

# The Independent.

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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN BUT GOD WHICH PROVETH OUR HEARTS."

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## The Independent.

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### A NIGHT-SCENE FROM THE ROCK OF CASHEL, IRELAND.

BY S. M. B. PIATT.

AND this was, then, their Cashel of the Kings,  
As babbling legends fondly call it; oh,  
The Cashel now—certain other things;  
Come, look by this blurred moon, if you would know.

From darkness such as hides the happier dead,  
On the wet earth-floor grows a ghastly flame;  
A woman's wasted arm, a child's gold head,  
Shrink back into the wind-stirred straw for shame.

Through the half-door, down from the awful Rock,  
The death chill from some open grave creeps in—  
The skeleton's fixed laugh is seen to mock  
The cry for bread below. Oh, shame and sin!

Warm only with the fire of its starved eyes,  
In one grim corner, crouches a black cat.  
Night moans itself away. The sun must rise  
As it has risen—spite of this or that.

And look! In meadows beautiful, knee-deep  
In bloom for many a shining mile around,  
The undying grass is white with lambs and sheep  
And wandering cattle make a pleasant sound.

CORK (QUEENSTOWN), IRELAND.

### "BUT FOR A MOMENT."

BY ELIZABETH AKERS.

I WILL not think of thee as gone afar  
To some invisible and distant shore,  
Unreached by human eye or earthly lore,  
Farther from me than the remotest star  
Where undiscovered constellations are  
The sparkling dust of Heaven's eternal floor;  
But rather say, "Why should my heart be sore?  
After the long day's tumult, toil and jar,  
Thy work is done a little while before  
My own, and thou hast entered, gladly free,  
Into another room, and left the door  
Of its calm peace and rest unclosed for me  
To follow soon—and in a moment more,  
My darling, I am coming after thee!"

### SUNSET.

BY HERBERT BASHFORD.

LIKE some huge bird that sinks to rest,  
The sun goes down—a weary thing—  
And o'er the water's placid breast  
It lays a scarlet, outstretched wing.

TACOMA, WASH.

### WHAT SHALL THE COLUMBUS CELEBRATION BE?

BY THE REV. THOMAS S. POTWIN.

In the lively dispute as to where the Columbus celebration shall be, the question what it shall be seems almost left out of account. This is to be unmindful of the fact that what a thing *shall be* is a most essential preliminary to determining where it *should be*.

The well-worn expedient of a World's Fair, and the much older story of "a tower whose top may reach unto heaven and make us a name," seem to exhaust the possibilities of the case if we may judge from current discussions.

Few stop to think what it is that we are to celebrate; the only idea is to have a great time.

But the country has seen many celebrations during recent years and had many good times; so that the first need now is to recognize the fact that we have in the present an opportunity for something more than a mere celebration, and certainly for something more than a mere display of civilization. In civilization we have been but imitators or partners of the older nations whose search for gold and "spicery" finally carried them over the waters which were so wide to them but have become so narrow since.

The world is now to have its opportunity for a truly secular commemoration of what the ages have brought forth for the welfare of mankind in their highest inter-

ests and relations. But, if we fail to come up to it the world must wait another century before its adolescence shall yield a consciousness of what it has become.

Greatly as the material aspect of life has changed in four hundred years, it is not herein that the real progress of mankind has occurred. Indeed, in some respects we have not to-day the luxury and magnificence of the Roman Empire.

The real progress of the world has been in the political and social status of humanity, and to this new condition no event has contributed so much as the discovery of America by the Europeans. Here then is found what we have chiefly to celebrate. And fitly to do this there must be first of all a goodly assemblage of representatives of all the races and nations concerned, of those who brought civilization and Christianity to this continent, of those races to whom they were brought, and of the race who were brought here to meet civilization and Christianity. The marshalling of such an assembly would of itself be a most inspiring ceremonial. Then let the gifts of oratory, essay, music and poetry be drawn upon to set forth what the wisdom and will of man and the goodness of God have wrought.

1. The celebration, then, must be first of all historical, a renewal of our knowledge of those noble days. And besides, an impulse should be given to research which will add to that knowledge by drawing upon original and yet unworked sources, which are by no means wanting, and thereby bringing into the light much that is obscure or wholly unknown.

2. It must be ecclesiastical. When we think what the Church was in 1492 and what it is to-day, it is easy to understand that the discovery of America was equal in importance to the rise of a Luther.

3. It must be political. What was human liberty in 1492? We know what it is to-day, and we recognize that God's great gift to mankind was a new continent, on which to "try again."

4. It must be social, and for all the people to exhibit the development which the individual man and woman has reached in millions upon millions.

5. It must be industrial. And here come in the World's Fair and the tower. We have some things that Rome and Egypt did not have, and let us spread them out to view and light them up with our electric lights, and let the world see what America has produced through her Franklins and her Edisons. And the tower will give no end of amusement to the boys and girls, tho precisely how it is proposed to connect it with the events of 1492 has not yet transpired. Perhaps it is hoped, if it be built high enough, to get a sight of Columbus himself, or, at least, to get a bird's-eye view of all the Americas. If not, it will certainly serve to illustrate how Columbus *did not* discover America.

For all this the learning, eloquence and art of the world must be enlisted. University faculties, learned societies and all scholars will recognize their opportunity, and will gladly improve it. Music and the drama must do their part. Let the musical talent of the world be assembled as it has never been before, and do their grandest. Let historical plays be put upon the stage such as all can approve and enjoy.

Then let the Government generously publish and distribute to all the libraries of the people the literature to which the occasion shall have given rise for the education of the present and future generations of our youth.

Then, and then only, shall we have celebrated, as we ought, the birth of the New World.

HARTFORD, CONN.

### THE TRIALS AND TRIUMPHS OF THE EDITOR.

BY CHARLES EMORY SMITH,

EDITOR OF THE PHILADELPHIA "PRESS."

I AM asked to write of "The Trials and Triumphs of the Editor." I suspect my friend, Murat Halstead, as on the eve of distinguished honors he finds himself suddenly haled and halted by the ghosts of old manifestoes which once in cold type will never down, could tell us something of the trials, as he certainly knows much of the triumphs of his craft. The free lance has its risks as well as its rhapsodies. In a different way there is no more plaintive yet humorous revelation of the trials of the editor than is contained in the recently published letters of Horace Greeley to Mr. Dana. Mr. Greeley was the powerful editor; Mr. Dana the accomplished journalist.

Mr. Greeley was all politics; Mr. Dana all news in its broadest sense. Mr. Greeley had no interest in the drama, and when he piteously protested to Mr. Dana as managing editor against leaving out Greeley's most important political article to make room for Fry's eleven-column dramatic review and against embarrassing him by printing a violent assault on his best friend in Congress, he gave us an illustration at once touching and amusing of some of the vexations of the editor. Mr. Greeley had his trials in many ways; but in spite of them all, how splendid and impressive the triumphs of the greatest and grandest editorial career in this or any other country!

These will answer for introductory surface indications; beneath them are deep mines of suggestion with veins of difficulty and of advantage running in every direction. Journalism both as a business and as a profession has been revolutionized within thirty years. Before that time it had very little of the profit of the one or of the rank and character of the other. As a vocation it was limited and precarious; as an intellectual exercise it was narrow and unexciting. Neither in its rewards nor in its achievements taken as a whole did it rank at all with the pulpit or the law or medicine. Outside of the few who became political oracles and who were more politicians than editors, it offered no positions worthy of any ambition. Now all this is completely changed and there has been no such marvelous progress in any other field, unless it be in railroading and one or two other lines of development which combine intellectual and material requirements. As a business journalism has become a great enterprise with vast capital, heavy expenditures, an army of workers and large profits, and requiring the best business management. As a profession it has immeasurably broadened in its scope, attractions, demands and opportunities. The old journalism was little more than political pamphleteering; the new journalism is the comprehensive epitome of the world's life, and the leader and reflex of human thought and activity. The one generally involved party servility and limited careers; the other offers individual independence and the most splendid pecuniary and personal prizes.

The great change has come partly through interior evolution and partly through exterior conditions. Each reacted on the other. The momentous issues and intense stress of the War produced a demand for the earliest possible news over the widest possible territory. That feverish, importunate demand bred the enterprise of the field and forced the ingenuity of the press-room. With the invention of fast printing-presses, the multiplication of stereotyped plates, the development of world-wide enterprise, the lavish use of the telegraph, the cheapening of paper, the growth of population and the education of the people in newspaper reading, has come the possibility of great newspaper circulations; and great circulations carry almost unlimited possibilities as a business. When Greeley and Bennett disputed as to whether the *Tribune* or *Herald* printed the more papers, the trial showed that the maximum was about 18,000. Now we have several newspapers with a daily or weekly circulation of nearly 200,000, and every large city counts a number of journals with circulations varying from 50,000 to 150,000. The difference between the old maximum and the new is the difference between a small income and a bonanza. When we reflect that a single penny on a circulation of 100,000 means a thousand dollars a day, we can realize the import of the figures. The elder Bennett plumed himself in a leading editorial on his approaching marriage and a profit of \$40,000 a year; now the paper of corresponding position makes an annual profit of not less than three-quarters of a million, and scores of papers can be named that carry \$100,000 a year and upwards on the right side of the ledger.

With this mechanical and material development—partly as the cause of it and partly springing from its increasing resources—has come a great intellectual growth. The brain equipment of the metropolitan newspaper has, indeed, relatively advanced beyond the physical equipment. As already suggested, the old journal was little more than a political handbill. Its range was narrow, its discussions limited, its news meager, and its interest restricted and ephemeral. It was for the most part the product of one mind. If he was a Weed or a Greeley, he made a potent political organ. If he was not a giant he made a dull paper and a poor living. The great modern newspaper, on the other hand, springs from no single Jupiter, but shines with a whole constellation of stars. The chief may be as able as the masters of the past, but

picnic—a little hurried perhaps, partly because—well, an *al-fresco* meal at this time of year must not be too prolonged—partly because every one wanted to be in time to secure a good place near the illuminated fountains.

Happy indeed were the individuals, the simplicity of whose habits permitted them to bring their dinners with them; they fared far better than their more aristocratic or more extravagant brethren whose lot was anything but an easy one. Only those who began to dine by broad daylight got anything like a satisfactory dinner. At half-past six we installed ourselves at a small table outside the Pavillon de la Presse, and ordered soup, fish and a fowl; ten minutes, a quarter of an hour passed, and then up came our waiter to say he was very sorry but there was no soup, it was all finished. "Then bring the fish"—another long wait, and the harassed garçon appeared, ill news written on his countenance—the fish had followed the soup. By this time our appetites had increased, and with increase had grown humble—we would be content with the fowl—in twenty minutes the despairing Ganymede, with tears in his eyes, announced there was no fowl! He was a valiant youth, however, and by some unheard-of exertions he got us a steak. It had been cut from an animal long past its youth; it was tough; it was greasy; it was not hot, not cold; but we took it thankfully, the more so, that our next-door neighbors were dining lightly on bread and pears, and seemed glad to get that.

Before it was dark the lamp-lighters began to move among the borders round the fountains, and along the edges of the principal buildings. It was curious to watch the chain of light spreading and lengthening rapidly, creeping up the sides of the Trocadero, till all the beautiful palace was outlined with gold, running along the arches and abutments, and casting a myriad reflections in the ponds, and showing up Cain's great bronze beasts to perfection. Most interesting of all was it to watch the illuminating of the Tower. I think one never realizes its size except at night when the four-part arches of the base shine up like burning rainbows and the delicate shaft pierces, glowing, into the dark heavens. At nine o'clock the Tower was transformed into a glowing mass of red fire, the fountains shot up their jets of gorgeous liquid—green, violet and crimson; thousands of Chinese lanterns hung in festoons and clusters from the trees. It was fairy-land, only inhabited by a most solid generation of human beings.

Among the number of small fêtes given to mark the close of the Exhibition was a banquet offered by Monsieur Eiffel to a number of friends, on the third platform of the Tower. Throughout the Exhibition two names have been on everybody's lips—Eiffel and Edison—and on this last occasion the two great engineers were again coupled together. The most remarkable feature at Monsieur Eiffel's banquet was the presence of Mr. Edison's phonograph, which recorded the whole of the selections sung by some of the leading artists of Paris, including Madame Ading and Monsieur Melchindec, two stars of the Opera. Madame Ading sang the "Air du Prisonier," by Rubinstein, and then joined the great tenor in the first duet from "Dinorah." Several other selections were rendered and then all the artists joined in the "Marseillaise." At half-past four the cannon giving the final signal for clearing the galleries was fired. An instant after and the Exhibition of 1889 was a thing of the past! The musical selections, an address delivered to Monsieur Eiffel and the boom of the great gun were all reported in the phonograph and will be forwarded to New York to Mr. Edison, who, sitting at home at ease, can treat himself to as many repetitions of the musical program or as many bangs of the cannon as he fancies.

Now that it is all over one question is agitating the minds of many people, residents in Paris. Not "Will the Government be overthrown?" "Will Boulanger make another effort?" "Will war break out?"—tho' all these have their part, and a serious part in the minds of the populace, but "Will prices come down?" Many restaurateurs, keepers of cafés, wine and provision merchants, butchers, and so forth, have profited by the Exposition to augment their prices. What will happen next? Old housekeepers tremble for fear they should see the same thing come to pass as happened after the Exhibitions of 1867 and 1878—prices rose and did not abate, or if they fell ostensibly the quantity of merchandise fell too; rolls can still be had for one sou, but they are only the shadow of the sou roll of twenty years back. A *cotelette* can be bought for half a franc, but what a scrippid and miserable *cotelette* compared with its grandfather! Life in Paris has already become excessively dear, prices are strained to their utmost to meet the daily demands; for with the rise in prices incomes, salaries, appointments of all kinds remain where they were a generation ago. What will happen if the extortionate demands we have submitted to for the last six months continue? One person at least will not grumble. If the Exhibition has brought expenses it has liberally supplied him with the means of meeting them, and that is the fortunate winner of the grand lot in the lottery. Frausens, yesterday a humble compositor, had pressed to make both ends meet and to feed and clothe his six children, of whom the eldest aged fourteen was a grimy little printer's devil, is to-day the possessor of a fortune more than sufficient for all his wants—a hundred thousand dollars. The story goes that Frausens bought only one ticket (how many

people in the hope of winning the *gros lot* invested in a dozen or more!) and that that one he sent a small boy, the son of one of his companions in the printing house to buy, telling him that if he brought him back the lucky number he should have ten thousand dollars for his pains. Let us hope that he will keep his promise.

The Exhibition has been so much to us, we have all lived so much *by it and in it*, that it is difficult to imagine what we shall do without it. Where shall we spend our evenings? Where shall we take our friends? It is small comfort to be told that the grounds will be kept up as public gardens. Wherein will they differ from all the many other public gardens Paris possesses? It is not the presence of the Machinery Hall, or the Central Dome, or even the Tour Eiffel itself, all three of which are to remain, which will make up for departed glories, it will be worse, far worse than the play of Hamlet with the prince left out. Some few thousands of inveterate exhibitionites have truged daily to the Champs de Mars, what to see or what to do I cannot think. Perhaps they have made some bet that the whole thirty millions of tickets would be sold and are thus doing their best to help win it. A little courage and they may accomplish their purpose. Over 28,500,000 were disposed of by the final day. Some secret spur to their activity there must be, for no one would seek the place for mere pleasure. The ground is churned up by the wheels of the carrier's carts into a thick yellowish mud, that clings and will not be shaken off. At every few yards one comes upon excited draymen swearing and vociferating as they hoist and tug huge cases on to their vans. The grass, few people would recognize as such; it has been torn and trampled into one sodden gray mass. The whilome quaint and picturesque Rue de Caire wears an aspect of deserted dilapidation. The stalls all shut, the grave Orientals who kept them, the black-eyed Egyptian girls, the laughing impertinent donkey boys and the pretty white donkeys have disappeared. At the Esplanade des Invalides it is still worse—the Javanese, the Annamites, the Tonquinese and Senegaliens have all gone home. Time to, poor things, their complexions varying from ebony to saffron were beginning to assume one universal tint of blueness, at least about the lips; they were going shivering, and were beginning to realize that life in the capital is not all cakes and ale. Goldsmith's village was a cheerful spot compared to those deserted by our dusky friends.

*Sic transit gloria mundi.* There is a good deal of solid if not very original moralization to be done over the husk and shell of what has been the largest, finest and most successful exhibition the world has ever seen. But why take a melancholy view of it? Millions of people have been amused, instructed, entertained. France has gathered together the dwellers from the furthestmost ends of the world. Hands, black and white, have been grasped in good-will and fellowship. We know more of our fellow-men than we did a year ago; more of the kindly fruits of the earth; more, let us hope of the Great Genius who governs all. So let us, if we can, forget the heart-aches, the jealousies, the slights given or fancied, and say only, it was an immense undertaking. It was an immense success. *Vive la France!*

PARIS, FRANCE.

### THE HUMANITY OF CHRIST.

BY SAMUEL T. SPEAR, D.D.

1. THE moral and spiritual condition of mankind, as historically developed in the present world, is summarily stated by Paul as follows: "For all have sinned, and come short of the glory of God." (Rom. iii, 23.) The Biblical record of the race, and the Biblical doctrine in regard to it, correspond with this statement. The *real* man with whom history deals, and whose earthly life it reports, is not the *ideal* man required in the Bible, and not the *ideal* man of whom psychology and ethics think, as demanded by faculties bestowed, relations subsisting, and resulting obligations and duties imposed. The latter is a far wiser, purer, happier, and better being than the former. This is the judgment of the race in regard to itself, and it certainly is the judgment of the Bible. The *real* man needs salvation.

2. The doctrine of incarnation, as taught in the Bible, is that Christ—contemplated in his *higher* or divine nature as existing "before the world was"—for the purpose of affording this salvation, personally entered into the domain of humanity as to both body and soul; and that, on the *anthropic* or purely human side of his being, he became a man. This doctrine supposes a local and personal residence of divinity in humanity. Paul's statement of the idea is that the Christ who was "in the form of God," and who "thought it not robbery to be equal with God," actually "took upon him the form of a servant, and was made in the likeness of men." (Philip. ii, 6, 7.) John's statement is that the personal and divine word or *Logos* who was "in the beginning," who "was with God," and who "was God," was "made flesh," and that "in the flesh," or in human nature, this Word "dwelt among" men, and was seen and heard by them. (John i, 1-14, and I John iv, 2, 3.) Human nature, according to both of these statements, became the special tabernacle of divinity.

The incarnation, thus taught, is limited to the human nature of Jesus of Nazareth, who was born of the Virgin

Mary, and as human, had all the attributes of our common humanity, as really as Paul or any other man. Christ, thus considered, was simply a man, without any displacement or suspension of his humanity by the incarnation of divinity therein. He was, hence, the God-Man, as really divine as he was human, and as really human as he was divine. No other being that ever trod the earth presents the parallel of this fact, or even the remotest analogy to it. The fact, as to its *mode*, is a great mystery, and yet, as a *fact* to be believed, no mystery at all, since it is clearly taught in the Word of God.

The doctrine of the Bible is that Jesus, while on earth, was sinlessly *perfect* as a man, and hence that he exhibited in his own life, to the fullest extent, all that is contained in the *ideal* man, and in this respect differed from the race with which he was by nature allied. This doctrine is presented to us in two forms, the first of which is that of general statement. (II Cor. v, 21; Heb. iv, 15; Acts iii, 14, and John viii, 29.) The other form is that of the record given by the evangelists, who in telling the story of Christ's earthly life, have drawn the picture of a perfect character, lived and acted out under conditions common to humanity. The picture is artless and simple in the language used; yet the absolute moral beauty and perfection of Jesus shine out in every part of it. We see him under a great variety of circumstances, and in the midst of numerous trials and provocations; but we see nothing and hear nothing anywhere, suggestive of sin, or any bad passion. No one, taking Jesus upon the showing of his recorded acts and words, and judging of him thereby, can find a single point in his whole career for the slightest criticism. No other character was ever so carefully studied, and no other ever commanded such a universal tribute of homage from human thought. Scoffing infidelity, in the presence of this character, forgets its sneer.

Here, then, in this *human* Jesus of Nazareth, as we trace him through his public ministry to his death, we find these two facts: first, that in him divinity was incarnated, without any suspension of his essential and complete humanity; secondly, that, as a man, he was sinlessly perfect, alike in his relations to God and man. This is the Jesus Christ, the God-Man, that for some three years and a half conducted a public ministry among the Jews, that spake as man never before spake, that wrought miracles in proof of his words, and that was at last "put to death in the flesh" on the cross. No other humanity was ever the incarnating tabernacle of divinity. Jesus of Nazareth, the sinless man, was, in the counsels of Heaven, selected for this purpose, and consecrated to the ends sought thereby. In this respect he stands peerless and alone in the history of the world. "Behold the Man!"

3. The incarnation of Christ in humanity was not terminated by the death of Jesus on the cross. This death was not his annihilation as to either body or soul, and was not their permanent separation. The crucified and buried body rose from the dead on the third day, without any corruption or decay; and the soul, which, at death, temporarily passed into *Hades*, or the invisible world, came back, and re-inhabited that body as it was after the resurrection. The severed humanity of Jesus, in its entirety of body and soul, was speedily restored; and in that restored humanity the incarnation was continued. This is the doctrine which Peter, in expounding a prophecy in regard to Christ made by David, both assumed and preached in his address to the Jews on the day of Pentecost. (Acts ii, 25-28.) Peter told them that God had "made that same Jesus, whom" they had "crucified, both Lord and Christ." (Acts ii, 36.)

This Christ Jesus, in his risen body, met his disciples at different times after his resurrection, and identified himself to them "by many infallible proofs," as the *same* Christ that had died on the cross. (Acts i, 3.) There were no such changes in his body, or in him, or in his manner of intercourse with them, as to exclude their perfect recognition of him. He was not "*de-incarnized*" by his death or his resurrection, and was not so changed as to imply that he had laid aside any part of his humanity. He was still the God-Man as really as he was before death, and, as such, appeared at sundry times to his disciples for forty days, and spoke to them "of the things pertaining to the kingdom of God." (Acts i, 3.)

4. The ascension of Christ into Heaven did not terminate his incarnation in humanity. The fact, as shown by the record, is that he left neither his body nor his soul in this world, but carried both with him, as a part of his own Personality, when he ascended into Heaven, and "sat down on the right hand of the Majesty on high." (Acts i, 10, 11, and Heb. i, 3.) It was the God-Man, the *theanthropic* Christ, who had appeared "in the flesh," who had died "in the flesh," and who "in the flesh" had risen from the dead, that carried his human nature with him when he went back to Heaven, and that now there exists and there acts as the God-Man. "This same Jesus," said the angels to the wondering disciples, "which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." (Acts i, 11.) He is the same alike in his departure and return. Peter speaks of "this same Jesus" as being received into Heaven, and as there remaining until the fulfillment of the whole scheme of prophecy in regard to him. (Acts iii, 21.)

Paul, in his Epistle to the Philippians, refers to Christ

as having a "glorious body" in Heaven, and to this body as the model after which the bodies of his redeemed people will be "fashioned" when he comes to raise the dead and judge the world. Then what the Apostle calls "our vile body," better translated as "the body of our humiliation," will be "fashioned like unto his glorious body." (Philip. iii, 20, 21.) This language clearly implies that Christ's body in Heaven is a human body. In that body he will make his second advent, and hence will come as "the Son of man" as well as "the Son of God." Paul speaks of him as "that Man," by whom God "will judge the world in righteousness," applying to him the term *man* after his resurrection and ascension into Heaven. (Acts xvii, 3.)

What the Bible says about the priestly office of Christ in Heaven supposes his humanity in that world. We are told that "Jesus, the Son of God," has passed "into Heaven itself," as the "High Priest of our profession," and with reference to his humanity he is set before us as a High Priest who can "be touched with the feeling of our infirmities." The reason assigned for this fact is that he was once "in all points tempted like as we are," and that having been thus tempted, "he is able to succor them that are tempted." (Heb. ii, 18, and iv, 15.) There is neither pertinency nor force in this reason, except upon the supposition of Christ's humanity in Heaven. Withdraw this element from his heavenly life, and he ceases to be the "High Priest" described in the Epistle to the Hebrews.

Christ, in a word, having dwelt on earth in human nature, in that nature died on the cross, rose from the dead, and ascended into Heaven; and in Heaven he still retains the same nature, and in it acts as really as he did on earth. His incarnation in humanity was not for time merely, but for eternity, and not for this world simply, but also for Heaven. His *abiding* humanity is the conclusion to be drawn from the facts and the teaching of the Bible.

5. What Paul says in his First Epistle to the Corinthians, with regard to the resurrection of the dead, sheds important light on the doctrine of Christ's humanity, alike on earth and in Heaven. Take the following points:

(1.) The Apostle, after adverting to the fact that Christ rose from the dead, to the evidence of this fact, and also the theoretical consequences resulting from its denial, proceeds to say:

"But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." (I Cor. xv, 20-23.)

The resurrection of Christ and that of his people are here connected, the former being regarded as the guaranty and model of the latter. Their humanity participating in the fate of his humanity in the fact of death, will also participate in the destiny of his humanity in the fact of resurrection. His resurrection as "the first-fruits," is already an accomplished fact; and theirs will be such "at his coming." His was a bodily resurrection, and so will theirs be. His humanity and their humanity are allied in death and in the resurrection, and hence participant in essentially the same facts. Such is the import of the above passage.

(2.) This, however, is not all that Paul says on the subject. He further says:

"The first man [Adam] is of the earth, earthy; the second man [Christ] is the Lord from Heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. xv, 47-49.)

It is important to observe that the Apostle is here speaking simply of the *body*, or the corporeal part of human nature, alike with reference to Christians and to Christ. Here they bear "the image of the earthy," and in this respect are like Adam as he was when on earth; but in Heaven they will bear "the image of the heavenly," and, in this respect, be like Christ, as he is in Heaven, having bodies "fashioned like unto his glorious body." (Philip. iii, 21.) "Community of nature with mankind" will, according to Paul's conception, be as true of Christ in Heaven as it was on earth. That which was "corruptible" in him when on earth, has "put on incorruption"; and that which was "mortal" in him, has "put on immortality." The same will be true of his people when "the trumpet shall sound, and the dead shall be raised incorruptible," and the living "shall be changed." (I Cor. xv, 52-54.) Then they shall bear the image of the heavenly body of Christ.

(3.) We have, moreover, from the pen of the same Apostle, and in the same chapter, a description, in general terms, of this heavenly likeness to Christ's "glorious body." The resurrection-bodies of his people are spoken of as being incorruptible, as being glorious and powerful, and also as being spiritual bodies, in contrast with their bodies of flesh and blood on earth. (I Cor. xv, 43, 44.) If then the bodies of Christians in Heaven are, after the resurrection, "fashioned like unto" Christ's "glorious body" in that world, it follows, as a necessary inference, that his humanity and theirs in Heaven will in this respect be similar. What Paul says about their resurrec-

tion bodies is applicable to "his glorious body," and so far gives us an idea of that body. Christ does not, according to this teaching, abdicate or lay aside his community with human nature in the skies. He took upon him this nature when he came to earth, and he retains it in Heaven, and is there as really the *theanthropic* Christ, the God-Man, as he was when on earth. Whether we think of him as in Heaven or on earth, we are thinking of the divine and human Lord Jesus, not less human in Heaven than when here, and not more divine there than here.

(4.) What the Apostle says in the same chapter in respect to Christ's final delivery of the kingdom to God the Father, when "the end" shall come, and when Christ "shall have put down all rule, and all authority and power," that God, as God, may thereafter "be all in all," obviously relates to the termination of his special and mediatorial work of grace in the salvation of sinners and in no way affects his continued humanity in Heaven. (I Cor. xv, 24-28.) This ending of a completed mediation by the accomplishment of all its purposes, does not imply that the union between the human and the divine in Christ will then be dissolved, and that thereafter his existence will cease to carry with it the human element. There is nothing in the language of Paul, with reference to what he terms "the end," to sustain or even suggest this idea. The Bible argument on the subject stands just as it would stand if this language had never been used.

6. The amazing wonder of providence and revelation involved in the doctrine of the God-Man as established in the historic Christ—than which nothing can be more wonderful—has, as already intimated, for its object, the restoration, pardon, justification, exaltation, glorification, and eternal salvation of sinners of the human race. Whether God would do anything for the attainment of this end, and if so, then what it would be, are questions in respect to which, except as informed by his action, we are not either competent judges or competent objectors. The case, however, in its relation to human thought, is most materially altered when God himself has acted and given us such a system as that contained in the Christology of the Bible. We are competent to apprehend and believe this system as true, and thus see the divine Christ in his humanity and work on earth, and in his humanity and work in Heaven.

This is the one great idea—namely, Christ in his permanent humanity in both worlds, and essentially the same in both—which it has been the object of this article to set before the reader. Such a Christ exalts and glorifies humanity in the very act of taking it upon himself, and therein showing the high spiritual elevation which is possible to it. Such a Christ offers to humanity its clearest, simplest and best facility for becoming acquainted with "the invisible God," especially in relation to the affections of his infinite heart. Such a Christ, in himself having tasted death, and also risen from the dead and ascended into Heaven, guarantees a like resurrection to all his people, and in his own history opens the gates of immortality to human hope. He puts the stamp of immortality on humanity and brings immortality to light in his own record. Such a Christ, in what he was and in what he did when "in the flesh" on earth, supplies historical materials that enable us to follow him into Heaven, to identify him as a personal reality there, to think of him as he is there, and in what he is doing there in human behalf, and, in a word, to make him the most familiar and best-known object presented to thought in the spirit-realm. Such a Christ, possessing our nature alike on earth and in Heaven, invested with human sympathies, bestowing these sympathies on all who seek his help, and once "in all points tempted like as we are," is eminently adapted to inspire the heart with comfort and hope in the great struggle of life. Such a Christ, in a nature and under conditions common to him and the race, teaching us by his own living example as well as by his words, presents to us a lovely and beautiful life to imitate—a life not foreign to our nature, not out of harmony with our relations, not above our apprehension; a life that speaks to the heart and with the warm and eloquent affections of the heart as no mere words can speak. Such a Christ, by his own life, simplifies the idea of perfect virtue and gives it a sweetness and charm that cannot be found in the technicalities of formulated dogma. The life of such a Christ, in the Person who lived it, brings before the eye of thought an object to love, a Friend to trust and a hallowed companionship to bless us forever. The existence of such a Christ, declared to be real and on earth believed to be real, enriches our existence here and clears away all doubt as to our more glorious existence hereafter.

It is well known to every careful reader of the Bible that the second coming of this Christ was to the Apostles a cherished and delightful thought. While not informed as to the *date* of this coming, they nevertheless, believed in it, and by him were taught so to believe. The Christ of whom they thought as thus coming, and whose coming was so precious to them, is the divine and human Christ whom they preached to the world, not the divine without the human, or the human without the divine, but both in the same person. The humanity of Christ in his return to this world was identified with that return. The fact was to them, not a dry dogma merely for the intellect to handle, but a practical and cheering power. They felt it as a living inspiration.

The humanity of Christ—begun on earth, continued in

Heaven, and lasting forever—is then an element in his glorious Personality with which we cannot dispense in our conception of him. It brings us near to him and him near to us. This humanity, while no superfluity in his Person, and certainly no degradation of that Person, when connected with his divinity, and interpreted by the purpose for which it was assumed, and also when considered in the absolute purity that adorned it, shines out as the climax of remedial grace. Infinite power, infinite goodness, and amazing condescension come before us in the same Person. Such a Saviour may well command the best service of human thought, and evoke alike the admiration and gratitude of all hearts. We cannot conceive how the God and Father of our Lord Jesus Christ could have interposed in our behalf by any method better than the one he has adopted. In Christ he comes to us in our nature, and makes that nature our facility in coming to him. The words, "I am the Way, the Truth, and the Life," fall very appropriately from the lips of this Christ. Happy is that man who, believing in the truth of these words makes Christ his personal Saviour.

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#### ENGLISH NOTES.

BY JAMES PAYN.

THAT the strike of the children is not yet over is probably due to the circumstance that, unlike other strikers, they are supported by their parents, to whom education does not seem an unmitigated good. When house and land are gone and spent, learning is no doubt most excellent; but in the mean time if one's boys can add five shillings a week to one's wages, it seems better than acquiring the three R's, or even the use of the globes. That item in the juvenile demands, "all schools free to the fifth standard," bears the obvious mark of an adult hand. What boys want is shorter hours, shorter tasks, and not to be "kept from the play-ground, oftentimes upon no ground whatever." One of their grievances touches me nearly; they bear a banner with "Less Parsing" on it. This is surely very moderate. If their views were what is called "extreme," they would have emblazoned on their flag "No Grammar." For what a wretched thing it is (when you come to think of it); how dry, how dull, how incomprehensible! It must be admitted, however, that these lads belong to the lower orders, and have never seen a Greek grammar; if ever the public schoolboy takes to rising in his thousands the Greek grammar is doomed; it will be the first book in his *index expurgatorius*, and ought to be burnt by the common hangman.

It is a sign of the times that these school-board lads should thus "demonstrate," and with an eye to their own advantage. It is nearly 700 years ago since anything of the kind took place, and religious enthusiasm and not self-interest was then their motive. In 1311 a multitude of German children amounting, as some say, to 90,000, and commanded by a child, set out for the purpose of recovering the Holy Land from the infidel. They reached Genoa in safety, but found the sea "an unexpected obstacle," which shows that they had not passed the fifth standard. The poor little fellows tried to get home again, and 30,000 arrived at Marseilles, where "part were murdered, many starved and the rest sold to the Saracens." It is no wonder that juvenile enthusiasm was damped for some time to come.

A wielder of the "divining rod" has got into a hole—and unfortunately not a water-hole—by trusting himself to Professor Lankester. After solemnly detecting running water in certain spots by the twitching of his V-shaped hazel twig, this gentleman was blindfolded and led over the self-same spots, when his hazel could twig nothing. Nay, even when he was placed over a conduit of running water did the rod exhibit the least sign of excitement. It is a great mistake for a miracle-monger to put himself into the hands of a man of science.

A very able medical paper has been discoursing about the depression, both physical and mental, of the professional classes: nothing is more common than to find them "below par." The average well-to-do workman, it says, does not suffer from this disease; "he whistles and sings; he has more courage and more hope." The reason of this is, it goes on to say, because he has more stamina and steadier health. But here I think is a mistake. The professional man is, of course, much better off; but the battle of life in these days is a hard one, and he is always "speculating for the fall," apprehensive for the time when his strength and wits shall fail him, or of the chance of his business falling off. His very foresight is of disadvantage to him; and on the contrary, the workman's want of prudence, as it is called (which includes the foresight), keeps off foreboding. He "takes short views." "To trust in Providence and take short views," says Sidney Smith, "is the secret of happiness and prevents men from falling below par."

A Jewish journal has been protesting against our stage Jew, and especially against the comic one. It complains that it is not a type but a caricature, and goes on to say that it would not be endured but for the almost universal ignorance that prevails among us of what a Jew is like. "We have known people of respectable middle-class standing who, on meeting a Jew at a social gathering for the first time, have been quite surprised to find that he spoke English." I don't know where this social gather-