

## "NOT ALL AT ONCE."

Not all at once, but day by day  
 Our debt of gratitude we pay  
 To Him whose care for us exceeds  
 Our knowledge of our daily needs.  
 As sun and showers  
 Enrich the flowers  
 That bud and bloom in yonder vale,  
 Nor dream it ill  
 To drink their fill  
 Of fragrant incense they exhale;  
 So we who gather good receive  
 That we more noble lives may live,  
 And sweet acknowledgments may pay.  
 Not all at once, but day by day.

Not all at once may we attain  
 To any good we hope to gain,  
 Nor soar by rapid, eager flights  
 From darkest depth to sunnier heights.  
 The little rills

That skirt the hills,  
 And breathe a trembling melody,  
 May join ere long  
 The solemn song,

The anthem of the sounding sea;  
 Through dark ravine, down mountain slope,  
 Through all the labyrinths of hope,  
 They journey on their devious way,  
 And gather courage day by day.

Not all at once does heaven appear  
 To those who watch with vision clear,  
 And eager longing to behold  
 Its pearly gates and streets of gold;  
 But from the wheel  
 Of life we reel

The silken thread so finely spun,  
 Through light and gloom,  
 Nor leave the loom  
 Till death declares our task is done.  
 And if the heart with love be filled,  
 And if the soul with joy be thrilled,  
 Then heaven will shine upon our way—  
 Not all at once, but day by day!

—Josephine Pollard, in *Church Guardian*

FOR PARISH AND HOME.

## FROM MALACHI TO JOHN THE BAPTIST.

(Continued from October.)

THE news of the battle of Emmaus reached Lysias as he was about to advance with the main body of the Greek army, numbering now some 60,000 men, through the addition of new levies and the remnants of the armies of Seron and Gorgias. Two different approaches to Jerusalem had been tried, with disastrous results, and Lysias determined to take a third road, which reached the city from the southwest by an easier ascent. But Judas again had the position of advantage. He never ventured an encounter with the Greek in the open plain, knowing that to attack them on equal terms with his handful of troops would mean extermination. On this occasion he awaited the Greek advance from a high ground that commanded every road

to Jerusalem in that quarter. His great successes had brought his little army up to the number of 10,000 men. Every Jew now felt that at length a great deliverer had arisen. The battle that followed, known as the battle of Bethsur, was a repetition of Bethhoron and Emmaus. Superior position outweighed smallness of numbers, and at the terrible onset of Judas the Greek host dispersed and the general fled to Antioch to gather fresh troops.

By these three great victories, Judas liberated his countrymen from the unbearable yoke of Antiochus. For the next two years they were left undisturbed, and Judas even had opportunities for offensive warfare with a view to extending the limits of Judea. In the meanwhile, great preparations for a regular campaign were being made at Antioch.

But the first thought of Judas was to purify the temple and re-establish the national faith. In the middle of winter he marched from the battlefield to Jerusalem. A desolate sight met his eyes. The whole temple precincts were in a state of ruin. The walls of the city were partially overthrown, the ground was covered with thistles, and wild plants had come up between the flagstones of the inner cloisters; buildings were torn down, the gates were burnt, and long creepers hung down from the ruined walls. Restoration at once began. Orthodox priests were put to clean the inner courts, the gates were rehung, breaches in the building were repaired, the desecrated altar, on which swine's flesh had been offered, was pulled down. Stones for a new altar were dug in the valley, arranged in a wooden frame, and cemented together. Horns were fashioned anew, and the whole structure was whitewashed. New veils were made for the temple, new tables of shew bread, a new candlestick, and a new altar of incense. New vessels replaced those stolen by Antiochus. On the 25th day of the month Cisleu, the sanctuary was reconsecrated. There was a grand procession of priests, bearing palm branches, and the festivities were kept up for eight days. In memory of the event a yearly "Feast of Lights" was ordained.

And now Judas was regarded by all as the liberator of his countrymen, and all eyes were upon him. He had every opportunity of seizing power and satisfying worldly ambition. But ambition he had none. The world has hardly seen in a man of war greater purity of heart and singleness of aim. His patriotism was of

the loftiest character. Though his whole life was spent in warfare, struggling for freedom, he received no office or dignity of any kind. He was content to be a deliverer of God's people, another Gideon or Samson, and his undoubted wisdom and courage made him virtual ruler in the land.

In the spring of 164 B.C. he set out on four arduous expeditions, all of which were crowned with success. The first was to extend the bounds of Judea in the south. The southern Arabs had been making such encroachments that the hills of Hebron were no longer regarded as Jewish territory. Against these brigands Judas proceeded, and drove them beyond the limits of the territory given by Joshua to Judah. Next he proceeded against the Ammonites on the east of the Jordan, the old enemies of Saul and David. On the edge of the great oak forest of Mount Gilead he encountered the Ammonite chief, Timotheus, and defeated him in a series of skirmishes, destroying the town of Jazer. Thence he returned to Jerusalem. But no sooner was he there than fresh trouble broke out. Across the Jordan, the Ammonites and Amorites had taken a terrible vengeance on the Jews for the invasion of Judas. A thousand Israelites had been put to death and the rest had fled to Dametha, which was being besieged by Timotheus. In the north the Galilean Jews were invaded by the Phœnicians, and the foreign inhabitants of Galilee. There was also trouble with the Philistines which demanded attention.

The most difficult expedition Judas undertook himself. Appointing two chiefs to guard Jerusalem, and sending his brother Simon with 3,000 troops into Galilee, he himself set out with 8,000 men for Gilead. It was an arduous enterprise, involving almost every feature of warfare. After fording the Jordan and climbing the mountains, they had to proceed through a hostile and little known land, provide provisions best they could, and secure water all along the line of their advance. Bozreh was the first point of attack. Hearing of the peril of the Jews there, he reached it by a forced march and took it, slaying all the male inhabitants. Turning to Dametha he reached it by a night's march, and in the morning came upon Timotheus, besieging it and at the point of taking it. But now shut up between the Jewish garrison of the place and the army of Judas he fell an easy prey. Marching north again against hordes of Arabs about to strengthen the Ammonites and invade the