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No Trouble to Show Goods

**A. H. Smith**



GOOD SHEPHERD

By B. P. Ockhurst

### Testimony of Great Men to Jesus of Nazareth

CHRIST'S character grows more pure, sacred and lovely, the better we know Him. The whole range of history and fiction furnishes no parallel to it. Christ is the glory of the past, the life of the present, the hope of the future. We cannot even understand ourselves without Him.—*Philip Schaff.*

Jesus the Lord became a sacrifice for sin; a pattern for all righteousness; a preacher of the Word which Himself was; a corner-stone to remove the separation between Jew and Gentile; an intercessor of the Church; a Lord of nature in His miracles; a conqueror of death and the power of darkness in His resurrection. He fulfilled the whole counsel of God, performed His whole sacred offices and anointing on earth, accomplished the whole work of the redemption and restitution of men to a state superior to the angels, and reconciled or established all things according to the eternal will of the Father.—*Francis Bacon.*

Do you think He came, the true and perfect King, only to go away again, and leave this world as it was before, without a law, a ruler, a heavenly kingdom? God forbid! Jesus is the same yesterday, to-day and forever. What He was then, when He rode in triumph into Jerusalem, that is He now to us this day—a King, meek and lowly, and having salvation, the head and founder of a kingdom which can never be moved.—*Charles Kingsley.*

To bring life and immortality to light, to give such proofs of our future existence, as may influence the most narrow mind, and fill the most capacious intellect; to open prospects beyond the grave, in which the thought may expiate without obstructions; and to supply a refuge and a support to the mind amidst all the miseries of decaying nature—is the peculiar excellence of the gospel of Christ.—*Samuel Johnson.*

I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and I exhort my dear children humbly to try to guide themselves by the teachings of the New Testament.—*Charles Dickens.*

Now, if we describe the work of Christ by a short expression which may give the clearest view of it, we shall describe it thus: that He came to restore the intuition. He came, it is true, to save, and to give eternal life; but the way in which He did this was by restoring the intuition.—*Matthew Arnold.*

Men own that the human character of Christ is the completest human character the world has ever seen, and yet they give their admiration to incomplete characters; and, not yet risen to the full revelation of the Lord, they call that manly which they know all the while is something less than the full-orbed attainment of the perfect man.—*Phillips Brooks.*

In the early ages of Christianity, there was little care taken to analyze character. One momentous question was heard over the whole world: "Dost thou believe in the Lord with all thine heart?" There was but one division among men—the great unattonable division between the disciple and the adversary. The love of Christ was all, and in all; and in proportion to the nearness of their memory of His person and teaching, men understood the infinity of the requirements of the moral law, and the manner in which it alone could be fulfilled.—*John Ruskin.*

What touches us touches Christ; what annoys us annoys Christ; what robs us robs Christ. He is the great nerve-centre to which thrill all sensations which touch us who are His members.—*T. De Witt Talmage.*

Jesus did not ask us to pass from better to worse, but, on the contrary, from worse to better. He had pity upon men, who to Him were like sheep without a shepherd. He said that His disciples would be persecuted for His doctrine, and that they must bear the persecutions of the world with resolution. But He did not say that those who followed His doctrine would suffer more than those who followed the world's doctrine; on the contrary, He said that those who followed the world's doctrine would be wretched, and that those who followed His doctrine would have joy and peace. Jesus did not teach salvation by faith in asceticism or voluntary torture; but He taught us a way of life, which, while saving us from the emptiness of the personal life, would give us less of suffering and more of joy. Jesus told men that in practising His doctrine among unbelievers, they would be, not more unhappy, but, on the contrary, much more happy, than those who did not practise it.—*Leo N. Tolstoi.*

Jesus has been the one man of whom it has been possible to say to all people, of all nations, all ages and languages, "Whom having not seen ye love; in Whom, though now ye see Him not; yet believing, ye rejoice with joy unspeakable and full of glory."—*Harriet Beecher Stowe.*

Beyond doubt, Christ is the founder of the first true Church; that is, that Church, which, purified from the folly of superstition and the meanness of fanaticism, exhibits the moral kingdom of God upon earth as far as it can be done by man.—*Immanuel Kant.*

Nothing that is here said can apply, even with the most distant disrespect, to the real character of Jesus Christ. He was a virtuous and an amiable man. The morality that he preached and practised was of the most benevolent kind; and though similar systems of morality had been preached by Confucius and by some of the Greek philosophers many years before, by the Quakers since, and by many good men in all ages, it has not been exceeded by any.—*Thomas Paine.*

Highest of all religious symbols are those wherein the artist or poet has risen into a prophet; and all men can recognize a present God, and worship the same. If thou ask to what length man has carried it in this manner, look on our divinist symbol, Jesus of Nazareth, and His life and His biography, and what followed therefrom. Higher has the human thought not yet reached; this Christianity and Christendom—a symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into, and anew made manifest.—*Thomas Carlyle.*

The question of the justice of Jesus' condemnation depends upon the judgment which is formed of His character. If He had been only a Galilean Rabbi, the tribunal of history could not rightfully reverse that of Caiaphas. In the mausoleum of the noble dead, there is no place to erect, by the side of Confucius of China, Buddha of India, and Socrates of Greece, a statue to the memory of Jesus of Nazareth. He is either the Son of God, or He was a false prophet; He was either more than a philosopher, or less than a true man.—*Lyman Abbott.*

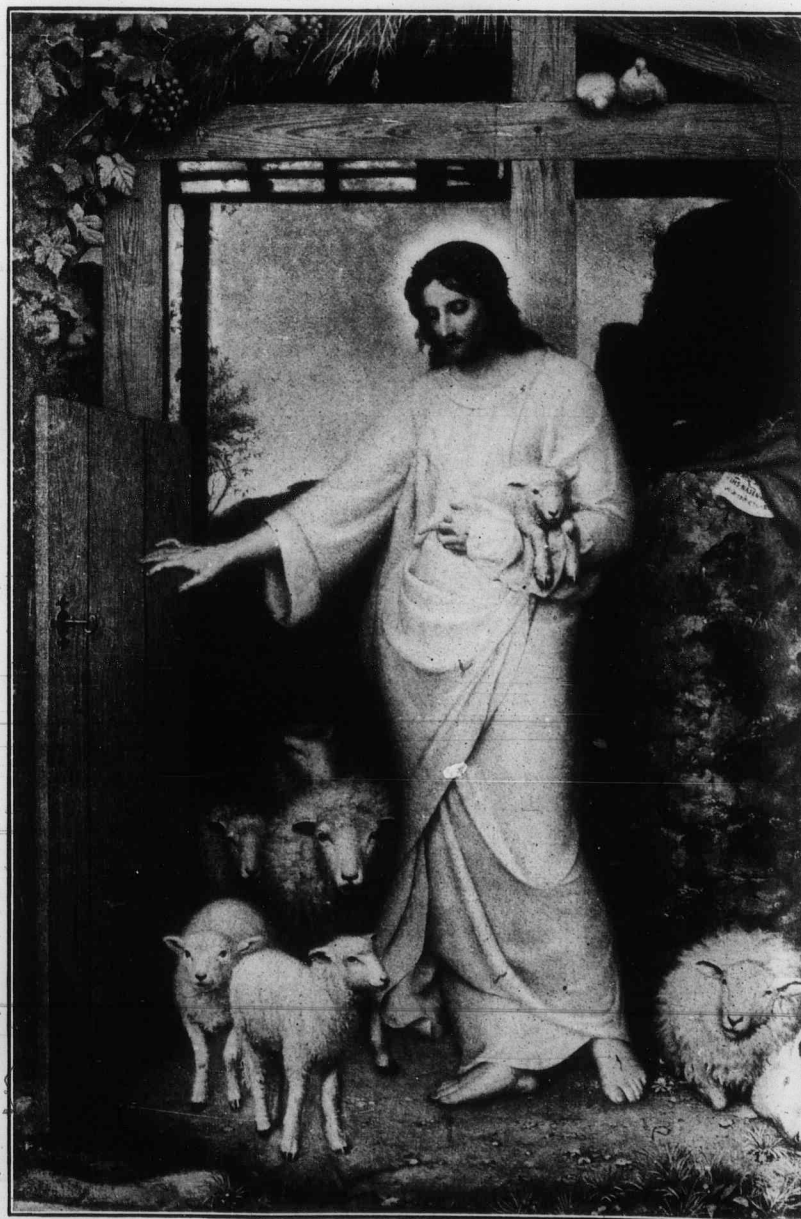
Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it, and had His being there. Alone in all history, He estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates Himself in man, and evermore goes forth anew to take possession of His World.—*Ralph Waldo Emerson.*

Everything in Christ astonishes me. His spirit overawes me, and his will confounds me. Between Him and whoever else in the world, there is no possible term of comparison. His ideas and His sentiments, the truths which He announces, his manner of convincing, are not explained either by human organization or by the nature of things.—*Napoleon Bonaparte.*

If we attempt to discover what it is in the personal character of Jesus Christ, as shown in His life, that thus attracts such permanent admiration, it is not difficult to do so. In an age when the ideal of religious life was realized in the Baptist's withdrawing from men, and burying himself in the ascetic solitudes of the desert, Christ came, bringing religion into the hearts and homes of every-day life of men. For the mortifications of the hermit, he substituted the labors of active benevolence; for the fears and gloom which shrank from men, he brought the light of a cheerful piety, which made every act of daily life religious. He found the domain of religion fenced off as something distinct from common duties; and He threw down the wall of separation, and consecrated the whole sweep of existence.—*Cunningham Geikie.*

It appears, as respects the person of our Lord, that its ordinary exhibition to ordinary hearers and spectators was that of a man engaged in the best and holiest and tenderest ministries, among all the saddest of human miseries and trials; of one teaching in word, too, the best and holiest and tenderest lessons, and claiming, unequivocally and without appeal, a paramount authority for what He said and did, but beyond this asserting respecting Himself nothing, and leaving Himself to be freely judged by the character of His Words and deeds.

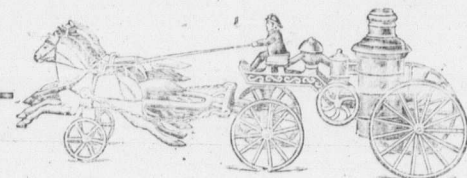
Through the fair gloss of His manhood, we perceive the rich bloom of His divinity. If He is not now without an assailant, at least He is without a rival. If He be not the Sun of Righteousness, the Friend that gives His life for His friends and that sticketh closer than a brother, the unfailing Consoler, the constant Guide, the everlasting Priest and King, at least, as all must confess, there is no other to come into His room.—*William E. Gladstone.*



HE LEADETH ME IN GREEN PASTURES

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