

sublime aspirations, humiliation as deep as that of the incarnation, a sacrifice as great as that of the cross. Of a truth, God has proved that He is "greater than our heart," and that is how He reconquered it.

When God entrusted us with the ministry in His Church He placed in our hands a Divine net. This net from Golgotha has been spread toward the poles, and toward the West, and toward the East ; its progress encompasses the world more and more. We who are at present entrusted with it must be careful not to lose a stitch of it, not a single stitch ! Above all, we have to discard the pretension to substitute for that net one of our own make. The truth which it is our duty to preach is not our truth, it is God's truth ; we owe it to the Church, and we owe it to her unsullied. For neither does the Church belong to us—it is the Church of Him who is not only its Founder, its Model, its Teacher, but who is its Chief—namely, its Head ; a glorified Head, who without ceasing imparts Divine life to the body and to its limbs. Let us therefore remain in Him, let us live in Him, work in Him. Such is our highest duty toward the Church and toward ourselves. "And now, little children," said the beloved disciple to the pastors and believers who surrounded him, "abide in Him ; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." May it be so, with God's help, for every one of us.

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## II.—THE SEPTUAGINT AND OLD TESTAMENT QUOTATIONS IN THE NEW TESTAMENT.

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THE Septuagint is a translation of the Old Testament made by Alexandrian Jews, either as a whole or in part, about the third century B.C. Its influence was vast and various.

1. It preserved among the Jews who were scattered abroad, and who had largely lost the use of the Hebrew tongue, a knowledge of the doctrines contained in their Sacred Scriptures which would have been forgotten or perverted if left to oral repetition or to the prejudiced paraphrasing of their rabbis.

2. It brought to the Gentiles some information of the Jewish faith. There is evidence that much of the higher philosophy and morality of the better sort of minds throughout the Roman world just before the time of Christ was due to a seasoning of Hebrew thought. A little before the Septuagint appeared Aristotle, and later Hecateus, of Abdera, had referred to the lofty ideas of the Jews ; and, very naturally, inquiring spirits sought the Septuagint for further information. Some have traced expressions in the Greek of Callimachus and other classic writers directly to the Septuagint. As Ewald says, "It helped the higher minds of all nations to meet freely on the pure heights of truth."