

bodily faculty. If we would be highly inspired we must first kneel at the altar of Hygea; live purely; eat moderately of healthful food; breathe pure air, and enough of it—be physically inspired; keep the muscles equally strong, and all the bodily functions active by regular exercise; obey, in short, all hygienic laws. Next, by untrammelled thought and active reason; by careful culture of the mind we must preserve that harmony of mental and physical power which constitutes perfect sanity.

"Inspiration is not an external commodity which pours itself into an empty or passive mind, as some would have us think. The wordy and ill-considered outcome of such condition is but the veriest travesty and counterfeit of true inspiration. Nothing valuable is obtained without effort. Culture, earnest striving after the truth—these are essential conditions of genuine inspiration.

"As is the man, so will be his influence. 'Men do not gather grapes off thorns, nor figs from thistles.' 'Everyone knows,' says Matthew Arnold, 'how those who wish to cultivate any sense of endowment in themselves must be habitually conversant with the works of people who have been eminent for that sense; must study them, catch inspiration from them. Only in this way can progress be made.' And again, the problems of life must be handled with a sympathetic touch.

"The inner impulse toward a higher life, nobler conduct, helpfulness toward others, must be pure and constant. No formal morality or merely mechanical effort will offer adequate preparation for genuine inspiration. We must consecrate ourselves to high thinking and noble living would we hope to receive this coveted boon. And finally, out of this health, broad culture and earnest consecration will grow an ideal, a conception of something higher and better than we are—a lofty height toward which the pure inner impulse urges us to aspire.

"Unless above himself, he can erect himself; how poor a thing is man."

It is this upward look of the soul, this constant aspiration toward the higher and better, that is the germ of all true inspiration.

Trenton, N. J., 8 mo., 23rd, 1895.

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

VII.

From Moses to David, a period of possibly five hundred years, the Children of Israel were struggling to obtain possession of the territory of the Canaanites. Their leaders were warriors. Their glory was in the battlefield. Their God, when they were engaged in battle, was Jehovah; when peace rested upon the land "the Children of Israel did that which was evil in the sight of the Lord, and forgot the Lord their God, and served the Baalim and the Astartoth." It was the province of the military leaders or judges to call the people back to allegiance to Jehovah. These leaders set before the people only one reason for the disasters that overtook them in life—whether these were defeat in war, pestilence or famine—viz: their unfaithfulness to Jehovah. Moreover they unmistakably proclaimed the righteousness of Jehovah, and his demand for righteousness among men. Thus Deborah sings:

"Tell of it ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk by the way.
There let them rehearse the righteous acts of
the Lord,
Even the righteous acts of his rule in Israel."

In the minds of the leaders the one thing to know is the will of Jehovah. Moses talks face to face with Him. Deborah conveys to Barak a message direct from Him. Gideon will not proceed a step till he is sure that the Lord is on his side. Thus one and all are represented as having direct access to the counsel of Jehovah, and none of them seek the aid of any priest. They know no written law. Nothing that