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ESCHATOLOGY OF THE PSALTER

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There are certain editions of the New Testament which by way of appendix contain the Psalter, an arrangement obviously intended to serve the convenience of devotion. It has, however, the curious result of bringing the Apocalypse and the Psalms into immediate proximity. On first thought it might seem that scarcely two more diverse things could be put together. The storm-ridden landscape of the Apocalypse has little enough in common with the green pastures and still waters of which the Psalmist sings. For us the Psalter largely ministers to the needs of the devotional life withdrawn into its privacy with God. Such a life is not usually promotive of the tone and temper characteristic of the eschatological reaction. This will explain why the ear of both reader and interpreter has so often remained closed to strains of a quite different nature in this favorite book.

It requires something more strenuous than the even tenor of our devotional life to shake us out of this habit and force us to take a look at the Psalter's second face. It has happened more than once in the history of the Church, that some great conflict has carried the use of the Psalms out from the prayer-closet into the open places of a tumultuous world. The period of the Reformation affords a striking example of this. We ourselves, who are just emerging from a time of great world-upheaval, have perhaps discovered, that the Psalter adapted itself to still other situations than we were accustomed to imagine. To be sure, these last tremendous years have not detracted in the least from its familiar usefulness as an instrument of devotion. But we have also found that voices from the Psalter accompanied us, when forced into the open to face the world-

tempest, and that they sprang to our lips on occasions when otherwise we should have had to remain dumb in the presence of God's judgments. This experience sufficiently proves that there is material in the Psalms which it requires the large impact of history to bring to our consciousness in its full significance. It goes without saying that what can be prayed and sung now *in theatro mundi* was never meant for exclusive use in the oratory of the pious soul. This other aspect of the Psalter has not been produced by liturgical accommodation; it was in its very origin a part of the life and prayer and song of the writers themselves.

After all, these two uses, the devotional and the historical, are not so divergent as one might imagine. We need only to catch the devotional at its proper angle to perceive how it forms part of a broader, more comprehensive piety uniting in itself with perfect naturalness the two different attitudes of withdrawal into the secrecy of God and of intense interest in the unfolding of the world-drama. The deeper fundamental character of the Psalter consists in this that it voices the subjective response to the objective doings of God for and among his people. Subjective responsiveness is the specific quality of these songs. As prophecy is objective, being the address of Jehovah to Israel in word and act, so the Psalter is subjective, being the answer of Israel to that divine speech. If once this peculiarity is apprehended, it will follow that there must be place, and considerable place, in the Psalms not merely for the historical interest in general, but particularly for that heightened interest which the normal religious mind brings to the last goal and issue of redemption. To the vision of faith that which Jehovah will do at the end, his conclusive, consummate action, must surpass everything else in importance. Faith will sing its supreme song when face to face, either in anticipation or reality, with the supreme act of God. Let Mary's case be witness from whose heart the great annunciation of Messianic fulfillment drew that Psalm of all Psalms, the *Magnificat*. The time when God gathers

his fruit is the joyous vintage-feast of all high religion. The value of a work lies in its ultimate product. Consequently, where religion entwines itself around a progressive work of God, such as redemption, its general responsiveness becomes prospective, cumulative, climacteric; it gravitates with all its inherent weight toward the end. A redemptive religion without eschatological interest would be a contradiction in terms. The orthodox interpretation of Scripture has always recognized this. To it redemption and eschatology are co-eval in biblical history.[1] The case stands quite different with unorthodox criticism. By it the redemptive content and the teleological outlook of the ancient religion of Israel are denied. The ancient, that is the pre-prophetic, Israelite in this respect lived the life of a religious animal. Hence for the older period the absence of eschatology is characteristic. Still, even from the standpoint of this criticism, the eschatological aspect of the Psalms is not affected. For the Psalter is now commonly considered in these circles a product of the exilic and post-exilic times, that is of a period when through the prophetic channel and from foreign sources a flood of redemptive and eschatological ideas had streamed in upon Israel, so that the Psalm-singing Jew was bound to answer to its call in corresponding notes. Besides, the great influx of eschatological material is placed by many of these writers not in the early period of written prophecy, but in the later exilic and post-exilic times, most of the material of this kind now contained in the older prophets being treated as spurious in its present environment and brought down to a much later date. But this late dating brings it into close proximity to the time fixed by these same critics for the Psalter. Hence criticism has a direct and powerful stimulus to search the Psalms for the presence of that spirit with which the religious atmosphere is supposed to have been charged in that period. And, since under the control of God exegetical good not seldom comes

[1] In so far as the covenant of works posited for mankind an absolute goal and unchangeable future, the eschatological may be even said to have preceded the soteric religion.

out of critical evil, it has happened here also, that a criticism whose general methods and results we cannot but distrust, has brought to light from the Psalter valuable facts, whose existence had not been previously recognized with sufficient clearness. It cannot be denied that unorthodox criticism has done some valuable pioneer-work in exploring the eschatological views of the Psalter.[2] And what is true of the Wellhausen school may in a different sense be applied to its more modern competitor,—or shall we say successor? —the school of Gunkel and Gressmann.[3] Here it is not so much the inclination to fit the Psalter into the post-exilic world of thought, but rather the desire to assimilate it to Babylonian religious ideas that predisposes for the welcoming of eschatological material. For our purpose this is even better than the exegetical help received from the other quarter. It yields not only acceptable exegesis stimulated by perverse criticism, but has the additional advantage of in certain instances drawing the criticism of the Psalter back to a more conservative position from a chronological point of view. For, since according to this recent school there was an Oriental eschatology in very ancient times, there remains no longer any reason for disputing its early existence in Israel, nor for denying the pre-exilic date of any piece on the sole ground of its occurrence therein. On the contrary, other things being equal, the eschatalogical complexion of a document speaks rather in favor of the

[2] Cfr. especially Stade, *Die Messianische Hoffnung im Psalter in Zeitschrift fur Theologie and Kirche,* 1892, pp. 369-412. The scope of the article is wider than the antiquated use of the term "Messianic" in the title would indicate. It covers the whole eschatological outlook of the Psalter, whether the Messiah occupies a place in it or not. Stade makes extensive use of a comparison between what he considers the later material in the older prophecies and the Psalms.

[3] Gunkel, *Schap und and Chaos, in Urzeit and Endzeit,* 1895; *Ausgewahlte Psalmen,* 1911; Gressmann, *Der Ursprung der israelitisch-judischen Eschatologie,* 1go5; Cfr. Sellin, Der alttesta.mentliche Prophetismus; Zweite Studie: *Alter, Wesen and Ursprung der alttestamentlichen Eschatologie,* 1912; Stark, *Lyrik (Psalmen, Hoheslied and Verwandtes) in Die Schriften des Alten Testaments* edited by Gressmann, Gunkel, a. o. III, 1, 2, 1911.

older date than otherwise. As a matter of fact some Psalms have on this principle been again recognized as pre-exilic possibilities.[4]

As a third source, from which in recent criticism the eschatological interpretation of the Psalter has received encouragement, we may mention the widely-spread opinion, that the speaking subject in the Psalms is in many cases not a single person, but the collective mind of the congregation of Israel, into which the original composers have merged their religious individuality, nay, that many of the Psalms were written outright for liturgical use in the service of the second temple.[5] It is hard to tell whether this theory

[4] It should be remembered that critics of the type of Gunkel and Gressmann remain, so far as the broad literary issue of Old Testament criticism is concerned, Wellhausenians. They do not revise the verdict that the law is later than prophecy. In the reconstruction of the pre-prophetic religion of Israel they pursue the same backward-reasoning, divinatory method as the others. Only they apply this method to a subject to which the Wellhausen school had, on the whole, refrained from applying it, the question of pre-prophetic eschatology. The general structure of Wellhausenianism implies that there was no such early eschatology worth speaking of, that eschatology was a later product. Consequently no inducement exists for it to trace its origins in the ancient religion. Gunkel and Gressmann do not share in this prejudice. Convinced that the thing must have existed they are on the alert for every early indication of its presence.

[5] The more recent literature on this subject consists chiefly of: Smend, *Ueber das Ich der Psalmen, in Zeitschrift fur die alttestamentliche Wissenschaft*, 1888, pp. 49-147; *Theol. Literaturzeitung* 1889, p. 547; Beer, *Individual-und Gemeindepsalmen*, 1894; Roy, *Die Volksgemeinde and die Gemeinde der Frommen im Psalter*, 1897; Cobienz, *Ueber das betende Ich in den Psalmen*, 1897. The collective view, however, is by no means a modern product. For its history in the earliest and latest exegesis, cfr. Coblenz, pp. 2-15; Cheyne, *The Origin and Religious Contents of the Psalter*, Bampton Lectures for 1889, 1891, pp. 259-266; Beer, pp. xiii-xvii. Early traces are found in lxx; it was applied by Theodor of Mopsuestia, by Raschi, Aben-Ezra and Kimchi among the mediaeval Jewish expositors, by Rudinger among the old-Protestant exegetes. in more recent times by Rosenmiiller, de Wette. especially Olshausen, Graetz. After Smend's reintroduction of the subject, and in part independently of him, the same position has been taken by Cheyne, Stade, Baethgen. Criticising, and restricting Smend's ideas are Stekhoven in *Zeitschrift far die Alttestamentliche Wissenschaft* vol. 89, pp. 131-135; Stark, ibid. vol. 92, p. 146; Sellin.

apart from its intrinsic merit or demerit, has in its actual working out done more good or evil to the cause of Psalter-exegesis. For one thing it is often too-closely bound up with belief in the post-exilic origin of the Psalms, because not until after the exile, it is believed, did a specifically religious congregation of Israel, a church-Israel, in whose name such songs could have been sung, exist. Of course, the intermarriage of these two views is not beyond the possibility of divorce. For one who recognizes a church nation of Israel in much earlier times, it would be critically quite safe to assume early Psalms of a collective import. In the next place the theory, when one-sidedly and radically carried through, threatens to wipe out all the individual coloring which renders many of the Psalms so attractive to the Christian reader and so faithful a mirror of his own individual experience. All the concrete, plastic, lifelike self-portrayal by which the figure of David stands before our eyes as the most real of realities, and which plays such a role in the New Testament, is at one stroke swept aside, and figures like Asaph and Ethan likewise lose for us their value as sources of individual comfort and delight. The individual application made by our Lord to Himself of certain Psalter-passages has to be artifically justified, if it is justified at all, on the ground that He was entitled to make of what was originally meant for Israel a personal application, since in Him Israel was summed up. Still further, and this is perhaps the most serious element in the situation, the collectivistic exegesis now threatens to swallow up all the directly Messianic material hitherto found in the Psalter. It is seriously proposed that "the Anointed of Jehovah," "the King" in several places, where these titles occur, shall not be understood of an individual eschatological figure, but of the people of Israel as the collective heir of the Messianic promises, the writers of such Psalms being even credited with the clear consciousness of the abrogation of the hope of an individual, Davidic Messiah.

De Origine Carminum quae primus Psalterii liber continet, 1892, pp. 26 ff ; Rahlfs, *עני und ענו in den Psalmen*, 1892, p. 82.

The nation of Israel then becomes the King set upon the holy hill of Zion, receiving the nations for his inheritance, the uttermost parts of the earth for his possession. Last of all, the collectivistic view has contributed toward eliminating from the Psalter the expectation of a life after death for the individual, the passages where this used to be found being now not infrequently interpreted of the immortality of the people of Israel. While undoubtedly in all these respects the view under consideration has wrought harm, it should be remembered that the several errors enumerated represent not necessary corollaries, but only abuses of an otherwise not implausible theory. The later liturgical use of the Psalms in the Jewish Church certainly supports it, for the liturgical is from its very nature collective. The instance where "I" and "we" alternate as the speaking subject, and where the context puts a national interpretation upon the "we," show how easily the self-personification of the people took place in the poet's mind, or at least how naturally the collective plural alternated with the individual singular. The sudden, abrupt changes in many Psalms from utter depression to the most jubilant assurance, which the individualizing exegesis has found it is so hard to explain, are perhaps more easily accounted for, if the personified genius of the people of God, with its indestructible, inexhaustible hope in Jehovah may be assumed to experience them. Even what may be called the pathological terminology of the Psalms, sometimes considered a serious obstacle to the collectivistic view, may be turned into an argument in its favor, for this reason that the symptoms of disease and distress enumerated could scarcely coexist in the state of an individual, whilst metaphorically explained, as details entering into the picture of the stricken nation, they cease to be subject to the same rigid test of consistency. That the nation of Israel should "water its couch with its tears" Ps. vi. 6, may seem an overbold figure to our restrained Western imagination, but we must remember the richer and different endowment of Israel's mentality. The

prophets, especially Isaiah and other parts of the Old Testament, bear witness to the strongly developed habit of personification in the Hebrew mind and supply us with a sufficient basis of analogy. It is not necessary here to enter into the psychological aspect of the problem by enquiring, whether conscious and purposeful self-projection into the mind of Israel, or spontaneous lyrical expansion of the personality, or typical generalization of what was first felt as an individual experience, will best explain the phenomena.[6] Only one feature should be briefly touched upon: in certain cases the collective speaker is not the external, ethnical Israel, but the people conceived as to its ideal, spiritual vocation, or its pious nucleus, the church within the church, sharply distinguishing itself from the religiously disloyal majority. Such a cleavage of spirits would of itself facilitate the absorption of the individual into the ideal body.[7] Keeping these various reservations in mind, we shall have to acknowledge, I think, that to a greater or

[6] Beer would find the explanation in the general law of lyrical production deriving its themes from the common interests and feelings of mankind, love, religion, nature, historical happenings affecting the majority, pp. lxxix if. But the collective spirit and sentiment of the Psalms are of too concrete and intimate a nature to rest on such a general natural basis. If the phenomenon is spontaneous, it will have to be explained from the unique cause of the special grace of God drawing all its objects into the circle of an experience, which is at once personal and alike in all individuals to whom it comes. The intenser homogeneity of redemption should be taken into account. This seems to us the truth underlying the early patristic efforts to account for the facts: Christ was in the Psalms and back of their writers, Christ and his mystical body are one, consequently the church spake in the Psalter. In Christian hymnology we can trace the effect of the same cause: hymns individual in their origin have become expressions of communal feeling, and liturgically intended pieces have been appropriated by the individual. The theory of lyrical expansion has also been brought to bear upon the problem of typical Messianism. Delitzsch identified the mystery of the consciousness of David with the mystery of all poetry: "The genuine lyric poet does not give a mere copy of the impressions of his empirical ego." Cheyne, *The Origin*, pp. 259, 260.

[7] Roy very carefully works out this side of the case. He, as well as Cheyne, makes much of the analogy between the "servant" in the Psalms and "the servant of Jehovah" in the second part of Isaiah.

lesser extent the mind of the congregation of Israel voices itself in the Psalter.

The sole purpose for which we are led to mention this fact lies in its bearing upon the question of eschatology in the Psalter. For, if the great change, the reversal of destiny, the deliverance, the victory so often spoken of in the Psalms, concern not individuals, but Israel, or even the pious nucleus of Israel, is it not plain that this whole complex of ideas moves on eschatological ground? What else could such a crisis, such a marvelous turn for the better, nay for the best, when predicated of Israel, mean but the eschatological transformation? What in the case of the individual could be kept within the limits of the present order of things and interpreted as a relative change, when understood of Israel, necessarily bursts through these bonds and opens us a totally new prospect, a wholly different mode of existence. It is true, the frequent description of the content of the hope in earthly, temporal forms, so characteristic of the Old Testament, might seem to imply a merely relative difference between present and future. But this is only apparently so. Notwithstanding the retention of this form there are two points which clearly mark off the one from the other. On the one hand, the truly eschatological expectation contemplates the fulfilment of all the promises of God. It has too large a sweep to be simply coordinated with any single good turn in the fortunes of Israel. And on the other hand, the coming state of affairs bears the stamp of unchangeableness, everlastingness: it is no longer, like the present, subject to the vicissitudes of history. Paradoxical though it may seem, revelation has not shunned here to wed the eternal in point of duration to the temporal in point of make-up. The inheriting of the earth, the eating and drinking before Jehovah, and what there is more of this description, is to be forevermore.

In the form of subjective responsiveness which the eschatological ideas assume in the Psalter lies for us the greater part of their value. So far as the content objectively con-

sidered is concerned, the difference from prophecy is not perhaps sufficiently pronounced to justify separate treatment. The general scheme is in both essentially the same. On the dynamic side we meet here as well as there such ideas as that of Jehovah's accession to the kingship, the judgment, the conquest of the nations, the cup of wrath, the recovery of territory, the vindication of Israel, the repulsion of the last great assault by the nations. On the static side we encounter the ideas of peace, universalism, paradise restored, the dwelling of Jehovah's presence in the land, the vision of God, the enjoyment of glory, light, satisfaction of all wants, the outlook beyond death towards an uninterrupted contact with God and a resurrection. Only in the Psalms all this is suffused with the genial warmth of religious feeling. We have here a great province of objectivity translated into terms of living religion, and that religion at the very acme of its functioning. The Psalter teaches us before all else what the proper, ideal attitude of the religious mind ought to be with reference to its vision of the absolute future. The trouble with eschatology in the experience of the church has frequently been that it was either dead or overmuch pathologically alive. In the Psalter we can observe what is its normal working. And through observing this we can learn the even more principial lesson, what is the heart and essence of all religion, because when eschatologically attuned the religious mind responds to the highest inworking and closest approach of God, and therefore operates up to the full potentialities of its own nature. To this must be added something else of almost equal value. Through the subjective, practical spirit in which these things are treated by the Psalter, we are most profoundly made aware of our vital unity with the church of the old dispensation. It is true, of course, that, just as we in the consciousness of the fulfilment of prophecy, make our faith reach back into the Old Testament, so the Old Testament, by means of prophecy, in advance lays its hand upon us: we are sons of the

prophets and of the *diatheke* God made with Abraham. But this is a purely objective bond; it is the bond between a program and its execution; it does not directly enable us to feel our oneness with the Old Covenant people of God. No sooner, however, do we pass out from the region of prophecy into that of psalmody, than we come into touch with something that is internally akin to us, a preformation of our own living religious embrace of the realities of redemption. This must be so all the more, because our whole New Testament life and heritage was, from the Old Testament point of view, an eschatological thing. Here, therefore, we find ourselves and them occupied with identical fact; what they eschatologically contemplated we retrospectively enjoy, and the religious apprehension of it, while formally different, is in essence the same. In the eschatology of the Psalms we may trace the embryonic organism of our own full-grown state. We are enabled to see how our faith was made in secret and curiously wrought, when our substance was as yet imperfect and our members continually fashioned before the eyes of God.

When we say that the Psalter is more practically akin to us than prophecy, we must not be led by this to overlook another feature well worth our notice. Response to the work of God of necessity leads to a more or less reflective state of mind. There is a point where the devotional, the contemplative and the doctrinal, in its simplest form, touch one another. Underneath all the emotion that pulsates through the Psalter, there lies a deep water of serious thought and reflection. The feeling here is not the substitute for faith, it is the natural outcome of faith, the wave-swell of the sea, when the wind of the Lord has blown upon it. If one will only read and sing with the understanding, he shall perceive that the Psalmists pray and sing out of a rich knowledge of God. It is not for nothing that they have "meditated" upon Him and his works. Nor can it be accidental that so considerable a part of the New Testament faith-fabric is derived from this source. Paul

over and over again quotes from the Psalter, and his appeal to it is not less apt and convincing than that to the Torah and the prophets.

Let us now endeavor briefly to review the outstanding characteristics of Psalter-eschatology. The first thing requiring notice is the historical background in the past of the Psalter's treatment of the future. True, in this it only proves itself a genuine Old Testament product, partaking of the specific difference that marks off the biblical eschatology from that of the pagan nations. The pagan eschatological beliefs have a mythical or astronomic basis; they bear no definite relation to any scheme of historical progress, and, with the exception of Parsism, know of no absolute final crisis, beyond which no further change is contemplated. These two defects are closely connected. Because the ideas have their origin within the present world-process, they cannot lead to anything beyond it. The world-cycle runs its course, obeys its stars, absolves its round, and then the end links on to a new beginning, ushering in a repetition of the same sequence. The golden age is bound to return, but it will be no more enduring than it was before. Old Testament teaching concerning the end is not born from myth and chaos and zodiacal "precession". Its origin lies in the realm of history, in the past creative and redemptive activity of God, ultimately in the theistic conception of the character of Jehovah Himself, as an intelligent, planning, building God, whose delight is ever in the product of his freely shaping hands. And consequently, what Israel expects is not a quasi-consummation, which would bear on its face the Sisyphus-expression of endless toil; it is an absolute goal, consisting in an age of more than gold, made of a finer metal beyond all rust and deterioration.[8]

[8] It is true, the Old Testament, and also the Psalter, know the thought of a correspondence of the end to the beginning, of the point of arrival to the point of departure. The river that makes glad the city of God is a reproduction of the streams of paradise. But this is not intended as a mere equation of the two. The past paradise is viewed as a

The Psalter is wide awake to the significance of history as leading up to the eschatological act of God. It knows that it deals with a God, who spake and speaks and shall speak, who wrought and works and shall work, who came and is coming and is about to come. To no small extent it is the dignity of Jehovah as Creator and Redeemer from which the eschatological necessity springs. As a Psalmist says, Jehovah cannot abandon the work of his own hands (cxxxviii. 8); He will perfect that which concerns his people. His work must appear unto his servants, his glory unto their children (xc. 16). The Psalms that engage in great historical retrospects were written with this thought in mind. A more concise illustration is offered by Ps. cxiv. Here we have first the retrospect: "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary and Israel his dominion. The sea saw it and fled; Jordan was driven back," and then, as a corresponding prospect, the vision of the greater theophany at the end: "Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob." The references also to the flood, as bound to repeat itself, must be interpreted on this principle. Jehovah's control for his own purpose of the primeval world-catastrophe is typical of his action in the final upheaval, when out of the last judgment a last world will be born. It is of importance to notice the sequence of the past and future tense-forms in Psalms xciii. and xxix. "The floods have (once) lifted up their voice . . . the floods will lift up their waves. Jehovah on high is mightier than the noise of many waters, the mighty breakers of the sea." And again: "Jehovah (once) sat (as King) at the flood, yea, Jehovah will sit as King forever.

There are certain phrases and figures in the Psalter, which are connected with the idea of plan and continuity in the work of God and of its destination to arrive at a final

beginning, that of the future stands in the sign of consummation; that it will inaugurate a new process is never reflected upon, far less that what it introduces will be a repetition of the ancient course of history.

goal. Most characteristic of these, because most Psalm-like, is the phrase "a new song," occurring five times.[9] It receives light from the idea of the "new things" found in prophecy, especially in the latter part of Isaiah. There the "new things" mean the great unparalleled events about to introduce the future state of Israel. The "new things" and the "new song" belong together, as may be clearly seen from Isa. xlii. 9, 10: "Behold the former things are come to pass and new things do I declare . . Sing unto Jehovah a new song, his praise from the ends of the earth." This prediction of the "new things" culminates in the promise of the "new heavens and a new earth."[10] Here seems to lie the root of the later employment of the word "new" in eschatological connections, the new name, the new creature, the new *diatheke*, the new Jerusalem.[11] Further, the use made of the term "morning," again both in the prophets and in the Psalter, is significant. From Isaiah we are familiar with the figure of the watchman peering into the darkness of the world-night, to, whom the prophet addresses the question, "Watchman, what of the night?", and from whom he received the answer, "The morning cometh, and also the night."[12] In the Psalter we find again this idea of "the morning" signifying the dawn of the new great day of Jehovah, and hence symbolic of all hope and deliverance: "God is in the midst of her she shall not be moved, God will hear her and that in the morning." "Death shall be their shepherd, and the upright shall have dominion over them in the morning." "My soul waiteth for Jehovah, more than watchmen for the morning: 0 Israel, hope in Jehovah."[13] It is perhaps worth while asking, whether the phrase "the day of Jehovah"' has not some connection with this eschatological use of the phrase

[9] xxxiii. 3; xcvi. I ; xcviii. 1; cxliv. 9; cxlix. I,

[10] Isa. lxv. 17; lxvi. 22.

[11] Isa. lxii. 2; Jer. xxxi. 31; Mk. xiv. 24; 2 Cor. V.. 17; Gal. vi. 15; Rev. ii. 17; iii, 12; V. 9; xiv. 3; xxi. 2, 5.

[12] Isa. xxi. 6 ff.

[13] Ps. xlvi. 6; xlix, 15; XC. 14; exxx. 6. Cfr. also xvii. 15; xlviii. 15.

morning," so that it would mean the great light-filled day of the reign of Jehovah. It is hardly accidental that "the day of Jehovah" appears in some passages associated with the idea of light.[14]

Owing to this vivid consciousness of the historically-conditioned appointment of the end, the attitude of the Psalmists towards it is, on the whole, one of serene confidence and quiet expectation. Their soul is as a weaned child within them. There are Psalms that have as their keynote the question "How long?", but they are few, and even in them towards the end the trusting mood regains the upper hand.[15] There are only three Psalms which contain nothing but complaint.[16] Of the feverish impatience that is so apt to inflame the eschatological state of mind and of its usual correlate, the apocalyptic calculation of times and seasons, there is no trace in the Psalter. "True, with characteristic eschatological eagerness they continually suppose the end nearer than it actually is, but they do not attach their faith to a near parousia in such a way that it would be imperilled by disillusionment. . . . When doubting thoughts beset . . . they go into the sanctuary."[17]

The Psalmists know that the end is not flung upon the world out of the lap of chance, but that it proceeds with stately, unhastened, unretarded step from the council-chamber of God. The phrase "a set time" marks this conviction.[18] The connection between prophecy and the Psalms in this point may be observed in the statement "to execute the judgment written!"[19] The "judgment written" is the judgment announced in the prophets; precisely because written it cannot fail to come. In a most striking way the dependence of the last great hope of redemption upon what

[14] Am. v. 8, 18; Rom. xiii. II If. I Thess. v. 5.

[15] PS. Vi. 4 ; xiii. I ; Ixxiv. 10; lxxvii. 8; lxxix. 5; Ixxxv. 6; xxxix. 47; xc. 13; xciv. 3.

[16] Ps. xxxviii (but cfr. v. 16); xxxix. (but cfr. v. 8); lxxxviii.

[17] Cheyne, *Origin*, p. 373.

[18] Ps. cii. 31.

[19] Ps. cxlix. 9.

Jehovah has done before is expressed in Ps. lxxiv.: "God is my King of old, working salvation in the midst of the earth; thou didst divide the sea by thy strength; thou breakest the heads of the dragons in the waters: . . . . thou didst cleave fountain and flood; . . . remember that the enemy has reproached 0 Lord; 0 deliver not the soul of thy turtle dove unto the multitude; forget not the congregation of thy poor forever; have respect unto the covenant; . . . arise 0 God."

A second striking feature of the eschatology of the Psalter consists in the central, dominating position it assigns to Jehovah in all that pertains to the coming change. The prospect of the future is God-centered in the highest degree. Of course, the Psalmists who could say "Whom have I in heaven but thee, and none upon earth I desire besides thee"; "God is the strength of my heart and my portion forever" and "Thou art my Lord, my welfare is naught without thee," might be confidently expected to carry this feeling with them, when projecting themselves into the future.[20] What is more characteristic of the Psalter is this, that, besides eschatology evoking worship, the opposite also takes place: The elemental urge of worship summons the last great realities to its aid, because it cannot be satisfied with aught short of this for expressing itself. The eschatology of the Psalter is in part begotten by the praises of Israel. No doubt the Psalter contains much of what is most humanly human in all religious occupation with God: the need and desire and prayer for help in distress. In their extremity of danger and affliction the Psalmists sustain and reassure themselves by the thought of the great deliverance which the end must bring. They lift up their heads, because their redemption draws nigh. They will not fear, though the earth be removed and the mountains be cast in the midst of the sea. The absoluteness of the assurance and the suddenness of attainment unto it are in many instances accounted for by the eschatological import. The appeal

[20] Pss. lxxiii. 25, 26; xvi. 2.

lies not to second causes or elements of hopefulness within the fabric of the present world, but to the great, crowning interposition of Jehovah *ab extra*. At this point especially we have occasion to remember, that often not an individual but Israel is the speaking subject. What within the limitations of the Old Testament the individual could scarcely hope for himself, that the people of God carried as a sure faith in its bosom through the ages. Ploughers might plough upon Israel's back and make long their furrows, the waters might overwhelm them, it could not extinguish the conviction, that the future and the end belonged to the chosen of Jehovah. Specifically the thirst for justice over against enemy and avenger quenched itself in anticipation at this deep fountain of judgment to be opened up at the last. But in the midst of all this soteric motivation the higher point of view of the subserviency of Israel's salvation to the glory of God is never lost sight of. When the Psalmists make eschatology the anchor of salvation, this is not done in a self-centered spirit. The very fact of the anchor being cast into such deep water implies a comparative estimate of human and divine help, which in itself cannot but be honoring to God.[21] The prayer for salvation inevitably embodies praise of the Saviour. That at least no individual selfishness underlies it, appears from the way in which clearly individualistic Psalms join together the deliverance of the suppliant and the salvation of Israel. The Psalmist succeeds in forgetting his own woes for the woes or for the hopes of the people as a whole. But it is even more important to notice that he is able to forget them for the overwhelming thought of the glory of Jehovah. The *gloria in excelsis* which the Psalter sings arises not seldom from a veritable *de profundis* and, leaving behind the storm-clouds of its own distress, mounts before Jehovah in the serenity of a perfect praise.[22] Nothing reveals more clearly the innate nobility of the Psalter's religion than this quality of its praise. But even where this highest altitude

[21] Pss. xx. 7; xli . 6; xlix. 6; cxviii. 8, 7; cxlvi. 3, 4.
[22] Cfr. Roy, p. 25 note 2.

is not reached, where the thought of salvation remains consciously present to the end, the closing note of praise is seldom wanting.[23] Praise and prayer are inseparable, because God's very divinity is in his saving habit.[24] In the phrase "for thy name's sake" the recognition is expressed that the ultimate purpose of salvation lies in the glory of God.[25] Where the prayer assumes the form of a desire for vindication and deliverance through judgment and destruction of the enemy, it might seem as if the center were shifted from God to man. Still on closer examination this appears not to be so. When the praying subject is Israel and the opposing party the hostile pagan world, the conflict between these two, of course, coincides with that between Jehovah and the world, between light and darkness. And when the two parties belong both to Israel, their mutual opposition is again due to the fact that the party praying represents the cause of Jehovah and the true faith, whilst the party prayed against has aligned itself with the other side and becomes apostate from Jehovah and his people.[26] So that in either case the self-interest is identical with the interest of God. Of personal rancor or party-animosity not religiously motived there is no trace in the Psalter. While it is true, therefore, that the eschatological pressure is heightened, as it usually is, by fierce conflict and strife, this does not detract in the present case from its purity and God-centered character.[27]

Cheyne offers the suggestion that an unselfish religion was easier for the Psalmists than it is for us, because the sense of individuality was less developed at that time.[28]

[23] Pss. xxxii. 17; 1. 15; lXxx. i8, 19.

[24] Cheyne, *Origin*, P. 344.

[25] Roy, p. 42.

[26] Ps. lxxiii. 15, 27, 28.

[27] Cfr. Roy, pp. 28, 29, 73; not nations but two *Weltanschauungen* stand over against each other; Cheyne, *Origin*, p. 293.

[28] *Origin*, p. 265; cfr. Cheyne's own striking statement at a later point: "that the people of Israel is to work out the divine purpose in the earth and do this with such utter self-forgetfulness, that each of its own successes shall but add a fresh jewel to Jehovah's crown," P. 340.

But this would apply only over against man and not over against God. And it is hardly in accordance with his own dating of the Psalms. The collectivism of the post-exilic Jews was not of the naive, instinctive kind, a sort of primeval, semi-physical sense of solidarity; it partakes far more of the intelligent affectionate surrender to an ulterior object of devotion. Here collectivism is but another name for unselfishness. The awakening of the sense of individuality lies not beyond but back of it. It is spiritual loyalty, not ethnic coherence that binds the members of Israel together. The same is true of the still closer bond uniting the pious Israel within the larger body.

The acknowledgment that in the future salvation all is for the glory of God is not of the nature of a mere formal acknowledgment. Owing to the character of psalmody as the instrument of responsiveness, and owing to the uniqueness of the eschatological situation upon which it works, it develops a peculiar fervor and attains a degree of sympathetic projection into the interest of God scarcely equalled elsewhere. The Psalmists sometimes succeed in transporting themselves into the midst of the joy and blessedness, wherewith Jehovah himself contemplates the consummate perfection of his work. This faculty for entering into the inner spirit of God's own share in the religious process represents the highest and finest in worship; it closes the ring of religion, and in Scripture, as we might expect, it is peculiarly the Psalter that illustrates it. If even the Psalm of nature, after enumerating the wonders of creation, closes with the exquisite note, "The glory of Jehovah shall endure forever, the Lord shall rejoice in his works. . . . I will sing . . . as long as I live . . . my meditation of Him shall be sweet, I will be glad in Jehovah," could we expect less where the Psalmist's mind turns to the greater wonders in redemption?[29] "Sing unto Jehovah a new song, his praise in the congregation of saints, for Jehovah takes pleasure in his people, He will beautify the meek with sal-

[29] Ps. civ. 31-34.

vation." And again, "Jehovah takes pleasure in them that fear him, in them that hope in his mercy; Praise Jehovah, 0 Jerusalem, praise thy God, 0 Zion."[30] There is something deeper in this than the spontaneous welling up of gratitude from the heart that has received favor. It is the devotion of a mind able to lose itself in the very inward grace of God which is greater and more satisfying than even its greatest and final gift.[31]

The theocentric character of Psalter-eschatology appears also in this that it is prevailingly kingdom-eschatology. By this is meant a form of statement representing Jehovah as becoming, or revealing, Himself in the last crisis the victorious King of Israel. Certain Psalms may be called specific kingdom-Psalms. Pss. xciii, xcvii, xcix, open with the words "Jehovah is King." The context shows that this is declared from the standpoint of the eschatological future, when, after the judgment, his universal dominion shall be established. Into this future the Psalmist projects himself. The situation is the same in Ps. xcvi. 10, "Say among the nations, Jehovah is King; the world also is established, and it cannot be moved."[32] It will be remembered that the shout "Absalom is King" was the shout of acclaim at his assumption of the kingship.[33] Still in the Apocalypse this mode of

[30] Pss. cxlix. 1, 4; cxlvii. II, 12.

[31] Cfr. Cheyne, *Origin*, p. 343. "Precious as is the sympathy of God for us, still higher is the ability put by Him into us to enter into his thoughts and feelings."

[32] Cfr. Ex. xv. 17; Isa. xxiv. 23; hi. 7.

[33] 2 Sam. xv. 30. Cfr. Gunkel, *Ausgewahlte Psalmen*, pp. 186-192; 324; Gressmann, *Ursprung*, pp. 294-301. According to Gunkel such accession-hymns might have been first sung for human rulers and afterwards transferred to the eschatological enthronement of Jehovah. Gressmann seeks to meet the difficulty that Jehovah's kingship is represented as purely future, by the suggestion, that the background is polytheistic, Jehovah's universal dominion being conceived as beginning with the conquest of the other gods, and that this mode of speaking was retained in the (no longer) polytheistic Psalms. The simple solution seems to, lie in this that "kingship" is in the O. T. more a concept of action than of status. Jehovah becomes King=Jehovah works acts of deliverance.

speaking is employed with eschatological reference, xix. 6 "Hallelujah, for the Lord God, the Almighty reigneth." In other cases the act of enthronement is described and the accession is identified with an ascension. Thus Ps. xlvii. 5-8 "God is the King of all the earth . . . God reigneth over the nations. God sitteth upon his holy throne."[34] The ascension-feature might be explained from the elevation of the throne-seat, to which the king mounts by steps, or from the going up to the height of Zion, after a victorious return from war, in which Jehovah, as present in the ark, would participate and lead. Pss. lxviii. 18 and xxiv. 7-10 suggest the possibility of another explanation. In the former passage we read: "Thou hast ascended on high, thou hast led away captives." The Psalm is at its opening escatologically-prospective, but vss. 7-20 seem to be historically-retrospective, so that the statement about Jehovah's ascent is not directly eschatological. It does, however, describe a real ascent into heaven,, and not a mere going up unto the earthly sanctuary.[35] In Ps. xxiv the language might more easily remind of the earthly dwelling-place of Jehovah (cfr. vs. 3), but even here in the second part of the Psalm the "everlasting doors" point to the higher habitation.[36] The idea of Jehovah's glorious return into heaven after accomplished victory, must have existed, and if so, would influence directly-eschatological representa-

[34] Besides the shout of acclaim the blowing of the trumpet and the clapping of hands accompanied the enthronement, Ps. xlvii. i; I Kings i. 34-45; 2 Kings ix. 13; xi. 12.

[35] Cfr. Baethgen, *Die Psalmen*, who observes that מרום is always used of the height of heaven. The N. T. adaptation to the ascension of Christ has, therefore, a good support, so far as the local conception is concerned. Gressmann also argues in favor of what he calls the “mythical-eschatological" view of Ps. xlvii. 6 from the use of the verb עָלָה, which according to him is not used of ordinary throne-ascension, the proper term for this being יָשַׁב. But the two acts of "ascending" and "sitting down" are obviously distinct, and the idea of ascent, might, as stated above, have arisen from the elevation of the throne.

[36] For the idea of the doors being opened by "lifting up" cfr. Gressmann, *Ursprung*, p, 295, note a.

tions, like that of Ps. xlvii. 5-8. In Ps. xxiv. this seems to be actually the case.[37]

It is obvious that a representation which thus throws the emphasis on the future enthronement of Jehovah intends to magnify what the end means for God and for Israel in relation to its God. The core of the belief is that there must come and will come a time, when God will visibly take his place as the end and focus of all the glory of the world process. As the antique idea makes the state subserve the glory of the king, so the ripened ages will be made to yield their accumulated fruit to Him who is their King. Although the kingdom-idea has also its soteric aspect, the Psalter shows that side by side with this, and as even in a sense superior, the manifestation of the glory of Jehovah is expressed by it. The thought is not merely that Jehovah becomes King in order to save, but that through the salvation, as well as in other acts, He arrives at the acme of his royal splendor.

In still another way we can trace the same principle by observing the mode of Jehovah's activity in the coming crisis. The fundamental conception is that of the theophany. It may seem at first a trite thought, that Jehovah must appear on the scene before He can interpose. But the theophany does not occur as the mere prerequisite or precursor of the divine action, it is the vehicle of the action itself. This is facilitated by the realistic conception of the judgment, as a judgment of execution, rather than a formal forensic procedure. In a forensic procedure the bare appearance of Jehovah could figure only as the initial act, after which further steps would be indispensable. The realistic idea, putting sentence and execution in one, condenses the whole into a single act and this act is the supernatural arrival of God upon the field. While, however, fitting into this view of the judgment, the epiphanic character of Jehovah's action has not been exclusively produced by it. At the basis lies again the motive to exalt the majesty and power of Him, who by his mere entrance into the crisis

[37] Acording to Stade, *Zeitschrift f. Theol. u. Kirche*, II. p. 407, the. scene of Ps. xxiv is eschatological.

decides the issue and thus centers all attention and interest upon Himself. Here lies the source of that technical eschatological phrase "the coming of the Lord," which like an unbroken thread runs through both testaments.[38] He comes, Jehovah comes, the Messiah comes, from Genesis to Revelation this is the import of the message in which ultimately the eschatological hope embodies itself. And the imagery of the theophanic representation is wholly in accord with this intent to make God the central figure. No matter whether Jehovah's coming be linked with or compared to the thunder-storm, or the tempest, or the flood or the volcanic eruption, in each case the sudden, inavertible, overwhelming nature of the event is emphasized.[39] Precisely for this reason the impression is sometimes most vivid where every attempt at the use of concrete imagery is abandoned, because the figures threaten to break down under the sheer weight of the reality signified. Nothing could be more effective than the studied avoidance of all intermediate apparatus, nay even of the mention of Jehovah Himself in a passage like Ps. xlvii. 4, 5, "For, lo the kings assembled themselves, they passed by together. They saw it, then they were amazed; they were dismayed, they hastened away." It need not so much as be said, that Jehovah appears; it suffices that He exists: his being God brings the crisis to its inevitable issue.[40]

[38] Cfr. Sellin, *Der alttestarnentliche Prophetismus,* p. 181.

[39] For the reason stated the description of the eschatological scene has an inherent tendency to turn into a, description of the theophany as such, even to the extent of the purpose of the latter being for the moment lost sight of. This is a feature observed also in prophecy, eft.. Isa. ii. The Psalm in Hab. iii. and also the opening part of Ps. xviii illustrate this. For an enunciation of the principle involved by Jehovah Himself, cfr. Ps. xlvi. io "Be still and know that I am God. I will be exalted among the nations, I will be exalted in the earth."

[40] Stade, *Zeitschrift f. Theol. u. Kirche,* pp. 393-398 finds the eschatological theophany in a number of recurring phrases in the Psalter. He enumerates as such "to arise"; "to be exalted" or "lifted up"; "to awake"; "to be not silent"; "to hasten"; "to be not far"; "to stir up might"; "to restore"; "to heal"; "to quicken"; "to redeem"; to save";

One more observation may be made under this head. The profoundly religious state of mind with which the end is contemplated appears in this that it imparts the same coloring to the Psalmist's mood in view of its retardation as does the prospect of impending death by itself. As has been often remarked the attitude towards to latter furnishes a gauge for the depth of religious attachment to Jehovah. There is much in death to terrify the creature regardless of religious considerations. We find that with the Psalmists the chief cause of solicitude and perplexity is the problem of their future relation to Jehovah. Will there be in these strange shadowy regions remembrance of Jehovah, experience of his goodness, praise of his glory? "What profit is there in my blood, when I go down to the pit, shall the dust praise thee, shall it declare thy truth?"[41] What they most feared was not death as such, nor that they might lose themselves in death, but that they might lose contact with Jehovah. Now the same state of feeling asserts itself in regard to the great future coming of Jehovah. "How long, 0 Jehovah? Wilt thou hide thyself forever? . . . 0 remember how short my time is. For what vanity hast thou created all the children of men! What man is he that shall live and not see death? That shall deliver his soul from the power of Sheol? Lord, where are thy former loving kindnesses, which thou swarest unto David in thy faithfulness ?"[42] Here the bitterness of death is measured by the danger that it may sweep out of reach the vision of Jehovah and the enjoyment of his glorious reign at the end. To lose touch with Him in Sheol would be painful, to miss Him at his final epiphany intolerable, it would be the supreme tragedy of religion. This is convincing proof that the eschatology of the Psalter seeks and loves nought above Jehovah Himself.

"to be gracious"; "to snatch out"; "to do justice." Although many or all of these terms find eschatological employment, it cannot be proven that all or any of them had become technical in that sense.

[41] Pss. xxx. 9; cfr. vi. 5; lxxx. 5.

[42] Ps. lxxxix. 46-49. A new Testament parallel is I Thess. iv. 13-18.

From a specific point of view we can observe the same principle in the universalistic statements of the Psalter. Here as in the prophets the subjection of the nations to Jehovah and their conversion form part of the great future change. In both cases this remains a hope and does not become a challenge to missionary activity. It is only through the gateway of eschatology that universalism and the missionary idea come in. More particularly it is, the greatness and majesty of Jehovah from which they spring. Jehovah is so great that the nations must come and worship before Him. This is of itself a certainty. But when the idea is raised to the eschatological degree, when He is contemplated in the overpowering majesty of his final appearance, then a super-certainty results, that all the earth will be flooded with the knowledge of his glory.[43] While, however, with the prophets this remains, like so many other things, a matter of mere futurity, in the Psalter, owing to the entrance of the subjective element something more results. The mind of the Psalmist is not satisfied with holding the idea at the distance of objective contemplation, but translates it into an eager desire for witnessing the fulfilment of the prospect. Thus a real missionary urge is born out of the eschatological vision of Jehovah and his kingdom. This desire projects itself into the future and breaks out into a direct missionary appeal conceived as addressed to the Gentiles from that standpoint." The world at large is summoned to acknowledge and praise Jehovah. Of course, this is not actual missionary propaganda.[45] Yet, at bottom, in its spiritual motivation, it is not different from the latter; perhaps one might even say that the impulse back of it is stronger than the fervor wherewith the Church seizes her present possibilities. The closest analogy to this is again

[43] Ps. ix. 19, 20; xviii. 47 ff.: xxii. 27, 28; xxiii. 8; xlvi. to; xlvii. 1-3, 8, g; lxxxvi. 8-to; xcvii. 1, 6; xcviii. 2, 3. 9; cii. 15, 21, 22.

[44] Ps. lvii. 8-11; lxvi. 1-4; lxvii. 2-5; xcvi. 3, 7-13; xcix. 3 (in the form of prayer) ; c. 1-3; cviii. 3; cxiii 3, 4; cxvii. 1, 2; cxlv. 21.

[45] Rhetorically it may be put on a line with the prophetic summons to nature to "clap hands" and "sing."

found in the hymnodic portions of Isaiah. The remembrance of these things may afford us help in ever anew attuning the strain of our missionary-enthusiasm to its highest God-centered key. When we profess to missionarize, not in the last analysis, to improve the world, but to glorify God in the eternal salvation of sinners, this expresses not merely a theological conviction, but it is also eminently true to the principle inherent in the birth of the missionary idea itself. For this the missionary idea was born and for this cause came it into the world, that it should contribute to the glory of God. It was for Him and not for man alone that it was conceived in the womb of the Old Testament.

The question next claiming attention concerns the degree of spirituality in the eschatological outlook of the Psalter. This degree is often placed low, because for their descriptions of the future age the Psalms are dependent on earthly, material, time-bound forms, The future theocracy is a replica of the present one. The expected state is a state in which the eschatological people of Jehovah, dwelling in the holy land, with Jerusalem as its center, will forever enjoy without measure the blessedness afforded by Canaan, the paradise-garden of God. It would be difficult to prove, that all this was understood by the Psalmists with a clear consciousness of its symbolic, typical significance, as we, on the basis of the New Testament, believe it lay in the mind of God, the author of revelation. But, while this is true, and should not be covered up in the interest of unhistorical allegorizing, it should not, on the other hand, close our eyes to the profound spirituality with which in the Psalter even this ostensibly material content of the future is approached and apprehended. The main question is after all not what forms and colors enter into the picture, but what is the subtler atmosphere that pervades it to the eye of the pious Israelite, what with his finer religious sensibilities he sought and loved and admired in it. When the question is put in this way there can be no doubt as to

the answer. The very fact of the intense concentration of the hope in God Himself supplies it in advance. The eschatological state is before all else a state in which the enjoyment of Jehovah, the beatific vision of his face, the pleasures at his right hand, the perpetual dwelling with Him in his sanctuary, form the supreme good. "Satisfy us in the morning with thy loving kindness, that we may rejoice and be glad all our days, . . . and let the beauty of Jehovah our God be upon us," these and other similar strains are characteristic of the future-music of the Psalter.[46] Whether the familiar passages in Pss. xvi., xvii., xlix., lxxiii, where the confidence of uninterrupted fellowship with Jehovah is expressed, are based on the belief in a future blessed life after death, as we think they are, or whether, on the ground of the collectivistic theory, the statements in question are interpreted of the imperishable life of Israel, on either view the underlying sentiment is clearly that of the supreme absorption of the religious life in the things of God.[47] And it will be noticed that this sentiment finds readiest expression in view of the future state. If only care be taken to exclude every idea obliterative of the sense of human personality, there is ground for speaking of a certain group of Psalms as mystical in their complexion, as in fact a mystically-inclined type of piety has shown a

[46] Ps. xc. 14, 16. Cheyne, perhaps, goes too far in spiritualizing the language of the Psalmists when he assumes the theophanic statements to have been meant as .pure symbolism. This would hardly agree with the parallel drawn between the eschatological and the earlier, historic theophanies. The latter were certainly in part realistically understood. Another instance of the same nature is, where Cheyne credits the Psalmists who believed in spiritual sacrifice with the idea of a purely-spiritual sanctuary. But is there not some difference between these two? The spiritual sacrifice remains objective, the spiritual sanctuary would be a subjectivizing conception. Cfr. *Origin*, pp. 344, 387.

[47] Writers who deny the presence of the idea of personal blessedness after death in such passages, yet do not deny that the Psalmists expect participation in the Messianic era. Cfr. Beer, p. 70. Can this be entirely due to an acute sense of the nearness of the event?

marked preference for them in all ages.[48] But there is only a difference of degree between these and the Psalter in general. It is Jehovah's rest which the Psalmist desires Israel to enter, the city of his vision is the city of God.[49] How pervasively and intensely spiritual the atmosphere of the eschatology of the Psalter is, can best be appreciated by remembering to what an extent our Lord has reproduced it in his teaching. Most of the second clauses of the beatitudes are to all intent a description of the eschatological kingdom in Psalter-language. "The poor in spirit," "the pure in heart," "the meek," "the merciful," "the peacemakers," together with their respective predicates, the endowment with the kingdom, the inheritance of the earth, the obtaining of mercy, the vision of God, the adoption into sonship, these are all Psalter-types and Psalter-hopes, found fit to enter into a most highly spiritualized description of the future by the Psalter's greatest interpreter. The way in which the sanctuary is spoken of, the comparatively rare references to ceremonial sacrifice, the peculiar tenor of these references, where they do occur, which has led some to speak of a class of Puritanical psalms, the deritualisation of heaven, the emphasis on the nearness of Jehovah in the sanctuary, all these plainly show where the center of the interest lies.[50] Add to this the total absence of the weird apocalyptic element, and the predominance of a truly spiritual atmosphere, can not fail to be recognized.[51] Here also, however, we should note how this fine spirituality is closely interwoven with the fundamental character of the Psalter, as that of subjective responsiveness to the divine approach and embrace in religion. Devotion, worship, the giving answer to God, cannot but spiritualize. It is, as it were, the projection into the objective sphere of the intrinsically trans-

[48] Cfr. Cheyne, *Origin*, pp. 387, 388; Beer, p. 62, refers in connection with Ps. Ixxiii. 28 to the Jewish Kirbath Elohirn, the *unio mystica*, as eschatologically ,approached ; Montefiore, *Mystical Passages in the Psalms, Jewish Qurterly Review* 1889, pp. 143-161.

[49] Ps. xcv. 11; xlvi. 4; xlviii. 1.

[50] Cheyne, *Origin*, pp. 314-327; Beer, p. 47.

[51] Cheyne, *Origin*, p. 428.

lucent essence of the religious soul itself. And it is called to enter into the direct presence of and lay hold upon Jehovah Himself, in doing which it grasps the root of all spirituality. Truly, the new invisible throne of God, in distinction from the ark, rests in a yet higher sense upon the praises of Israel.[52]

In conclusion we may briefly consider the Messianic element in the eschatology of the Psalter. Here also the subjectively responsive and appropriative attitude has left some traces. To be sure, before speaking of such matters, one is at present compelled to raise the question whether in the old, familiar sense there is a "Messiah" in the Psalter at all. Belief in "typically-Messianic" Psalms has practically disappeared from contemporary critical exegesis. But not only this, the Psalms which used once to be quoted as directly-prophetically Messianic are now frequently understood as relating to the people of Israel as the real "Anointed of Jehovah." The curious fact results that on such a view the title "Messiah" in its technical sense, as the designation of the individual eschatological King, disappears from the Old Testament, for it is in the Psalter and in the Psalter alone, that, on the old interpretation, this title is found.[53] In this situation little comfort can be taken from the quasi-rehabilitation which the idea of typical Messianism has undergone at the hands of Babylonianizing interpreters such as Gunkel. Calling attention to the fact that in Babylonian and Assyrian documents the reigning king, especially at his accession, was invested by courtiers and court-poets with superhuman or eschatological predicates, they have found this custom back in certain Psalms,

[52] Cheyne, *Origin*, p. 327.

[53] This leaves out of account Dan. ix. 25, 26, of doubtful interpretation. Cheyne, *Origin*, p. 340 and others, can, of course, continue to speak of "Messianic psalms," since the term "Anointed" is in a more or less technical sense, with eschatological associations, bestowed upon the people. Still, in view of the long traditional usage, it would be better for those adopting such exegesis to avoid the term.

notably Pss. ii., xlv., lxxii, cx.[54] On this view the users of such language might be said to have seen their present ruler in the mirror of the conception of the great eschatological King, which would involve a certain resemblance to the old typological scheme. Now, if this adaptation of Oriental court-style to the case of an Israelitish king could be taken as sincere and naive in its intent, something might be made out of it, in connection with the fact, that at first no one knew which of the Davidic descendants would fulfill the promises, each new accession being capable of giving rise to new hopes. We are not allowed, however, to impose such a meaning upon the custom. These phrases formed a regular court-style; they were no more than "loyal hyperboles" to which no one, least of all those who flatteringly spoke them, attached any real significance. The only useful purpose which the discovery of this ancient ceremonial may serve to the conservative exegete consists in this, that it may prove the early existence of eschatological belief and eschatological interest in these pagan circles and so furnish an argument against the theory of a late emergence of such belief and interest among Israel.[55] If, refusing to assume such a style in the Psalter, and finding here not the insincerities of court-life, but a solid typical groundwork in-

[54] Cfr. Gunkel, *Ausgewahlte Psalmen*, under the head of Pss. ii., xlv., cx. He does not discuss Ps. lxxii.

[55] Acording to Gressmann, *Ursprung*, p. 252, note 4, Gunkel is mistaken in assuming a transfer of Messianic-eschatological language to the human king. The extravagant language, then, would have nothing to do with eschatology. It would be court-style pure and simple: "Der Messias hat hier nichts zu suchen." We do not see how this is to be reconciled with the later statements on pp. 236-293 where we read that "the contemporaneous prince or dynasty is celebrated as the introducer of the golden age, as once the first King. This explains the chief activity of the Messiah, etc." According to this "mythical-paradise elements" have been received into the court-style. Gressmann further believes that the ceremonial must have originated in the great empires of the East, the kingdom of Israel having been too small for aught else than snobbish imitation. He compares the reproduction of the customs of the court of Louis XIV. in the courts of the little principalities of that period. This would emphasize the utter emptiness of the custom in Israel.

wrought by the Spirit of God in the religious experience of David and others, it will be obvious how significant this is for the nearness and intimacy which the figure of the Messiah had acquired for the religious consciousness. No matter what peculiar philosophy or psychology of the typical relation be adopted, this much will be common to all, that the thought of the Messiah must have had a vital existence in the hearts of the Psalmists in order to make this prefiguration of him in themselves more than an empty, unreal show. The David, who could speak of himself in Messianic terms, must have held the Messianic concept in a warm religious embrace.

So much for the typical side of the matter. The other question had reference to the directly-Messianic element in the Psalter. Here the phenomena are so peculiar that modern criticism, though obviously shrinking and moving away from the old, solid Messianic ground, has not succeeded in finding a satisfactory substitute. The chief peculiarity of the passages in question is, that they speak of the King or the Anointed as a present, existing figure.[56] To account for this three possibilities offer themselves. If one, with Gunkel and Gressmann, applies the court-style hypothesis, the King spoken of or addressed is simply a contemporary ruler and has nothing to do with the Messiah.[57] Or, if one has recourse to the collectivistic theory,

[56] The Psalms constituting this group of so-called "King-Psalms" are the following: ii; xviii. 50; xx ; xxi; xxviii. 8; xlv; lxi. 6, 7; lxiii. ii; lxxii ; lxxxiv. 10; lxxxix. 38. 51; cx; cxxxii. Cfr. Buchanan Gray, *The references to the King in the Psalter in their Bearing on Questions of Date and Messianic Belief in Jewish Quarterly Review*, vii. pp. 658-686.

The only exception to the above statement about the present existence of the King or Messiah is Ps. ii., on the view that this Psalm from beginning to end, with all the speakers in it, the writer included, is projected into that point of the future, when the last great attack of the nations against Zion takes place. In that case, of course, the existence of the King at the actual time of writing would not be necessarily implied.

[57] Here what was once supposed to be directly-Messianic is turned into the quasi-typical, i.e. into the embellishment of the character

the King or Messiah fades away into the figure of Israel. Again, if one is prepared to attach the extraordinary language employed in such Psalms as ii. and cx. to one or the other of the Maccabaean rulers, he may yet save the directly-Messianic character at the expense of having it connected with an unworthy figure. But on all three views the present existence of the "King" is explained. It would require, however, a combination of at least two of them to cover all the facts,. In the case of Pss. xlv.; lxxii. and cx. the collectivistic exegesis is, of course, excluded, and the attempt to carry it through in Ps. ii. is open to most serious objections.[58] Here then it will be necessary to fall back upon either the one or the other or both of the two other proposals. We believe orthodox exegetes will find it difficult to get rid of the feeling, that neither of these two is in keeping with the dignity of revelation. Subjectively the insincerities of a court-ceremonial, and objectively the char-

of an existing king with originally eschatological traits. Gunkel admits that, contrary to the intent of the writers, very early readers of such Psalms found in them a direct-Messianic import, *Ausgewahte Psalmen*, p. 18. "So ist also dieser Stoff, der ursprunglich eschatologisch war, schliesslich auch wieder eschatologisch verstanden worden."

[58] The subject of the equation Israel=the Messiah is a most interesting one, but too large to be handled in the present connection. There can be no a priori objection to the investment of Israel not only with the predicate of "anointed," but even with the title of "The Anointed One." The anointed king and the people are closely related, and the parallel case of the attribution of sonship to both, suggests a common possession by both of the anointing. In the New Testament the anointing is bestowed upon both Christ and believers. Besides, the anointing was not strictly confined to the kings. It is quite plausible, therefore, to understand the term of Israel in such passages as Hab. iii. 13; Ps. xxviii. 8, where the *parallelismus membrorum* favors it. The serious objection to the theory arises from the concrete way in which it is applied, viz. that the Messianizing of the nation shall have been an intentional substitute for the hope of a Davidic individual Messiah. Usually Isa. 1v. 3 is cited as furnishing either an instance, or the original precedent of the replacement of the Messiah by Israel. But the passage does not require this interpretation, and in view of the fact that it calls the mercies of David "sure" i.e. unalterable, reliable, it is absurd to find in a statement emphasizing this very thing the idea of their abrogation or even transfer.

acter and life of the later Maccabaean leaders seem unfit to be the bearers of such a high and sacred conception.[59] As compared with these, there is at least a kernel of attractive truth in the collectivistic idea. Not as if the Messiahship of the Davidic prince could have been abrogated and the Messiahship of Israel substituted for it, but in this way that in certain Psalms a strong sense of the close appurtenance of the Messiah to Israel and of Israel to the Messiah reveals itself. It is not identity, but identification of life that creates the appearance as if Israel were the real Messiah to the exclusion of the personal figure. These Psalmists, when they call Israel the Anointed of Jehovah, do so because they realize the significance of the Messiah's office for the religious life of Israel. Even Wellhausen observes that in a representation, like that of Ps. ii. the Messiah and Israel can be scarcely distinguished.[60] Such a close identification is after all what may and must be expected, if the root-idea of the Messiahship is taken into account. The deepest motivation of the Messianic conception lies in the absolute, concrete, palpable assurance it affords of Jehovah's permanent presence among his people as the supreme bliss of the future.[61] He is sacramental in the profoundest sense of the word. Consequently it cannot be indifferent which

[59] The Maccabaean reference is, even in the case of Ps. cx. where it might seem to be most plausible, rejected by Gunkel, *Ausgewaahlte Psalmen*, p. 223. Cfr. Sellin, *Der Alttestamentliche Prophetismus*, pp. 168, 169.

[60] *The Book of Psalms* in *Sacred Books of the Old and New Testaments*, 1898, p. 164: "The Messiah is the speaker, and the whole Psalm is composed in his name . . . the Messiah is the incarnation of Israel's universal rule. He and Israel are almost identical, and it matters little whether we say, that Israel has or is the Messiah." But we cannot agree with the clause "It matters little," for, as above stated, the Messiah has his whole significance in this, that he stands as the God-given pledge of Israel's religious privilege and salvation. Israel become itself the Messiah would be thrown back upon itself, and the whole concept would be useless. Baethgen. *Die Psalmen*,[3] p. 4 well observes that while the name "son" might fittingly apply to Israel this can not be said of the title "king (over Zion)."

[61] Cfr. Cheyne, *Origin*, pp. 338, 340.

of the two is considered the prius, the Messiahship of the people, or that of the eschatological King. There is in this respect a difference between the joint-application of the idea of sonship to Israel and the coming King, and the joint-application of the idea of Messiahship to the same two subjects. In regard to the sonship, the sonship of Israel comes first in order of revelation; in regard to the Messiahship the anointed character of the Davidic heir has the precedence. Israel has its anointing because of the Messiah.[62] The question involuntarily occurs whether such a close religious embrace as seems indicated by the facts is conceivable with regard to a mere concept, a person purely seen through the medium of futurity. To speak of the preexistence of the Messiah in the Psalms may sound preposterous in many critical ears, but there is no escape from the force that draws in that direction, once the actual occurrence of the individual Messianic figure in the Psalter is recognized. The Messiah leads, as it were, a mysterious life, that is somehow woven into the life of his people. After all those who place the Psalter in so late a period, have least reason to ridicule such a view. Will it not be necessary to assign to a date older than most of the Psalms the mysterious statement of Micah according to which the "goings forth" of the great coming ruler in Israel, are "from of old, from everlasting"?[63] If we might assume that in this way the Messiah, apprehended as a present reality, played a vital part in the piety of the Psalmists, this would furnish another illustration of the penetrating sub-

[62] The analogy of the collective "Servant of Jehovah" in Isaiah is often quoted to support the collective Messiahship of Israel. But this would be an analogy only if the individual idea of the Servant were entirely absent from these prophecies, as Giesebrecht and others contend. Criticism, however, seems to be well on the way of receding from this extreme position. And, if "the Servant of Jehovah" be both individual and collective, and the two closely united, the individual Messiah will have to be recognized in the Psalter also, and that in close union with the people in order to make a true parallel with Isaiah. Cfr. Sellin, *Das Ratsel des deuterojesajanischen Buches*, 1908. Gressmann, *Ursprung*, pp. 301, 333.

[63] Mic. v. 2.

jectivity with which the truth of revelation is appropriated here and enable us to feel more strongly than at any other point, how profoundly at one the Christian's Messianic orientation of faith is with that of those who could say: "Behold 0 God our shield, and look upon the face of thine Anointed."[64]

In concluding our rapid survey of the eschatology of the Psalter, a few words may be added in regard to its practical bearing on present-day conditions in the religious and social world. Perhaps our study of the Psalms can be of some help to us in taking our bearings in the midst of the loud and universal demand for what is called "reconstruction." It cannot be denied that the eschatological teaching of the Psalms, and Old Testament eschatology in general, bear a certain striking resemblance to the desires and ideals of this eminently modern drift of life. In the Psalter we meet not only with the conception of a reconstruction of things on the grandest of scales, but this is actually projected on the stage of earthly existence. Here, then, an opportunity is afforded for testing, and, if necessary, correcting the ends and methods with which the modern movement for world-reconstruction occupies itself. This is all the more timely, since the Church herself is invited to lend a helping hand in the making over of things, and to let herself be registered as one of several coequal and cooperative forces making ready for this gigantic enterprise. Now it is plain from the eschatological teaching of Scripture in general and from the Psalms in particular, that the Church has already in advance an outlook and a program towards an absolute and ideal future, which is governed by certain distinct and definite principles, to such a degree bound up with her very essence of belief, that to ignore these principles or to cease insisting upon them in any line of altruistic work, would mean self-abdication and disloyalty to her charter as the Church of God. The foremost of these principles is that the end of existence for all things lies in

[64] Ps. lxxxiv. 9.

God, and that, therefore, to religion must be assigned the highest place in every ideal condition contemplated as a goal. It is the special function of the Church to speak unceasingly and unfalteringly for this one supreme aspect of the future world, to insist in season and out of season that in it God and the service of God are to the highest good and satisfaction of mankind, that without which all other desirable things will lose their value and abiding significance. To work for the amelioration of the world without putting at the top of its program the bestowal upon this world of the baptism of religion as the primal requisite, should be impossible for the Church so long as she retains a clear consciousness of her own specific calling. Nor is this merely one or the foremost of the tasks of the Church, it is in such a unique sense her "business," that every other activity in order to legitimatize itself as a church-function should be able to prove its vital connection, direct or indirect, with the service of God and of religion as her one unique mission in the world. For the Church to indulge in the advocacy of social and economic programs, without taking the time or the trouble of deriving these from her religious root-consciousness, and subordinating them to the glory of God, is a precarious undertaking, not only because in so doing the Church would speak without authority, but also because by every form of experimentizing in such a field she endangers the authority, which within the sphere of strictly-religious principles is properly hers. Undoubtedly the Church even so, will do her royal share in making the world better, and that more effectually than she could possibly do in any other way. The by-product of the genuinely-religious activity will be more abundant and more valuable, than any scheme to substitute it for the main product could possibly make it. For the Church, to keep this in mind is not to be indifferent to the lesser and secondary needs and distresses of mankind; it is in reality to obey the conviction that in no other way her deep solicitude for the sinful world, and the resources she carries within herself for its healing, can be successfully

brought to bear upon it. There can be no doubt that the Church owes the success with which in the past she has contributed to the progress of the world in civilization to her fidelity to this fundamental principle and the self-limitation it imposes upon her; through it mainly she has become and remained the *antiqua mater* out of whose blessed womb the liberties and reforms among mankind have been born and reborn. When measured by this standard of a genuinely-religious and God centered consciousness, it will have to be confessed that, taken as a whole, the modern reconstruction-movement is sadly deficient. It appears to be more humanistic than religious, to derive its motives and ideals from man rather than from God. In the vision of the land to be reached there seems to be little of the worship and enjoyment of him who is the center of every hope worth cherishing for man. God is enthroned but seldom in these Eutopian palaces. And the fear is not altogether groundless, that the Church, in her pragmatic desire to accomplish concrete and speedy results, has opportunistically fallen in line with such humanitarian efforts, and for the moment waived the consciousness of her unique and privileged position, as voicing the specific claims of God upon the service of man. A compromise of this kind born from opportunism is serious enough; far more serious would the situation be, if internal doubt as to the reality or primacy and efficacy of the God-ward side of religion within the consciousness of professed Christians should underlie this tendency. That would mean not merely the death of religion as such, but would result in the utter sterility, so far as lasting, deeper results are concerned, of all uplifting work conducted in its name. Christianity can make the world better in the sign of religion; that standard abandoned she will not only fail of success, but face actual defeat.

The second principle with which the biblical prospect of a better order of affairs is inseparably bound up is that of supernaturalism. The Psalter expects the marvelous future from no other source or cause than a God who only

doeth wonders. Whatever there may be in it of teaching and learning and meditating upon the law, these human endeavors or performances are not credited with bringing on the world-change. It is not through evolution from beneath, but through descent and theophany and interposition from above, that the face of the earth is to be renewed. The comparison with and the appeal to the supernatural past is sufficient proof of this. That the help of man is vanity is a conviction deeply inwoven into the consciousness of the Psalmists. Their true help is in the name of Jehovah who made heaven and earth. Here again a sad difference is to be observed between this frame of mind, and that in which much of the reconstructive effort of the present time is being applied. The latter often cherishes a most doctrinaire and tenacious belief in the inherent and endless perfectibility of human nature, a humanistic optimism which manages to thrive, no one knows how, in the face of the most discouraging circumstances. It is a faith and has some of the noble characteristics of faith, its imperviousness to discouragement, its sovereign indifference to obstacles, its resiliency under apparent defeat, but it is after all a faith in man rather than in God, and since faith in the last analysis can be glorified only through its object, it lacks the supreme glory of the faith of Christianity. It cannot overcome the world, because it has its resources in the world itself. Even much of its unshakable confidence in man is due to this that it feels itself shut up within the sphere of the purely-human, and so tied down to man and his natural potentialities, that to doubt of man would mean to despair of itself and its own mission. And unfortunately at this point also there is observable a certain tendency in the procedure of the Church to bend and lend itself to this mode of thinking. Some of its educative and reformatory work does not at least scorn the appeal to it as a motive force ,and gives the impression, if not by direct avowal, at least indirectly and through the assent of silence, that much can be made of man, if only his better nature is cultivated and his

environment improved and his evil propensities repressed. True, this may seem a mere matter of temporary accommodation, an innocent shifting of the emphasis. Even as such, however, it is serious enough. The idea of God and his indispensable, all-determining part in the transformation of the world, and central place in the world as transformed, is not a thing that, like some secondary factor, can be for a while ignored or neglected with impunity. The Christian who allows himself to be drawn into this mode of thought, can not escape in the end having his whole religious consciousness deflected by it from its original and proper center. A dualism which reckons with God in the inner life of the soul and takes no account of Him in its outward activities for reclaiming others, is in the long run impossible. Moreover, the tendency in question minimizes and virtually denies the fact of sin as the primal element in the situation to be met. The slighting of the thought of God has for its inevitable correlate the weakening and ultimate loss of the specific consciousness of sin. But, serious as all this may be, there is sometimes reason to fear that the things enumerated are not simply consequences of a drift of thought superficially followed, but are the deeper-lying causes of an inclination to fall in with the drift. The humanitarian movement in its most pronounced and specific form, not seldom has for its background a weakened or tottering faith in the dependableness of God and the supernatural. Where this shows itself the Church should be on her guard. lest by countenancing it she deny herself and her Master and renounce the most precious heritage of power she has received from Him. To withdraw herself from participating in such action is not abandonment of the world to itself; it is the simple refusal to encourage a huge system of quackery, and, that, if for no higher reasons, in the interest of sinful, suffering humanity itself.

Finally the third lesson to be learned from the eschatology of the Psalter is the importance of the strand of other-worldliness in our Christian thought-fabric and love-service

with reference to the future. It might seem, to be sure, as if the Psalter were ill-adapted to instruct us here, because its own outlook is confined to the earthly state, because while expecting another world-order, it postulates no other milieu for this than the terrestrial one already known. And so it might seem as if both the Psalter and Old Testament eschatology in general lent real support to the view that it is this lower earthly sphere, that must be transformed, and that, leaving the question of a higher sphere to itself, the Christian can be contented with directing his reclaiming effort to it alone. But this is only apparently so, and the Psalter is, of all biblical books, the best adapted to correct this impression, because it gives us a glimpse not merely of a higher future world objectively, but gives us a glimpse of the subjective psychological process by which the revelation of such a higher world was carried home to the minds of the Psalmists, and consequently of the depth to which it is rooted in the very heart of the religious consciousness itself. It was because they could not conceive of the communion between themselves and their God as other than endless, that the Psalmists projected it into a future life. It was the challenge of death flung into the face of religion that led to this supreme victory of faith. It was this that opened the gates of brass and broke the iron bars in sunder. Thus religion reached the consciousness of the inadequacy of the present life to meet its most instinctive and deepest desires, and threw its anchor into the greater, eternal beyond. And from that moment onward there could be no more doubt as to where the emphasis in biblical religion would finally lie. The New Testament has, of course, added to this the clearer and more principal knowledge, that not merely will God not withdraw himself from the believer in death, but that first on the other side of death the perfectly normal and satisfying, the true life can begin. It has brought life and immortality to light in their most positive self-evidencing aspect. This revelation is so rich and overwhelming; it shows such a tremendous disproportion be-

tween what religion can mean and bring to us here, and what it will mean and bring to us hereafter, that merely to believe it is bound to make other-worldliness the dominating attitude of the Christian mind. This is so much the case that the slightest shifting of emphasis here may justly be considered the symptom of some religious abnormality. The gauge of health in the Christian is the degree of his gravitation to the future, eternal world. The Christian train of thought in this respect is the reversal of that of the Old Testament: the eternal is not so much a prolongation of the temporal, but the temporal rather an anticipation of the eternal. And what is true of life is true of the ministering and self-propagating function. The Church of Christ in all its complex service to the world can never forget that its primary concern is to call men into and prepare them for the life eternal. Now, if one compares these obvious facts with the spirit in which the modern humanitarian movement estimates this life and the future life in their relative importance, it can not be denied, that the Christian point of view is not only not always consistently maintained, but that sometimes it is openly scorned and rejected. The taunt of the masses, who feel themselves discriminated against in the treasures and comforts of this world, is that religion seeks to reconcile them to their spoiling of the present with the promise of an illusory or at best doubtful future. The temptation is strong to overcome this prejudice through giving greater prominence to the secular advantage connected with the Christian life and promoted by Christian activity. There is some warrant for this, for we are taught that godliness is profitable unto all things, having promise of the life that now is and of that which is to come. At the same time the danger should not be underestimated that out of this strategic concession to the demand of the age, may spring an actual compromise with the spirit that would secularize and terrestrialize Christianity as to its essence. Leaving for a moment higher things out of account, it is obvious that from the Christian standpoint no

greater injury can be done to the true progress and healing of humanity in this present evil world than to make it promises and offer it remedies which have no vital connection with the hope of eternal life. For this hope alone can in the long run feed and keep flowing every stream, of altruistic activity that deserves the name of religion. The life of this earth as a mere passing episode in time is not worth the aeonian toil expended upon it. Precisely because the Christian other-worldliness is inspired by the thought of God and not of self, it involves no danger of monastic withdrawal from or indifference to the present world. The same thirst for the divine glory which is the root of all heavenly-mindedness, also compels the consecration of all earthly existence to the promotion of God's kingdom. Here also the by-product cannot continue, if the main object of pursuit is lost sight of or neglected. But, what is most serious of all, the vanishing of the belief in the transcendent importance of the world to come would most surely spell the death of the Christian religion itself. Whatever may have been possible under Old Testament conditions, in the beginnings of revelation, it is absolutely impossible now with the New Testament behind us to construe a religious relationship between God and man on the basis of and within the limits of the present life alone. A religion which touched only the little span of consciousness between birth and death would be a pseudo-religion and its God a pseudo-God. A God who treated the fugitive generations of the race as so many passing acquaintances, content to see them afloat in and float out of the luminous circle of his own immortal life, could not continue to evoke the worship of his creatures. Pagan cult He might receive, but Christian service not. Men would become, and in a far more tragic sense than the Psalmist meant it, strangers and sojourners with Him. The Psalter bears eloquent witness to the truth that a hope of indefinite perpetuation for the collective body is not enough. It requires the assurance of the eternity of religion in the individual soul to

secure the permanence of religion as such. The Psalmists had their faces set towards this and through wrestlings of prayer with Jehovah won their way to the light. The modern, humanistic movement prefers to cultivate the secular and earthly in part because it has come to doubt the heavenly and eternal; its zeal for the improvement of the world often springs not from faith, but from scepticism. The Church by compromising and affiliating with this would sign her own death-warrant as a distinct institution. When religion submerges itself in the concerns of time and becomes a mere servant of these, it thereby renders itself subject to the inexorable flux of time. Kronos has eaten all his children and he will not spare even this noblest of his offspring, once it passes wholly into his realm and closes behind itself the doors of eternity. On the other hand, in a pure and firm eschatological conviction, which keeps eternal hopes and interests well to the front, lies the safeguard and pledge of the perpetual vigor of Christianity. It cannot lose its youth here, because it knows eternal youth is promised in the hereafter. Through faith in this promise alone it defies the attrition of time and history. Its eschatology is its greatest religious glory, for in this the Church expresses her faith in a future when all the accidents and externals of religion shall drop away, a great. purging of the world-stage, which shall leave only the perfect and ripe fruitage of all God's intercourse with man from the beginning. The Gospel of the life to come is the Gospel of a Church sure of herself and her own endless destiny. No other creed can bring it, and the Christian Church can bring nothing less. In it lies the believer's own portion and it is the only portion he should think it worth while to offer to a spiritually empoverished and starving world. It is moreover the portion which has the promise that all other things shall be added to it.

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