

—it will be found extremely serviceable. The requisite inscriptions are arranged, translated, and annotated. An outline of the Aramæans' spread over the Semitic East is given, with a reasoned survey of the territories which they can be shown to have occupied from the fourteenth century onwards, and some account of their linguistic peculiarities. Starting from Northern Arabia, it is argued, they managed to occupy Damascus and other rich districts during the 'bellum omnium contra omnes' which the Tel-el-Amarna letters disclose. It was in the west that they came into closest contact with the Hebrews and Canaanites, but their power reached east from Mesopotamia. Possibly even the Greeks came into touch with them, if we are prepared to identify the Eremboi of *Odyssey* iv. 84 with Aramæans (pp. 54-55). Dr. Schiffer also

(p. 145) holds that the Ituræans whom Eupolemus mentions among the foes of David were Aramaic inhabitants of Zobah. There is a good note (p. 81 f.) on the O.T. phrase 'beyond the River,' in the course of which he conjectures that some authentic source may lie behind the narrative of 1 Ch 19^{18f.}, when the 'Helam' of 1 S 10¹⁷ is taken to be a corruption of the Aramaic 'Aḥlamê.

Dr. Schiffer's conclusions often run counter to ordinary opinions on the subject. But his monograph is remarkably convenient as a statement of the relevant data which count as evidence, and he furnishes students with the materials for pronouncing either against or in favour of his theories.

JAMES MOFFATT.

Oxford.

In the Study.

New Books for the Study.

The Bible.

It is many years since Dr. Henry Reynolds published his book on John the Baptist. We have had Mr. Feather's book since then. But John is a great person, and needs interpretation for every new generation. The Rev. Alban Blakiston, M.A., has studied the whole subject of John's ministry and his influence. His book, entitled *John Baptist and his Relation to Jesus* (Bennett; 6s. net), is, however, most noteworthy for the chapter on the Baptist sect. Nowhere else in English will this difficult matter be found so fully and so credibly recorded.

A translation of Professor Bernhard Duhm's *The Twelve Prophets* is welcome. Duhm is 'advanced,' but we are all advancing. The translation has been done, and it has been done well, by Professor Archibald Duff of the United College, Bradford (A. & C. Black; 3s. 6d. net).

The Rev. W. Montgomery, B.A., B.D., who translated so well Schweitzer's *The Quest of the Historical Jesus*, has now translated also the same author's book on *Paul and his Interpreters* (A. & C. Black; 10s. 6d. net). It is a critical history of

criticism on Paul, Paulinism, and the Pauline Writings, from Grotius in 1641 to Schlatter in 1910. And for once the criticism is of more value than the construction. It is of some consequence what Schweitzer himself thinks of Paul, but it is of more consequence that he sifts the thinking of others and separates their wheat from their chaff. And it is all to our advantage that tender mercy is not to be found in all his work. He is particularly severe on Wrede, but it will create no reaction. If it would bring men to a greater sense of responsibility, responsibility to past scholarship (we do not say ecclesiastical tradition), how great would that gain be. But there is little hope that even this comprehensive criticism will serve so desirable an end as long as a student of theology is expected to win his spurs by display of daring.

In any case, this book of Schweitzer's, again so admirably translated, is one of the indispensable tools. It will save endless toil; it may even help us to save our souls.

A new edition has been issued of *The Paragraph Psalter*, as arranged for the use of Choirs by Bishop Westcott. The book has passed through many reprints. The new editor is A. H. Mann, Mus.D. (Cambridge: At the University Press; 1s.).

Two Assistant Mistresses of St. Leonard's School, St. Andrews, Miss G. Wynne-Edwards and Miss K. H. McCutcheon, B.A., have compiled a volume of *Notes on the Hebrew Prophets* for the use of public school pupils (Oxford; Clarendon Press; 2s. 6d. net). It is the outcome of their experience. They found that to place a book like this in the pupil's hands was better than to dictate notes; it saved time, secured accuracy, and enabled the pupils to concentrate on the Bible itself. The book deserves the highest possible commendation. It is thoroughly reliable in scholarship, unerring in tone, and serves its end successfully.

If the Bible is not well taught in schools, if it is not taught after the assured results of scholarship, it will not be for want of school books. But it is not enough to teach the new conception of the Bible to children. It must be given to their parents. This is the attempt made by the Rev. A. S. Hill Scott, M.A., Vicar of St. Lawrence, Seal, and the Rev. H. T. Knight, M.A., Rochester Diocesan Missioner, in *Lessons from the Old Testament* (Oxford University Press; 3s. 6d. net). Only Part I., containing an exposition of the Lessons from Advent to Whitsuntide, is yet published.

Mr. Murray has published the second part of a Charge delivered by Bertram Pollock, C.V.O., D.D., Bishop of Norwich, at his primary visitation in 1912. The title is *The Bible To-day* (2s. 6d. net). The first part of the Charge dealt with matters peculiar to the diocese—this part with a matter of utmost interest to all.

Dr. Pollock is alive to the importance of it. The visitations of the Bishop of Norwich take place only once in seven years. He felt, therefore, that he must not miss his opportunity, and he chose the Bible as the subject of his addresses, of which there were seven in all. From first address to last it is an encouragement to Bible study. The Bishop of Norwich has his mind clear on questions of literary criticism, and he can express his mind clearly. But he is no dogmatist. He encourages individual study with a due sense of the inheritance. He is no dogmatist, and he is no obscurantist. On the New Testament he is cautious; on the Old he is both free and firm.

Mr. David Nutt has evidently undertaken the

publication of a series of Sacred Latin Texts. The first number is *The Epistles and Apocalypse from the Codex Harleianus* (21s. net).

It is a fine demy 8vo volume in beautiful type, and press-corrected to the last comma. Its appeal is to the student of the New Testament; the more a student the more irresistible being the appeal. But who will be able to resist the artistic attraction of the plates which the volume contains? It was well done to produce them in this fashion, whatever the expense, and the enterprise will not go without reward.

The MS. belongs to the Harley Library in the British Museum, where it is numbered 1772. For New Testament critical purposes its designation is z (in Wordsworth Z₂).

There was a time, and it was a long time, in which the Apocalypse was really and truly a sealed book. The old methods of interpretation had become unfruitful, and there was no reliable new interpretation. But the Apocalypse has been opened again. Swete has written, and Anderson Scott, and Schweitzer; and now, month after month, we receive a new exposition. This month there are two, of which the second in time is *The Age-long Struggle, Christ or Caesar*, by the Rev. Frederic C. Spurr, of Melbourne, Australia. It is, in the author's own words, 'an explanation, rational, historical, evangelical, and reverent, of the Book of the Apocalypse' (National Free Church Council; 1s. net).

Dr. Philip Vollmer, Professor of the New Testament in the Central Theological Seminary, Dayton, Ohio, has prepared a 'Textbook for Higher Institutions of Learning and Advanced Bible Classes,' which has been published by Messrs. Revell under the title of *The Modern Student's Life of Christ* (4s. net). It is equally adapted for classes and for private study. The questions can be set by the teacher, or be taken by the pupil direct from the book. And the paragraphs may be amplified according to the teacher's will and knowledge, or they may be enlarged by the pupil's reading, a select list of books for further use being furnished at every step in the journey. Altogether, it is a thoroughly workmanlike book, the result, we have little doubt, of a successful teacher's experience.

In a very modest preface, the Rev. R. W.

Pounder explains the origin of an able volume of *Historical Notes on the Book of Revelation* (Stock; 5s. net). The word 'Historical' may suggest old theories of interpretation, all of which are an abomination to this author. He is thoroughly modern. His history is the history of the time when the Apocalypse was written. That history he knows intimately, and makes surprisingly effective use of it. Nor is he content with the external. He has studied the book itself with all the aids of the scientific expositor, and has furnished his readers with a valuable commentary on its place in the history of thought.

Theology and the Church.

Of all our great writers in theology the most difficult to comprehend is Principal P. T. Forsyth. He has no right to be so difficult. A smaller writer may not be able to help it. His ideas may be misty, or his language may be inadequate. But Dr. Forsyth's ideas are manifestly clear enough to himself and to us when we catch up with them. The whole trouble is that he has too many ideas at a time. They are always cleverly expressed. But they come into the page tumbling over one another.

Dr. Forsyth has written a book on *The Principle of Authority* (Hodder & Stoughton; 10s. 6d. net). It is a great book. The whole subject is treated under three heads—the Principle of Authority in relation to Certainty, to Sanctity, and to Society. And under each head the subject is handled with fulness and precision of knowledge. It is a great book. It will repay the determined student amply, the more amply perhaps the greater the determination required to master it. Our only complaint is that the less resolute will miss the rich kernel of truth and life it contains because the shell is so hard to crack.

Now we are not going to search the book for a good example, that Principal Forsyth may be confounded. Here is a page which has a commanding idea well kept in view throughout. But see how there crowd about it all kinds of ideas that might at any moment bear it down. The topic is Authority and Free Thought.

'And one psychological change I have named should be noted in particular. The idea of personality, the more it has been challenged by naturalism, develops the more, and steps to a commanding

place. The person is ousting the old idea of the individual. The moral person we grow to is replacing in our interest the elemental instinctive individual with which we start. Moral personality is sending wild egoism to its own place. Discipline discredits mere growth. And the prime object of society is less and less to make a ring for the individual, and give him room to make a mess or a success of his life as he likes; but it is to develop (that is to say, to create) moral personality. The individual with his egotism is born, but the personality has to be made. It grows; and some weak, violent, or obstinate people die without it. The individual is the necessary product of natural evolution; but the personality grows only through the exercise and discipline of moral freedom, judgment and responsibility. It grows through moral freedom trained by social culture, but still more by super-individual, supernatural powers; which are gathered up into a creative point in Jesus Christ, and flow down through history in the mighty stream of His Church, and all the Church connotes for the world. It is only as we acquire this personality that we really experience God, and the freedom, the largeness, that such an experience gives to thought and life. If a theistic experience give much freedom and range to thought, how much more a Christian. (Judaism has no dogmatic, no theology. Its thought expands in every direction but this.) It is the morally-educated personality that owns the true authority, and feels how spiritual it is and yet how influential upon mental conclusions, how inward it is yet how beyond us, how real it is, how inevitable, how blessed. We believe best, repent best, love and obey best at the last, and not at the first. The first love has the romance, but the last has the reality, the kingdom, power, and glory. And we then learn that external authority is only mischievous, not when it comes to us from without (for all authority must), but when it represents a kind of pressure which cannot evoke and cannot nourish our moral soul.'

In his *Words of Witness in Defence of the Faith* (Hodder & Stoughton; 5s.), the Rev. G. S. Streatfeild, M.A., Rector of Goddington, regards 'the Faith' with the concern of a scholarly conservative. He has little sympathy with the prevailing attitude of German scholars, or even of advanced scholars in this country, towards the Old Testament; he

has less sympathy with any radical criticism of the New. It is not from men like J. M. Robertson or W. B. Smith that he considers the Faith to be most in danger. It is from Harnack or E. F. Scott. Still, he is no worshipper of tradition. There are many who will heartily agree with him in all that he says, and will welcome his comradeship.

The acceptance of the theory of evolution has raised the question of the existence of original sin in such a way that we can no longer shelter ourselves behind even Browning. But there is much misapprehension of the meaning of evolution and of the meaning of sin. It is to clear up the misunderstanding about sin that Dr. F. R. Tennant has written his new book, *The Concept of Sin* (Cambridge: At the University Press; 4s. 6d. net).

Now, while Dr. Tennant uses his ability and the most of his book in the process of definition, he does not fail to tell us how impossible it is to hold the doctrine of original sin together with the doctrine of evolution. Whatever else sin is it is of the individual. I am a sinner because I have sinned.

And that being so, Dr. Tennant holds it possible for any man to live a sinless life. He does not know of any mere man who has done it. But he does not see why not. He therefore in this way meets the *a priori* objections of all those who deny the sinlessness of Jesus. Even if he were only man He might have been 'without sin.'

Messrs. Duckworth have been clever enough to persuade Professor James Moffatt to write one of the volumes of their series of Studies in Theology. He has written on *The Theology of the Gospels* (2s. 6d. net). And he has written in no conventional or traditional manner. His study has been thorough, his conclusions are his own. The very titles of his chapters are attractive—'the God of Jesus,' 'the Person of Jesus,' 'the Spirit of Jesus.' And inasmuch as the chapters were first delivered as lectures the whole book is perspicuous and comprehensible.

In a fine spirit of Methodist loyalty, with plenty of knowledge, and with much skill in description, a short history has been written by Professor George G. Findlay, D.D., and his daughter, Miss Mary Grace Findlay, M.Sc., of the work of the Wesleyan Missionary Society during the last

hundred years. The title is *Wesley's World Parish* (Hodder & Stoughton; 1s. net).

In the present crisis the Bishop of St Asaph is up and doing. He has published a volume entitled *Landmarks in the History of the Welsh Church* (Murray; 6s. net). For he is convinced that there is ignorance everywhere regarding the Welsh Church, and he has been careful to draw up a narrative of facts (not omitting the needful commentary), so that if the disestablishment of the Church comes, he at least may have his conscience clear.

Harnack's books are published in English as rapidly as the translation can be made after their issue in Germany. For, since he captured us all by his *What is Christianity?* there has been no falling off on his part in the matter of production or on our part in the matter of appreciation. The latest book and translation is *Bible Reading in the Early Church* (Williams & Norgate; 5s. net). The translator is the Rev. J. R. Wilkinson, M.A.

'The Early Church' ends with Theodoret, the whole period being divided into three parts—the time before Irenæus, from Irenæus to Eusebius, and from Eusebius to Theodoret. The facts may be found in Professor von Dobschütz's article in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*, but, of course, Harnack has found them for himself, and made his own imagination play upon them.

By giving his book the title of *The Revolutionary Function of the Modern Church* (Putnams), the Rev. John Haynes Holmes, Minister of the Church of the Messiah, New York, wishes to suggest that in the past attention has been directed to the interests of the individual, but in the future it will be turned towards the interests of society, that that is nothing less than a revolution in life and conduct, and that it is the Church that must cause the revolution to come. Mr. Holmes does not deny the value of the individual; he does not deny that the individual was the first object of interest to Christ; but he believes that the place of the individual in the community has never yet been recognized, nor the community itself as a community properly attended to. The work of the Church of the future is to see, not only that individual souls are saved, but also that the King-

dom of God shall come. It is a passionate, persuasive book.

Among the Cole lecturers are Dr. John Watson and Professor George Jackson. The latest lecturer is the President of Brown University, Dr. W. H. Perry Faunce, who states his subject in the form of a question, *What does Christianity Mean?* (Revell; 3s. 6d. net). He expresses it also by 'What is Christianity trying to do in the Modern World?' After saying what it is not—it is not ritual, it is not a series of propositions, and the like—he comes at last to his meaning: *Christianity is purpose*; and he puts it in italics. 'It is the revelation of the persistent loving purpose of the eternal God, and the implanting of that same purpose in the life of man.' Then throughout six lectures that definition is explained and illustrated.

The Rev. James W. Lee, D.D., like many of his countrymen in the United States, has great faith in Science. He uses the word in a large way, so that it is not easy to bring him to book. But when he roundly asserts that *The Religion of Science* is to be the faith of 'coming man,' and gives his volume that title, we may tell him that we do not believe it. For Science, in any accurate use of the word, leaves out imagination, and that in spite of Tyndall's protest; and in leaving out imagination, it leaves out the larger and the greater part of man, both come and coming. This is the second edition of his book (Revell; 5s. net). There is no surprise that it has outrun an edition, for it is written with confidence and skill.

Professor Revere Franklin Weidner, D.D., LL.D., of the Chicago Lutheran Theological Seminary, has written 'Outline Notes' on *The Doctrine of Man*, based on Luthardt (Chicago: Wartburg Publishing House). It is a book for students—not Lutheran only—and it has all the evidence of Dr. Weidner's experience in teaching and in book-making.

Sermons.

Three more volumes have been issued of the 'Short Course Series' (T. & T. Clark; 2s. net each). They are (1) *The Psalm of Psalms*, by Professor Stalker—a rich exposition of the richest and most endearing of all the contents of the

Psalter, the 23rd Psalm; (2) *The Higher Powers of the Soul*, by the Rev. George M'Hardy, D.D., eight sermons on subjects of paramount importance rarely handled in the pulpit, or handled unphilosophically—the Conscience, the Reason, the Memory, the Imagination, and the like; and (3) *The Song of the Soil*, by Professor W. G. Jordan, B.A., D.D., a selection of Old Testament passages like Ps 137 (which is the Song of the Soil), Is 2²⁻⁴, Zec. 2¹⁻³, all of which are in themselves sermons of immediate appropriateness, but are rendered more sermonic and more appropriate in Dr. Jordan's fresh modern handling.

It is sometimes said that to answer the sceptic from the pulpit is to raise up sceptics. But every man must judge for himself. The Rev. E. Aldom French has preached and published sixteen sermons, and they are all more or less, some wholly, in answer to popular forms of unbelief. He calls his book *God's Message through Modern Doubt* (Duckworth; 1s. 6d. net). The greatest doctrines are defended, and they are defended with manifest skill and good temper.

Uniform in idea and appearance with the *Talks to Girls and Boys on Sunday Mornings* of the Rev. S. P. Bevan, we now receive *More Talks to Girls and Boys* by the same author, and *Sunday Morning Talks to the Children*, by Archibald Reith (Griffiths; 2s. 6d. net each). There is more in these books than the ordinary volume of children's sermons contains; and it is expressed more idiomatically.

Mr. Griffiths is the publisher also of *What a Child ought to know about the Bible* (2s. 6d. net). It is a book in which the contents of the Bible are set forth in simple language and careful selection. The author is the Rev. H. R. Stevenson, M.A.

This has been a most productive sermon season. But no better volume has seen the light than *The Word of the Cross* by the Rev. A. B. Macaulay, M.A., of Stirling (Hodder & Stoughton; 6s.). Its ringing note of ethical evangelicalism is most cheering in days of doubtful disputation. Its fine literary flavour is most agreeable in days of rude advertisement. There is also a grateful sense of leisureliness, as if the precept 'He that believeth shall not make haste' were ever in the preacher's mind.

The Rev. William Ewing, M.A., spent many years in Tiberias, and came to know Palestine as few know it. Now, as minister of Grange United Free Church in Edinburgh, he has preached seven sermons and published them under the title of *Cedar and Palm* (Robert Scott; 1s. 6d. net) that we may see how much a knowledge of Palestine may do for the preacher of the Gospel. It is not that the truth is illustrated; the truth is true, because the land is so familiar.

Virginitus Querisque.

February.

BY THE REV. ROBERT HARVIE, M.A., EARLSTON.

'The Lord is my shepherd.'—Ps 23¹.

I WANT to speak to you boys and girls to-day about this month of the year. February is the 'wolf' month. It was called so by the Romans. They believed there were a great many gods—not just one as we believe—and the special duty of one of their gods was to protect them from harm and danger.

The particular way in which they thought of evil coming among them was like a wolf among sheep, to destroy them or to carry them off.

In order to please this god and to make sure of his protection, they held a feast in honour of him during this month, and they thought they would please him best if they purified themselves, both in heart and in all their ways, so they called it the Feast of Purification. That is how this month got its name. It comes from the Latin word which means 'to purify' (*februare*).

Now when King David wrote the words of this psalm, I am sure he was thinking of the time when he was a shepherd lad and had care of the sheep and the lambs. Once when he was watching them, a lion came and took a lamb out of the flock, but David went after it and killed it. Another time a bear came and David killed it too.

I am quite certain that David thought about the lion and the bear just as the Romans thought of the wolf. They showed him how often the sheep and the lambs were in danger, and then he thought how often we are all in danger. But again he remembered how he had gone after the wild beasts and had killed them, because

he was the shepherd, and he felt sure that God would take as much care of *him* as *he* took of his sheep.

Now the Romans were wise in thinking of evil as being like the wolf—for the wolf is so cunning and anxious to take advantage of animals weaker than itself.

If you have read the fairy tale of Little Red Riding Hood you will remember how the wolf met the little girl in the wood, and after finding out all he could about her grandmother—he showed how cruel he was and how wicked by going to the cottage to take the old lady's life.

I wonder what the wolf means for us, and if we still need a shepherd. I think we do, and Jesus is *our* Shepherd.

When He was sending his disciples out to preach He said to them, 'I send you forth as lambs among wolves.' He meant that they would meet with temptation to do wrong, and some people might be cruel or unkind to them, and Satan would try to persuade them to do wrong as he had done to Jesus Himself. But they were always to remember that He was their Shepherd, and that if they were true to Him and always did right He would protect them and keep them from harm.

A friend of mine was a Sabbath-school teacher, and one of his scholars was ill, so he went to see him. Some time after my friend had left, the boy went to sleep, and when his mother went in and saw him she noticed something strange. The boy had his hands across his breast, and his right hand was holding the finger on the other next the little one.

She could not understand it till the teacher went back again. He had been telling the boy the story of the Good Shepherd, and he asked him to say our text over, making him count each word on a finger. So the fourth word was on the fourth finger. It stood for the word 'my.' It is a great thing to know that the Lord is a Shepherd. but it is far greater to be able to say 'The Lord is *my* Shepherd.'

If God is our protector we must ask His help in every time of danger. And though the sheep in the fold are more than we can number, yet each of us can be sure that God sees *us*, and cares for *us*, and we can all say—

'The Lord is *my* Shepherd.'

Jonathan's Boy.

BY THE REV. JAMES RUTHERFORD, B.D., EDINBURGH.

'But the lad knew not anything.'—I S 20³⁰.

I want you to think of this lad who was running and picking up the arrows for his master. We find him in the story of Jonathan and David who were such great friends.

David was in great danger because of the anger of King Saul, Jonathan's father. When the fit of madness came upon the king he wanted to kill David, and so it was not safe for David to come to the king's court. Jonathan and David made this arrangement—Jonathan was to tell David when the king was angry. They arranged how it was to be done; they arranged, as we say, a code of signals. Jonathan was to go out in the morning to practise archery; he was to take a boy with him to retrieve his arrows. If Jonathan shot an arrow far away and called out to the lad, 'See, it is away beyond,'—that was to mean one thing. If the arrow fell short and Jonathan cried, 'See, come near, it is on this side,'—that was to mean another thing. So the boy ran to pick up the arrows, but he did not know that there was a fugitive, a listener, among the bushes, and all the time he was carrying a message from Jonathan to David.

Now I want you to think about this because there is a great deal like this in life. Very often we do not know what we are doing; we are often unconscious of the messages that we may be carrying. A very simple illustration of this, perhaps the simplest, is to think of the postman. You see him as he comes up the street, ringing bells and dropping letters into boxes. We know that he is bringing into communication people who are far away from one another. He is carrying all kinds of messages—of joy, and sorrow, and business. The postman does not know; he is all unconscious of the message; and yet without him it never would come to you or me. Or you may think of a wise man, a great teacher or thinker. He has a message for the world. How is it that his message comes to us? Well, you may go up to Nelson's, or to some great printing and publishing works in the city, and there you see the men and the girls busy printing, binding, making books. They do not know about the message. They do not know what is in the books. They do not

need to know. And yet, although they are unconscious of it, without their printing and binding and book-making that message would never come to you and me.

Think of the boy; think of the postman; think of the printer. We never know what message we may be carrying.

Now there is a beautiful poem by Robert Browning which you will read when you get older, and which teaches us this lesson. The title of it is 'Pippa Passes.'

Pippa is a girl's name. Pippa was a work-girl, a silk-winder in a town in Italy; and the poem tells how she spent her holiday, the only one she had in the year. She went out into the streets and all about the town, and wherever she went she was singing like a bird for the gladness of her heart. The poem tells how the snatches of her song came like messages from God to one and another. As she went along the street the song floated through the open window, and came as the very word that some one needed. When she came home at night tired, she thought she had been doing nothing, only singing in the gladness of her heart; but God had been using her to take His message to one soul and another. Oh, there are many links in the chain of God's purpose; there are many agents in the doing of God's work. We never know!

You remember how we read in the New Testament about another boy who had gone away in the morning, perhaps for a day's fishing, and he took plenty of bread with him—five loaves in his wallet. When he got up among the hills of Galilee, out on the bare wide moorland, he saw a great crowd of people; and like any boy he went into the middle of the crowd; and one of the disciples caught hold of him, and said, 'This is what we have been waiting for: here is a boy with bread.' And you know what happened. He did not know that he was taking bread to Jesus, and that these rolls of his would pass into the Saviour's hands, and be used to feed the thousands. We never know!

Should it not make us thoughtful, careful? We should call nothing little or common. And should it not encourage us? We do not know, but God knows; and perhaps some day we shall come to know what we have been doing when the secret things are revealed, and when God says, 'The last shall be first, and the least greatest.'

Cura Curarum.

BY THE REV. A. F. TAYLOR, M.A., ST. CYRUS.

High thoughts at first, and visions high
Are ours of easy victory;
The Word we hear seems so divine,
So framed for Adam's guilty line,
That none, unto ourselves we say,
Of all his sinning, suffering race
Will hear that word, so full of grace,
And coldly turn away.

But soon a sadder mood comes round;
High hopes are fallen to the ground,
And the ambassadors of peace
Go weeping that men will not cease
To strive with heaven—they inly mourn,
That suffering men will not be blest,
That weary men refuse to rest,
And wanderers to return.

Well is it if has not ensued
Another yet unworthier mood,
When all unfaithful thoughts have way,
When we hang down our hands, and say,
"Alas! it is a weary pain
To seek with toil and fruitless strife
To chafe the numbed limbs into life,
That will not live again."

Then if spring odours on the wind
Float by, they bring into our mind
That it were wiser done, to give
Our hearts to nature, and to live
For her; or in the student's bower
To search into her hidden things,
And seek in books the wondrous springs
Of knowledge and of power.

Or if we dare not thus draw back,
Yet oh! to shun the crowded track
And the rude throng of men! to dwell
In hermitage or lonely cell,
Feeding all longings that aspire
Like incense heavenward, and with care
And lonely vigil nursing there
Faith's solitary pyre.

Oh let not us this thought allow—
The heat, the dust upon our brow,
Signs of the contest we may wear:
Yet thus we shall appear more fair

In our Almighty Master's eye,
Than if in fear to lose the bloom,
Or ruffle the soul's lightest plume,
We from the strife should fly.

And for the rest, in weariness
In disappointment or distress,
When strength decays, or hope grows dim,
We ever may recur to Him,
Who has the golden oil divine,
Wherewith to feed our failing urns,
Who watches every lamp that burns
Before His sacred shrine.'—R. C. TRENCH.

'A certain bishop consulted St. Francis de Sales as to his intention of retiring into private life, citing St. Gregory Nazianzen, who resigned Sasuna, Nazianzum, and finally Constantinople, and retired to his farm. . . . The stranger went on to say that he was like a torch wasting itself in giving light to others and that he had no time to think of his own soul. "But the salvation of your people so nearly concerns your own," Francis replied, "that surely you are working for that while toiling for them. How can you save your own soul otherwise than by labouring for their souls, seeing that is the work to which God has called you? . . . Abide in the ship where God wills you to make the voyage of life; the passage is but short; it is not worth while changing. If your head swims in a great ship, it will be still worse in a little tempest-tossed bark, for though a quieter position may seem more restful, depend upon it there will be no less trial and temptation even there.'"

'Who care only to quit a calling, will not make The calling what it might be; who despise Their work, Fate laughs at, and doth let the work Dull and degrade them.'—J. INGELOW.

'A man's first wonder when he begins to preach is that people do not come to hear him. After a while, if he is good for anything, he begins to wonder that they do.'—PHILLIPS BROOKS.

'The noblest ministries in the Church are those of old men who have kept the freshness of their youth.'—PHILLIPS BROOKS.

'Let us rejoice with one another that in a world where there are a great many good and happy things for men to do, God has given us the best and happiest and made us preachers of His truth.'—PHILLIPS BROOKS.