

he possessed his disinterested will, could never have been vanquished. Jackson never was vanquished. He was always fortunate. He conquered the wilderness; he conquered the savage; he conquered the bravest veterans trained in the battlefields of Europe; he conquered everywhere in statesmanship; and, when death came to get the mastery over him, he turned the last enemy aside as tranquilly as he had done the feeblest of his adversaries, and passed from earth in the triumphant consciousness of immortality.

His body has its fit resting place in the great central valley of the Mississippi; his spirit rests upon our whole territory; it hovers over the vales of Oregon, and guards, in advance, the frontier of the Del Norte. The fires of party strife are quenched at his grave. His faults and frailties have perished. Whatever of good he has done lives, and will live forever.

CARDINAL NEWMAN



JOHN HENRY NEWMAN, a distinguished English theologian, Roman Catholic prelate, and one of the greatest preachers of his day, was born at London, Feb. 21, 1801, and died at Edgbaston, near Birmingham, Aug. 11, 1890. He was educated at Trinity College, Oxford University, made a Fellow of Oriel College, Oxford, in 1822, took orders in the Established Church in 1824, was given the living of St. Mary's, Oxford, in 1828, and appointed preacher to the University in 1833. About the year 1830, Newman and his friend, Hurrell Froude, began to be looked upon as leaders in the Anglo-Catholic movement within the Anglican Church, and in 1835 this phase of religious thought ere long crystallized in the famous "Tracts for the Times," which began to appear in that year. In 1835, the "Oxford or Tractarian Movement," as it came to be called, was joined by Pusey, and the appointment in the following year of Hampden as Regius Professor of Divinity at Oxford gave fresh stimulus to the movement, exciting as it did the indignation of the High Churchmen. In 1841, Newman published "Tract No. 90," which, from its "advanced" religious doctrines gave offence to many who had gone along with him up to that point. In 1843, he resigned from St. Mary's, and after a prolonged mental struggle entered the Roman communion in 1845, leaving Oxford shortly after. Taking up his residence at Edgbaston, a suburb of Birmingham, he established there the Oratory of St. Philip Neri. In 1864, appeared his "Apologia pro Vita Sua," a history of his religious opinions: the entire candor displayed in this remarkable book completely changed the public attitude toward its author and induced a general belief in his integrity and earnestness. In 1877, he was made an honorary Fellow of Trinity College, Oxford, and the next year visited that city for the first time since leaving it, almost a generation previously. He was created Cardinal in 1879, with exemption from residence at the Papal court. Newman's sermons are recognized models of English style; and among his religious verse is the well-known, beautiful hymn, "Lead, Kindly Light." His chief writings include "The Arians of the Fourth Century" (1833); twenty-nine of the "Tracts for the Times" (1833-41); "Verses on Various Occasions" (1834); "The Prophetical Office of the Church" (1837); "Parochial Sermons," six volumes (1837-42); "Loss and Gain, or the Story of a Convert" (1848); "Grammar of Assent" (1870), and a volume of lectures on "Anglican Difficulties."

COMMUNION WITH GOD

"One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple."—Psalm xxvii, 4.

WHAT the Psalmist desired, we Christians enjoy to the full,—the liberty of holding communion with God in his temple all through our life. Under the law the presence of God was but in one place; and therefore could be approached and enjoyed only at set times. For far the greater part of their lives the chosen people were in one sense "cast out of the sight of his eyes;" and the periodical return to it which they were allowed was a privilege highly coveted and earnestly expected. Much more precious was the privilege of continually dwelling in his sight which is spoken of in the text. "One thing," says the Psalmist, "have I desired of the Lord . . . that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple." He desired to have continually that communion with God in prayer, praise, and meditation, to which his presence admits the soul; and this, I say, is the portion of Christians. Faith opens upon us Christians the temple of God wherever we are; for that temple is a spiritual one, and so is everywhere present. "We have access," says the Apostle,—that is, we have admission or introduction, "by faith into this grace wherein we stand, and rejoice in hope of the glory of God." And hence, he says elsewhere, "Rejoice in the Lord always, and again I say, rejoice." "Rejoice evermore, pray without ceasing; in everything give thanks." And St. James,

"Is any afflicted? let him pray: is any merry? let him sing psalms." Prayer, praise, thanksgiving, contemplation, are the peculiar privilege and duty of a Christian, and that for their own sakes, from the exceeding comfort and satisfaction they afford him, and without reference to any definite results to which prayer tends, without reference to the answers which are promised to it, from a general sense of the blessedness of being under the shadow of God's throne.

I propose, then, in what follows to make some remarks on communion with God, or prayer in a large sense of the word; not as regards its external consequences, but as it may be considered to affect our own minds and hearts.

What, then, is prayer? It is (if it may be said reverently) conversing with God. We converse with our fellow men, and then we use familiar language, because they are our fellows. We converse with God, and then we use the lowliest, awfulest, calmest, concisest language we can, because he is God. Prayer, then, is divine converse, differing from human as God differs from man. Thus St. Paul says, "Our conversation is in heaven,"—not indeed thereby meaning converse of words only, but intercourse and manner of living generally; yet still in an especial way converse of words or prayer, because language is the special means of all intercourse. Our intercourse with our fellow men goes on, not by sight, but by sound, not by eyes, but by ears. Hearing is the social sense and language is the social bond. In like manner, as the Christian's conversation is in heaven, as it is his duty, with Enoch and other saints, to walk with God, so his voice is in heaven, his heart "inditing of a good matter," of prayers and praises. Prayers and praises are the mode of his intercourse with the next world, as the converse of business or recreation is the mode in which this world is car-

ried on in all its separate courses. He who does not pray, does not claim his citizenship with heaven, but lives, though an heir of the kingdom, as if he were a child of earth.

Now, it is not surprising if that duty or privilege, which is the characteristic token of our heavenly inheritance, should also have an especial influence upon our fitness for claiming it. He who does not use a gift, loses it; the man who does not use his voice or limbs, loses power over them, and becomes disqualified for the state of life to which he is called. In like manner, he who neglects to pray not only suspends the enjoyment, but is in a way to lose the possession of his divine citizenship. We are members of another world; we have been severed from the companionship of devils and brought into that invisible kingdom of Christ which faith alone discerns,—that mysterious presence of God which encompasses us, which is in us, and around us, which is in our heart, which enfolds us as though with a robe of light, hiding our scarred and discolored souls from the sight of divine purity, and making them shining as the angels; and which flows in upon us too by means of all forms of beauty and grace which this visible world contains, in a starry host or (if I may so say) a milky way of divine companions, the inhabitants of Mount Zion, where we dwell. Faith, I say, alone apprehends all this; but yet there is something which is not left to faith,—our own tastes, likings, motives, and habits. Of these we are conscious in our degree, and we can make ourselves more and more conscious; and as consciousness tells us what they are, reason tells us whether they are such as become, as correspond with, that heavenly world into which we have been translated.

I say then it is plain to common sense that the man who has not accustomed himself to the language of heaven will be

no fit inhabitant of it when in the last day it is perceptibly revealed. The case is like that of a language or style of speaking of this world; we know well a foreigner from a native. Again, we know those who have been used to kings' courts or educated society from others. By their voice, accent, and language, and not only so, by their gestures and gait, by their usages, by their mode of conducting themselves and their principles of conduct, we know well what a vast difference there is between those who have lived in good society and those who have not. What indeed is called "good society" is often very worthless society. I am not speaking of it to praise it; I only mean that, as the manners which men call refined or courtly are gained only by intercourse with courts and polished circles, and as the influence of the words there used (that is, of the ideas which those words, striking again and again on the ear, convey to the mind), extends in a most subtle way over all that men do, over the turn of their sentences, and the tone of their questions and replies, and their general bearing, and the spontaneous flow of their thoughts, and their mode of viewing things, and the general maxims or heads to which they refer them, and the motives which determine them, and their likings and dislikings, hopes, and fears, and their relative estimate of persons, and the intensity of their perceptions towards particular objects; so a habit of prayer, the practice of turning to God and the unseen world, in every season, in every place, in every emergency (let alone its supernatural effect of prevailing with God),—prayer, I say, has what may be called a natural effect in spiritualizing and elevating the soul. A man is no longer what he was before; gradually, imperceptibly to himself, he has imbibed a new set of ideas and become imbued with fresh principles. He is as one coming from

kings' courts, with a grace, a delicacy, a dignity, a propriety, a justness of thought and taste, a clearness and firmness of principle, all his own. Such is the power of God's secret grace acting through those ordinances which he has enjoined us; such the evident fitness of those ordinances to produce the results which they set before us. As speech is the organ of human society, and the means of human civilization, so is prayer the instrument of divine fellowship and divine training.

I will give, for the sake of illustration, some instances in detail of one particular fault of mind, which among others a habit of prayer is calculated to cure.

For instance: many a man seems to have no grasp at all of doctrinal truth. He cannot get himself to think it of importance what a man believes, and what not. He tries to do so; for a time he does; he does for a time think that a certain faith is necessary for salvation, that certain doctrines are to be put forth and maintained in charity to the souls of men. Yet though he thinks so one day, he changes the next; he holds the truth and then lets it go again. He is filled with doubts; suddenly the question crosses him, "Is it possible that such and such a doctrine is necessary?" and he relapses into an uncomfortable sceptical state, out of which there is no outlet. Reasonings do not convince him; he cannot be convinced; he has no grasp of truth. Why? Because the next world is not a reality to him; it only exists in his mind in the form of certain conclusions from certain reasonings. It is but an inference; and never can be more, never can be present to his mind, until he acts instead of arguing. Let him but act as if the next world were before him; let him but give himself to such devotional exercises as we ought to observe in the presence of an Almighty, All-

holy, and All-merciful God, and it will be a rare case indeed if his difficulties do not vanish.

Or again: a man may have a natural disposition towards caprice and change; he may be apt to take up first one fancy, then another, from novelty or other reason; he may take sudden likings or dislikings, or be tempted to form a scheme of religion for himself, of what he thinks best or most beautiful out of all the systems which divide the world.

Again: he is troubled perhaps with a variety of unbecoming thoughts, which he would fain keep out of his mind if he could. He finds himself unsettled and uneasy, dissatisfied with his condition, easily excited, sorry at sin one moment, forgetting it the next, feeble-minded, unable to rule himself, tempted to dote upon trifles, apt to be caught and influenced by vanities, and to abandon himself to languor or indolence.

Once more: he has not a clear perception of the path of truth and duty. This is an especial fault among us nowadays: men are actuated perhaps by the best feelings and the most amiable motives, and are not fairly chargeable with insincerity; and yet there is a want of straightforwardness in their conduct. They allow themselves to be guided by expediency, and defend themselves, and perhaps so plausibly, that though you are not convinced you are silenced. They attend to what others think more than to what God says; they look at Scripture more as a gift to man than as a gift from God; they consider themselves at liberty to modify its plain precepts by a certain discretionary rule; they listen to the voice of great men and allow themselves to be swayed by them; they make comparisons and strike the balance between the impracticability of the whole that God commands, and the practicability of effecting a part, and think they may consent to give up something, if they can secure the rest.

They shift about in opinion, going first a little this way, then a little that, according to the loudness and positiveness with which others speak; they are at the mercy of the last speaker, and they think they observe a safe, judicious, and middle course by always keeping a certain distance behind those who go furthest. Or they are rash in their religious projects and undertakings, and forget that they may be violating the lines and fences of God's law while they move about freely at their pleasure. Now, I will not judge another; I will not say that in this or that given case the fault of mind in question (for anyhow it is a fault), does certainly arise from some certain cause which I choose to guess at: but at least there are cases where this wavering of mind does arise from scantiness of prayer; and if so, it is worth a man's considering, who is thus unsteady, timid, and dimsighted, whether this scantiness be not perchance the true reason of such infirmities in his own case, and whether a "continuing instant in prayer,"—by which I mean, not merely prayer morning and evening, but something suitable to his disease, something extraordinary, as medicine is extraordinary, a "redeeming of time" from society and recreation in order to pray more,—whether such a change in his habits would not remove them?

For what is the very promise of the New Covenant but stability? what is it but a clear insight into the truth, such as will enable us to know how to walk, how to profess, how to meet the circumstances of life, how to withstand gain-sayers? Are we built upon a rock or upon the sand? are we after all tossed about on the sea of opinion, when Christ has stretched out his hand to us, to help and encourage us? "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Such is the word

of promise. Can we possibly have apprehensions about what man will do to us or say of us, can we flatter the great ones of earth, or timidly yield to the many, or be dazzled by talent, or drawn aside by interest, who are in the habit of divine conversations? "Ye have an unction from the Holy One," says St. John, "and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. . . . The anointing which ye have received of him abideth in you, and ye need not that any man teach you. . . . Whosoever is born of God, doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." This is that birth by which the baptized soul not only enters, but actually embraces and realizes the kingdom of God. This is the true and effectual regeneration, when the seed of life takes root in man and thrives. Such men have accustomed themselves to speak to God, and God has ever spoken to them; and they feel "the powers of the world to come" as truly as they feel the presence of this world, because they have been accustomed to speak and act as if it were real. All of us must rely on something; all must look up, to admire, court, make themselves one with something. Most men cast in their lot with the visible world; but true Christians with saints and angels.

Such men are little understood by the world because they are not of the world; and hence it sometimes happens that even the better sort of men are often disconcerted and vexed by them. It cannot be otherwise; they move forward on principles so different from what are commonly assumed as true. They take for granted, as first principles, what the world wishes to have proved in detail. They have become familiar with the sights of the next world, till they talk of

them as if all men admitted them. The immortality of truth, its oneness, the impossibility of falsehood coalescing with it, what truth is, what it should lead one to do in particular cases, how it lies in the details of life,—all these points are mere matters of debate in the world, and men go through long processes of argument, and pride themselves on their subtleness in defending or attacking, in making probable or improbable, ideas which are assumed without a word by those who have lived in heaven, as the very ground to start from. In consequence, such men are called bad disputants, inconsecutive reasoners, strange, eccentric, or perverse thinkers, merely because they do not take for granted, nor go to prove, what others do,—because they do not go about to define and determine the sights (as it were), the mountains and rivers and plains, and sun, moon, and stars, of the next world. And hence, in turn, they are commonly unable to enter into the ways of thought or feelings of other men, having been engrossed with God's thoughts and God's ways. Hence, perhaps, they seem abrupt in what they say and do; nay, even make others feel constrained and uneasy in their presence. Perhaps they appear reserved, too, because they take so much for granted which might be drawn out, and because they cannot bring themselves to tell all their thoughts from their sacredness, and because they are drawn off from free conversation to the thought of heaven, on which their minds rest. Nay, perchance they appear severe, because their motives are not understood, nor their sensitive jealousy for the honor of God and their charitable concern for the good of their fellow Christians duly appreciated. In short, to the world they seem like foreigners. We know how foreigners strike us; they are often to our notions strange and displeasing in their manners; why is this? merely because they

are of a different country. Each country has its own manners,—one may not be better than other; but we naturally like our own ways and we do not understand other. We do not see their meaning. We misconstrue them; we think they mean something unpleasant, something rude, or over-free, or haughty, or unrefined, when they do not. And in like manner, the world at large, not only is not Christian, but cannot discern or understand the Christian. Thus our Blessed Lord himself was not recognized or honored by his relatives, and (as is plain to every reader of Scripture) he often seems to speak abruptly and severely. So too St. Paul was considered by the Corinthians as contemptible in speech. And hence St. John, speaking of "what manner of love the Father hath bestowed upon us that we should be called the sons of God," adds, "therefore the world knoweth us not, because it knew him not." Such is the effect of divine meditations: admitting us into the next world, and withdrawing us from this; making us children of God, but withal "strangers unto our brethren, even aliens unto our mother's children." Yea, though the true servants of God increase in meekness and love day by day, and to those who know them will seem what they really are; and though their good works are evident to all men, and cannot be denied, yet such is the eternal law which goes between the church and the world—we cannot be friends of both; and they who take their portion with the church, will seem, except in some remarkable cases, unamiable to the world, for the "world knoweth them not," and does not like them though it can hardly tell why; yet (as St. John proceeds) they have this blessing, that "when he shall appear, they shall be like him, for they shall see him as he is."

And if, as it would seem, we must choose between the two,

surely the world's friendship may be better parted with than our fellowship with our Lord and Saviour. What indeed have we to do with courting men, whose faces are turned towards God? We know how men feel and act when they come to die; they discharge their worldly affairs from their minds, and try to realize the unseen state. Then this world is nothing to them. It may praise, it may blame; but they feel it not. They are leaving their goods, their deeds, their sayings, their writings, their names, behind them; and they care not for it, for they wait for Christ. To one thing alone they are alive, his coming; they watch against it, if so be they may then be found without shame. Such is the conduct of dying men; and what all but the very hardened do at the last, if their senses fail not and their powers hold, that does the true Christian all life long. He is ever dying while he lives; he is on his bier, and the prayers for the sick are saying over him. He has no work but that of making his peace with God and preparing for the judgment. He has no aim but that of being found worthy to escape the things that shall come to pass and to stand before the Son of Man. And therefore day by day he unlearns the love of this world, and the desire of its praise; he can bear to belong to the nameless family of God, and to seem to the world strange in it and out of place, for so he is.

And when Christ comes at last, blessed indeed will be his lot. He has joined himself from the first to the conquering side; he has risked the present against the future, preferring the chance of eternity to the certainty of time; and then his reward will be but beginning, when that of the children of this world is come to an end. In the words of the wise man, "Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no

account of his labors. When they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they, repenting and groaning for anguish of spirit, shall say within themselves, This is he whom we had sometimes in derision and a proverb of reproach; we fools counted his life madness, and his end to be without honor. How is he numbered among the children of God, and his lot is among the saints!"