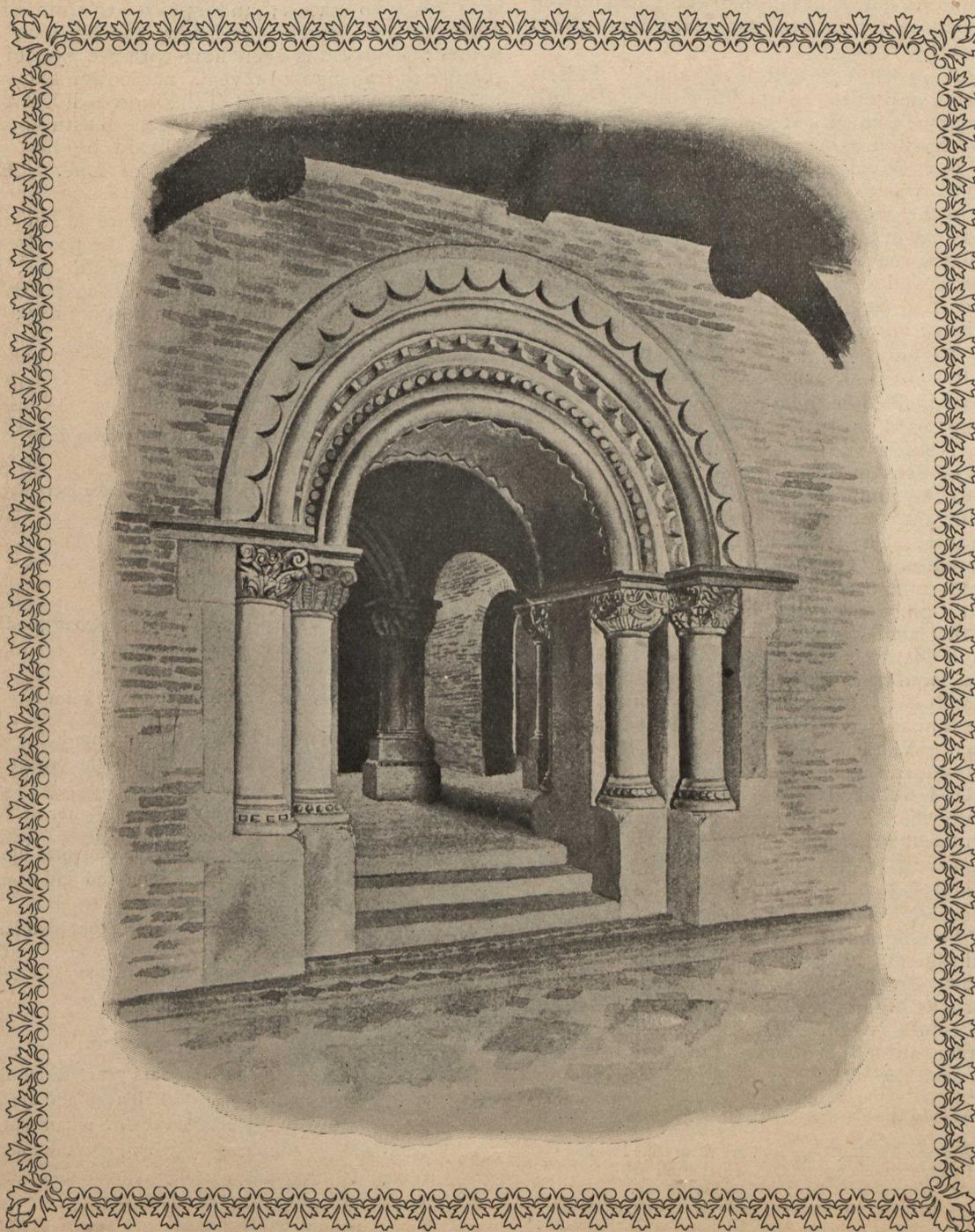


ours, nor soul helps flesh more, now, than flesh helps soul," exclaims the aged Rabbi in the poet's psalm of life. The spiritual is always the more, never the less. It is only when the so-called natural is transformed and spiritualised that it becomes truly natural. When the natural is made to minister to the spiritual within us then and only then have we the full liberty of the tree of life.

sion of Saul's life in the lives of others avail? Will not the overflow of his once divinely replenished life into the lives which are to come after him sweeten his own life and inspire him to live? Even though death should one day come to him, nevertheless he is one of those ordained in God's Providence to the succession of witnesses to his presence and of the continuity of the spiritual life; nor



Saul feels somewhat the inspiration of David's heart-felt appeal. The memory of a glorious past with all that it had contained recalls him to a partial consciousness. But it is little more than a memory yet, and a memory that is powerless to give Saul's life a meaning.

Again the harp responds to the spirit of David as he turns to life's still deeper motives. Will not the transmis-

will heirs ever be wanting to the royal line of those who are indeed kings and priests unto God.

"In our flesh grows the branch of this life, in our soul it bears fruit,"
 "Each deed thou hast done
 Dies, revives, goes to work in the world."

"Every flash of thy passion and prowess, long over, shall thrill
 Thy whole people, the countless, with ardor, till they too go forth
 A like cheer to their sons; who in turn, fill the South and the North