logos*—"the brightness of the Father's glory, the express image of His person." What, then, is the restricted meaning of *rhema*? It is not merely the spoken word, it implies spirit and life. Perhaps one may take an example of earthly warfare. In the famous Pass of Thermopylæ the inscription on the Rock there is (freely translated):—

"Hasten to Sparta, thou who passest by
And tell how faithful to her laws we lie."

Here the word is *rhema*, and is evidently not exactly *law*, but rather "spirit of the nation"—the French *esprit*.

There is yet another Greek word *muthos*, which is the spoken message, such as the oracle of Delphi, but also the ordinary word for a message. Thus in the second book of the Iliad, where Oneiros (the dream) is sent by Zeus to Agamemnon, we have, at the conclusion of the orders of Zeus:—

"He spake, and Oneiros went as soon as he heard the word"
(*muthos*).

But *muthos* is only used in a derogatory sense in the N.T. "old wives' fables" (1 Tim. iv, 7), and this seems to point to the underlying power in the *logos* and *rhema*, the invisible forces in the

revelation of God, not the actual language used as in a heathen oracle.

This touches also on the power of a sinless will indicated by the lecturer—power over mind, power over matter.

Whether there is or is not a gulf between mineral and vegetable matter is so mysterious a subject that I feel we cannot touch upon it. Nor do I think that this concerns the primary object of the lecturer, viz., to indicate the true harmony of man. We know by recent discoveries how endless are the waves of certain forms of energy and how necessary it is to be in harmony with those waves to appreciate their effects. The lecturer has pointed out—what the Apostle Paul had insisted on frequently—that all the members of the body must be in harmony with one another in order to have perfect activity, but that all should be subject to the will of the individual. When that spirit or will departs the body dissolves.

The chain of authority is well expressed by the lecturer (a) Body ruled by mind; (b) Mind by spirit; (c) Spirit ruled by *the* Spirit. This brings the thought of more subtle N.T. Greek expressions, *psyché* and *pnenma*, which are intensely fascinating, but about which if I talk I fear I shall exhaust your patience.

Practically what we may reverently and thankfully learn from this interesting subject is that H₃—the Lord Jesus Christ, who was found in fashion as a man and became obedient unto the death of the Cross—is the Head, the Centre, the Creator, the Source, the Fountain of Life, the Well of Water, and that if we are to live in any degree in the harmony which God intends, it must be by subordinating our will to His and letting His glorious fulness enlighten, purify and occupy our spirits which He has bought.

Lieut.-Col. MACKINLAY said:—Colonel Biddulph has given us a thoughtful and useful paper, but I cannot see (p. 236) that a bridge has been made over the gulf between matter and vegetation; the one has life, the other has not—a radical difference.

On p. 237 I find the expression “*immanent emanation*.” Now *immanent* means *remaining within* and *emanation* means *flowing out*, so at first sight the expression looks like a contradiction.

I agree with our Chairman in warmly appreciating the paragraph

in the middle of p. 240, but there are several others also which are very happily worded.

Colonel Biddulph rightly lays emphasis on spiritual harmony, on our wills being brought into conformity with the mind of Christ.

Dr. THIRTLE declared the paper stimulating and suggestive. He saw no reason why the lecturer should construct a new system of Biblical Psychology. In its own sphere, the well-known work by the late Dr. Franz Delitzsch is still of great value ; it has not been superseded. The object of the paper, as he understood it, was to indicate the basis on which harmony may subsist between man and his Maker. That harmony is not at present actual and universal ; none the less, it is conditioned and provided for in the Divine economy. As to the basis, it is not physical, not natural ; it originates in the realm of spirit ; the Holy Spirit operating upon the human spirit, with results that bring the creature into harmony with the Creator. The process begins from above, not from below ; it is not man that rises into divinity, but divinity comes into man ; so that creatures whose origin is of the earth become " partakers of the Divine nature," having, as the Apostle says, " escaped from the corruption that is in the world." By this process the weak becomes strong, and the earthly are so transformed as to bear the image of the heavenly.

The process, far-reaching though it may be, does not at once manifest itself in the man realizing harmony in the totality of his being, but rather, being first conformed to the mind of God, he is made, or constituted, a new creature, with new relations and new experiences. Being thus brought into agreement with the will and purpose of God, he is enabled in due time to realize agreement in the various departments and faculties of his own being, and then, still further, in the entire range of his environment among men. At length there is established a fellowship between the creature and the Creator ; and with the life and immortality of God flowing into and animating the human vessel, there will be achieved that complete redemption which will invest with a new and enlarged meaning the words of the Apostle Paul, when he said that in God " we live, and move, and have our being " ; we shall live a deathless life ; we shall enjoy a well-adjusted movement ; and we shall realize a fulness of being like unto that of the Lord Jesus, who was " holy, harmless

undefiled, and separate from sinners"—an experience, assuredly, which will place the seal of a truly blessed finality upon the handiwork of God in the creation of man.

Mr. THEODORE ROBERTS disagreed with the lecturer's suggestion that in the three events referred to on p. 235, our Lord exercised some power over His own body beyond our experience, for that would have taken Him out of the pathway of perfect dependence on His Father, in which alone He could be an example to us of faith in God. He thought John v, 13, meant no more than that our Lord disappeared from the sight of the man He had healed, by mingling in the crowd. He believed that in the other two cases, the Nazarenes who would have cast our Lord down headlong, and those in the Temple who would have stoned Him when He affirmed His eternal Being, were prevented by the moral power which He exercised upon them from carrying out their purposes, just as those who came to arrest Him, awed by His presence, went backward and fell to the ground.

He wished the lecturer had dealt with the influence which the presence of the Holy Spirit in this world exercised in producing harmony between man and man in the Christian Church—apparently a more difficult task than bringing man into harmony with God. The law of Moses forbade ploughing with an ox and an ass together, because it would be cruel to put animals of such different natures under the same yoke. When we consider their respective upbringings, it would seem impossible for Jew and Gentile to work together in the same community, but this is what the Spirit of God effected when these two divergent nationalities were baptized "by one Spirit into one body" (1 Cor. xii, 13). However much Christians had failed to work in harmony, we must ever remember it was our Lord's Prayer that they should all be one, even as the Father was in Christ and He in the Father (John xvii, 21), for this would be the triumph of the Gospel.

Pastor W. PERCIVAL-PRESCOTT :—The opening sentences of Colonel Biddulph's paper, "Life as we have experience of it is linked inseparably with matter, body and soul are intertwined," bring to my mind the words of the poet Milton. In his *Treatise on Christian Doctrine*, vol. I, he says: "Man is a living being

intrinsically and properly one individual, not compound and separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul and the soul man ; that is to say, a body or substance, individual, animated, sensitive and rational."

Colonel Biddulph seems to affirm the same thing on p. 236 : " Soul, therefore, in this connection has no existence apart from an organized body." On the other hand, I think it is perfectly clear from his paper that there is a trinity—body, soul and spirit—in this unity.

This trinity was intended to be harmoniously blended together, with no friction between the material and the spiritual. However, a strong irritant has arisen in our nature called sin. This produces an inward antagonism against good, so that when we would do good evil is ever present.

The object of God is to bring back the original harmony in man, and in order to do this He gave His only begotten Son to bring in reconciliation for sin, and to make us harmoniously one in Christ.

Thus even " physical death," said by Colonel Biddulph to be caused by the " loss of rhythm," was to be eventually banished.

Or we might state the matter briefly, thus : Life consists in the correspondence of a living organism with its environment ; granted that we have a perfect organism and a perfect environment, and that we could perfectly correspond with this environment we should not die.

But man does not possess this kind of organism or environment or the ability to perfectly adapt himself to such an environment, and so he intuitively looks to some power outside himself to aid him to reach this ideal.

These perfect conditions Christ holds out to mankind through a new creation or new birth.

While this change is a great mystery, it is no greater marvel than the analogous transfer from a lower to a higher kingdom taking place continually around us, and is governed by the same law, namely, unreserved responsiveness to the higher kingdom. To illustrate : A particle of inanimate matter responding to a living rootlet is incorporated into the vegetable kingdom. The vegetable surrendering to an animal is incorporated into and becomes an essential part of the animal kingdom. And so from the animal and

human to the Divine Kingdom ; a mind and heart yielding to the Spirit of God is reborn into the family of God—the Spiritual Kingdom from above.

Nature illuminates the mystery of God and reveals to the thoughtful mind how “The True Harmony of Man” may be restored.

Mr. LESLIE said:—That man’s life at its highest and fullest involves harmonious relations with his Creator all will agree. In working out his thesis, however, the author has inevitably introduced certain elements of Biblical psychology. The Scriptures obviously do not contain a formal system of psychology, nor do they present us with strict definitions. The author had, therefore, to collect a sufficiency of the Biblical expressions, translate them into the language of to-day, and construct from them the psychological elements his thesis required. Unfortunately, instead of undertaking such a critical analysis, he appears to have referred to Delitzsch, whose psychology is now of historical interest only.

Among many minor points which are open to criticism the following may be mentioned:—

Page 234.—The application of the term “conjuring trick” to a possible Divine act is unfortunate.

Page 236.—That animals are self-conscious is very doubtful. What is the effect of the qualifying terms “in this connection” and “in essence” applied to soul and body respectively? It is not, in practice, easy to draw a dividing line between animals and vegetables.

Page 239.—Does not the term “arbitrary” become meaningless when applied to Divine acts? Surely the withdrawal of any angelic protection could not convert “an accident” into “an inevitable consequential result.”

Page 240.—Is it not a mistake to lay emphasis upon the consciousness rather than the reality of spiritual dependence?

Mr. SIDNEY COLLETT said:—The remarks I wish to make to-day are more by way of friendly suggestion than of criticism. The subject of the lecture is “The True Harmony of Man.” This condition of things was, of course, realised in Eden before the Fall, when man worked in happy and unbroken fellowship with God.

Now, the lecturer very rightly shows on p. 7 how that harmony was “disturbed” (I would say interrupted or broken) by sin.

But, apart from a brief reference to the millennium and "the work of Christ," he does not show how that harmony is to be restored. In other words, he does not mention the necessity for the new birth, without which man, however refined and cultured, must remain for ever out of harmony with (which means separated from) God. Whereas at conversion, when man is born again of the Spirit, he is created anew (Col. iii, 10) and becomes a new creature (2 Cor. v, 17) capable once more of holding communion with God.

Dr. ANDERSON-BERRY writes :—A slight accident prevents my attending the meeting and hearing Colonel Biddulph's thought-inspiring paper.

There are several points with which I cannot agree with the lecturer.

For instance, his interpretation of Heb. xi, 3.

Μὴ negatives the clause taken as a whole. In other words, the proposition denied is, *that which is seen* (the better MS. reading) *arose out of visible things*. By early interpreters, Chrysostom, Œcumenius, etc., μὴ was transposed and construed with φαινομένων alone, meaning "that which is seen has arisen from things which do not appear." These things being explained as chaos, the invisible creative powers of God, etc. But for this there is absolutely no MSS. authority, and cannot be upheld.*

Thus there is no Scriptural authority for the lecturer's statement.

Then his explanation of Creation is simply Hegel's :—

"Why, then there is something *before* the beginning *that gives* the beginning! Well, yes; but that is not the way to put it. There is thought, and there is nothing but thought; thought is the All, and, as the All, it is, of course, also what we mean by the term *the prius*—it is the first . . . when we use the expression God, we are just saying the same thing, for God is obviously thought; or God is Spirit, and the life of the Spirit is thought. Creation, then, is thought also; it is the thought of God." (Stirling's *Hegel*, p. 56.)

Although admiring much that is Hegelianism, yet I must acknowledge that his doctrine is not Scriptural in its method or end.

Our lecturer seems to have a tendency to reduce the material world to forms of energy and to motion. True motion requires

* Robertson's *Grammar of N.T. Greek* 3rd Ed., 1919, pp. 423, 1003.

energy to set—what in motion? Matter, of course. And when we reach negative corpuscles which are related to atoms as a cricket ball is to St. Paul's Cathedral, we still find something material, for when they bombard a hard surface in a partial vacuum they change into X-rays which are waves in the ether, and ether is material, for it has weight, extension, etc. To say they are electrical is still to say the same thing, for electricity is simply movement in the ether—that is to say, of the ether. And ether is matter.

Perhaps it is not strictly correct to say that God made the world out of nothing, for Hegel says, "Pure Being and pure Nothing is, therefore, the same."

But if we say that we mean by nothing that which has no existence, then it is true, if we believe the Word of God, that "In the beginning God called into existence what hitherto had no existence."

Otherwise it would be no beginning. And to say that God made the universe out of Himself would be to degrade His Being, and to limit Him who is infinite.

There would be no difficulty in accepting Gen. i, 1, in its simple, plain sense, were we not obsessed by the old pagan axiom, *ex nihilo nihil fit*. That is axiomatically true of Humanity and, consequently, of the gods men have made, but not of the living and true God who spoke and it was done.

Dr. SCHOFIELD writes:—I much regret not being present to hear this thoughtful paper, the main thesis of which is undoubtedly true. This appears to be that harmony is life, and that there can be no true human harmony that does not include harmony with God.

In other words, most of this was laid down by Herbert Spencer in his dictum to the effect that harmony with the environment was life, any failure in this, ill-health, and its absence or discord was death.

This thesis is only fully developed at the close of the paper, and room is left for one or two remarks upon its earlier statements.

The writer, on p. 233, appears to make a very curious remark. Quoting Heb. xi, 3, he affirms that Paul (?) states that the visible was made out of the invisible. But Paul makes no such statement. He merely asserts they were not made of the visible. The only positive statement is that the world was "framed by the utterance (*rhema*) of God." Ten times repeated in Gen i, which comes very near the

statement repudiated by the writer, that "God made the world out of nothing." The deduction on p. 235, that the walls of Jericho fell down through spiritual energy, which had power over all forms of material energy, seems hardly warranted.

By whose faith did its walls fall down? Surely that of Joshua and his host.

And how was it shown? In an apparently meaningless shout.

The co-ordinating of the three *bara's* of Gen. i (p. 236) with body, soul and spirit is very happy, and it is to be regretted that it is immediately followed by a statement that cannot be defended. The unbridgeable gulf is between the mineral and vegetable, for the gulf is between life and no life; and life begins in the vegetable world. No mineral possesses its essentials, powers of selection and assimilation and of reproduction. On the other hand, there is no impassable gulf between vegetable and animal, for science shows the one passes insensibly into the other.

On p. 237 the interpretation of Col. i, 17, is felicitous, and the more so an account of its difficulty; p. 239 seems wrongly to regard death in Eden as mainly physical, whereas it was primarily spiritual, and only physical in a secondary sense; expulsion from Eden barring the way to the tree of life. I am glad, on p. 240, the author does not assert physical immortality, "but only its 'capacity.'"

We must congratulate the Institute on this paper.

Mr. H. O. WELLER, M.I.C.E., forwarded a diagram showing that if the date of each Patriarch's birth be set along a horizontal line, and from each point so found the man's age be set up as ordinate at that point, the result will approximate to an S-curve, rising a little from Adam, then falling sharply, and lastly going horizontal, with a change of direction of about 10 degrees in the Deluge year. He writes:—I wish merely to express agreement with the author (p. 242), where he says that he sees no good reason to doubt that the gradually diminishing ages of the patriarchs, from over 900 years downwards, as related in Genesis, are records of fact, and to show in the form of a curve what is brought out by an analysis of those ages.

The indication of these curves appears to be that the age of man was rapidly going down to zero, *i.e.* that mankind would have

disappeared off the face of the earth at the point where a continuation of the first curve would strike the horizontal line, say, 500 years after the Deluge. The Deluge, however, intervened, and apparently stopped this race suicide, because the second curve, though falling at first, has a distinctly upward curvature from the first, and rapidly turns away from the zero line to a position roughly parallel to it, at a distance of about eighty years, where it remains to-day. The Deluge, therefore, would appear to be, not a catastrophe, but an urgent measure necessary to the preservation of human life on the earth.

Much may be learned from an inspection of a graphic chronology of this early age, such as that of Dr. Bullinger, which I have used as the handy source of my figures. For instance: Abraham was a contemporary of Shem for 150 years, while between the death of Joseph and the birth of Moses was a period of only 64 years; there is little space for the vague handing down of tradition and myth, through countless generations, such as we are asked to give modern scholars for the manufacture of "folk-lore."

Reply by LECTURER:—I am glad to see the large measure of acceptance accorded to the paper, the helpful and instructive comments made by many,* and the few serious criticisms, to which latter I now reply. I preface my answer by saying that in a matter of such complexity as that dealt with it is difficult to make oneself always so clear as to avoid misunderstanding, without undue prolixity, for on such subjects words are often indifferent exponents of our thoughts.

Dr. Schofield and Dr. Anderson-Berry both query my interpretation of Heb. xi, 3 (the latter in some detail). It is quite true that a "proposition denied is, that which is seen arose out of visible things"; but the question is, what is the whole meaning of the verse? If we refer to the Peshitto, the old Latin, and the Vulgate, all written when Greek was a spoken language, we find that the Peshitto runs, "these things which are seen were from those which

* I cannot forbear to express my own loss at the death of my former chief and ever-revered friend, Sir G. Scott-Moncrieff, who occupied the Chair on May 26th, and whose apt and suggestive remarks are printed above. He passed to his rest nine days later, on June 4th, while travelling to Poland in connection with the work of the London Jews' Society.

are not seen"; and the O.L. (with which the Vulgate agrees) is "the visible things were made out of invisible things." Delitzsch, in his commentary on the Epistle to the Hebrews, devotes nine pages to a consideration of this verse, discussing the variant MSS. readings, the grammar of the passage, the interpretations of the Greek Fathers, and others, both ancient and modern. He points out that if the interpretation were "out of nothing," or "not out of anything," "the expression chosen could hardly be more unsuitable or less ambiguous; for that which does not appear, or is not obvious to the senses (the antithesis shows that such must be the meaning here of *μη φαινόμενον*) is not, therefore, unsubstantial or absolutely non-existent. The very opposite to this is the fundamental assumption on which the doctrine of this Epistle rests, viz., that the supersensual alone has true being or reality in accordance with the Pauline axiom (2 Cor. iv, 18)." Space forbids lengthy reference to Delitzsch's examination of this passage, but what I have given seems to warrant the great probability of my interpretation, supported as it is by the earliest interpreters we have, by eminent modern scholarship, and by Biblical argument. If I err, I err in very good company; and Dr. Anderson-Berry's sweeping remarks that "it cannot be upheld" and "there is no Scriptural authority," seem to be more dogmatic than authoritative. Finally, in discussing this text, I would repeat the wise words of Delitzsch, "At the same time we would make no rash assertion as to the inner thought of the sacred writer here." With regard to Dr. Anderson-Berry's statement that my "*explanation* of Creation is simply Hegel's," I must point out first of all that my paper does not profess to give any explanation at all of a subject which (I believe) is beyond the grasp of man; but as the whole tone of the paper shows, it is merely an attempt to throw a few side-lights on matters, the totality of which is beyond our ken, and it is possible that Dr. Anderson-Berry may have blended my quotations with my own remarks, for I cannot make that identity of my words or my thoughts with his brief extracts from Hegel, which apparently he does. Hegel and I do not go very far along the same path. With regard to energy, motion, matter, does not Dr. Anderson-Berry tend to postulate finality for the scientific investigations of the day? But we have arrived at no finality as to the composition of

matter, energy itself may not be entirely incorporeal, and ether (if I mistake not) is really a word to conceal man's ignorance. My suggestion as to the composition of matter is based upon the general trend of modern investigation, which has not reached its goal, if, indeed, it ever will.

I accept without hesitation Dr. Schofield's statements (to which Colonel Mackinlay also refers) that there *is* an unbridgeable gulf between mineral and vegetable, &c., but the question in my mind is not what is the gulf to-day, but what will it be to-morrow? The suggestion put forward is that perhaps some day it may be found that no unbridgeable gulf exists between mineral and vegetable, but that it does exist between unconscious and self-conscious life, *i.e.*, life without mind and life with mind, for I avoid purposely the definition vegetable and animal.

As regards Dr. Schofield's remarks on the walls of Jericho, it seems to me that all exercise of faith is a display of spiritual energy or power, and that in this case the faith (spiritual energy) of Joshua and the people, evidenced to all by the loud shout, caused the material walls, in which the Canaanites trusted, to fall before them. I concur entirely with Dr. Schofield in his remarks on Eden; the threatened penalty of death was death temporal, death spiritual and death eternal. I confined myself to the immediate matter under consideration.

Mr. Theodore Roberts disagrees with my suggestion with reference to Luke iv, 30, &c. Long ago I had noticed the somewhat curious phraseology of these passages, and it was a book of Professor Swete, on the appearances of our Lord after His Resurrection, that linked them up in my mind with the subject in question. Here, again, it is far from my wish to dogmatise; but I must say that Mr. Roberts' explanation of John xviii, 6, appears to me to be a little forced, and that perhaps all these cases (like the miracles) were instances of the display of spiritual power. With Mr. Roberts' concluding remarks and with those of Mr. Sidney Collett I am in full accord; and had I the leisure and the space, the paper could be improved vastly by enlargement on the lines indicated.

In answer to Colonel Mackinlay, I would say that the explanation of the phrase "immanent emanations" appears to be as follows:—"Everything existing is an emanation from God, but as

it must ever be with Him and in Him to be maintained in existence, it is immanent in Him." This, of course, is not my phrase or belief; it is that of the Kabbalists whom I quote.

Mr. Leslie appears to have misunderstood the scope of the paper, which professedly does not attempt a critical analysis of, nor propound a formal system on, matters which lie in their entirety beyond man's understanding, but tries to throw a few lights on a very complex subject—in fact, his main criticism is really that the paper confines itself to its objective. Mr. Leslie's belittling of Delitzsch has been dealt with sufficiently by Dr. Thirtle and Mr. Coles, and any general defence of such a pre-eminent Biblical scholar by myself would savour of the ridiculous. I would merely remark that Mr. Leslie does not even point out as erroneous (much less refute) a single statement of Delitzsch's which I have brought to bear on the suggestions put forward, nor does he tell us the name or the writings of any psychologist, Biblical or otherwise, who has made him obsolete or rendered him of historical interest only. Mr. Leslie's minor criticisms do not seem to call for answer.

Mr. Weller's remarks on the antediluvians, and the graph of the Patriarchs' ages which he gives, are most interesting. Another Biblical instance of enormous sins leading to race-suicide is given in Lev. xviii, 25-28, and it shows that the destruction of the Canaanites by Israel (as in the case of the Deluge on a much vaster scale) was not only a blessing to the earth, but was merely the antedating of a judgment which they had passed upon themselves. A consideration of these matters is perhaps not altogether unsuitable at the present time.