

hazards and the chances of his enterprise; he is as well aware of the perils that beset his path as the coolest and craftiest of his worldly adversaries. Thanks to his natural quickness of perception, his developed faculty of reflexion, he is fully alive to the probable consequences of perpetually thwarting the popular will, of taking up a position of permanent resistance to the policy and the aims and the interests of the ruling classes. But while he has his mortal hopes and fears, his human capacity for anxiety and pain; while his heart bleeds at the sight of suffering, and aches for the woes that thickly crowd the field of his prophetic vision; his speech and his behaviour are dominated, upon the whole, by an altogether higher consciousness. His emotions may have their moments of mastery; at times they may overpower his fortitude, and lay him prostrate in an agony of lamentation and mourning and woe; at times they may even interpose clouds and darkness between the prophet and his vision of the Eternal; but these effects of mortality do not last: they shake but cannot loosen his grasp of spiritual realities; they cannot free him from the constraining influence of the Word of Iahvah. That word possesses, leads him captive, "triumphs over him," over all the natural resistance of flesh and blood; for he is "not as the many"—the false prophets—"who corrupt the Word of God; but as of sincerity, but as of God, in the sight of God, he speaks" (2 Cor. ii. 14, 17).

And still, unless a man be thus impelled by the Spirit; unless he have counted the cost and is prepared to risk all for God; unless he be ready to face unpopularity and social contempt and persecution; unless he knows what it is to suffer for and with Jesus Christ;