

ashamed of the Cross, regarding us as upon the sign of a party, but as the emblem of the devotion and passion of our adorable Redeemer."

We are accustomed to violence and abuse from the *Echo*, and can bear it with tolerable equanimity, but we beg that he will have some regard for Truth.

LECTURES UPON HISTORICAL PORTIONS OF THE OLD TESTAMENT. By A. N. BETHUNE, D.D., Archdeacon of York, and Rector of Cobourg.

We briefly called the attention of our readers to this interesting little volume in our last number; and it was our intention to notice it at greater length this month. We prefer, however, to transfer to our columns the following admirable remarks from that influential journal, the *New York Churchman*.

"This is a little volume of religious reading which is in all respects admirable; and we have, therefore, much pleasure in commending it, as we do most highly, for family use. Its object, the venerable author states, 'is to increase, if possible, the taste for Scripture narrative, in opposition to the works of fiction by which, at the present day, the public mind is so much engrossed. It is hoped, too,' he continues, 'that the expositions offered, and the practical applications made of historical events, may serve, at least as hints, to lead to a more eager, as well as more profitable perusal of the Sacred Volume. There are also,' he adds, 'many occasions, if it is believed, when such familiar lessons as these lectures profess to furnish, may be useful and comforting in the family circle,—on holy days especially, when the gathered household would naturally seek their evening's occupation in some religious work.' In all this we heartily concur. It is a little volume which has, we think, many attractions on account of its developing and illustrating, in a familiar style, some of the more interesting portions of Scripture narrative. And well would it be, as has been so reasonably suggested, if such sacred narrative were more read, and studied, and delighted in, than it is; and more especially if it could be made to take the place of many of those works of fiction by which, at the present day, not only is the public mind so much engrossed, but the Christian mind so apt to be perverted and vitiated. Not that we are averse to fiction, even for the religious-minded reader, provided only they be of a pure Christian character. Such works may be found useful in aiding in the application of right Christian principles to the practical business of life; and that we have many such, is one characteristic feature of the great improvement in the better class of literature which is now extant among us. Still such reading must never be allowed to take the place of Scripture narrative. And we should say,—and in doing so we think we are only carrying out the ideas of the author of this little volume himself,—that just in proportion as even good works of fiction prevail, should attempts like this be made to secure a greater attention to, and a more prevalent taste for, Scripture narrative. For these reasons, therefore, we hail the appearance of such a work as this with much pleasure, and only hope that it may be the herald of many others of similar design and character."

Hillel and Maimon.

The wise Hillel had a disciple whose name was Maimon, and Hillel rejoiced in the disposition of the youth and his good understanding. But soon he perceived that Maimon trusted too much in his own wisdom, and at last entirely gave up prayer.

For the young man said in his heart:—"What is the use of prayer? Does the ALL-WISE need our words in order that He should help us and give to us? If so, He would be as a child of earth. Can human prayers and sighs alter the counsels of the ETERNAL? Will not the All-Bountiful of Himself give us all that is good and fitting?" Such were the thoughts of the youth.

But Hillel was troubled in his soul that Maimon should think himself wiser than the Divine Word, and he resolved to give him a lesson.

One day that Maimon went to see him, Hillel was sitting in his garden under the shadow of the palm trees, his head leaning on his hand, in deep thought. Maimon questioned him, saying:—

"Maimon, on what art thou meditating?"

Then Hillel raised his head, and spake in these words:

"Behold, I have a friend who lives on the produce of his inheritance which he has hitherto cultivated with care, so that it richly repaid his labors. But now he has thrown aside the plough and the pickaxe, and is determined to leave the land to itself. And thus he will fall into poverty and want."

"Has a spirit of Discontent possessed his soul, or is he become a fool?" asked the youth. "Neither," answered Hillel. "He is experienced in godly and human wisdom, and of a pious mind. But he says: 'The Lord is Almighty, and He can bestow food upon me without my bonding my head to the earth; and He is Good, and will surely bless my board and open His liberal Hand.' And who can contradict this?"

"What," exclaimed the youth, "is not that tempting the Lord? Hast thou not told him so, Rabbioni?" Then Hillel smiled and said: "I will tell him so. Thou, beloved Maimon, art the friend of whom I speak."

"I?" said the disciple with horror. But the old man answered and said: "Dost not thou tempt the Lord? Is prayer less than labor, and spiritual gifts of less value than the fruits of the field? And He who bids thee bend thy head towards the ground for the sake of earthly fruits, is He other than Him who bids thee lift thy head towards heaven to receive heavenly blessings? Oh! my son, be humble, believe, and pray!"

Thus spake Hillel, and looked up to heaven. But Maimon went home and prayed, and his life became one of piety.—*Krummacher*.