

what was in his mind with the utmost frankness, without trying to conceal anything.

When the Lord proved him with a question regarding the feeding of the five thousand, his calculating answer most transparently revealed his lack of faith.

When some Greeks, probably from the neighbourhood of his home, came to him in Jerusalem, saying, "Sir, we would see Jesus," he cautiously hesitated to act alone, but went and told his great friend, Andrew, who at once communicated the fact to Jesus, Philip accompanying him instead of being the chief speaker—a course often followed in the present day.

On the night of the betrayal it was St. Philip who, with the utmost candour, gave expression to a desire, which, no doubt, was latent in the hearts of the other apostles, the desire of beholding God. St. Thomas had just asked a question seeking for more light in regard to the way to God, and was silently contemplating the Lord's answer that He was the true and living way—to know the Son of God was to know the Father—when St. Philip broke in with the question: "Lord, show us the Father and it sufficeth us." He wanted some dazzling vision, some overpowering manifestation of God, forgetting that the Divine Nature does not consist solely in power, but also in love and holiness, such as only a living person could reveal.

Most touching is the pathos with which the Lord appeals personally to one of His earliest disciples: Have I been so long time with you and dost thou not know me, Philip? he that hath seen Me hath seen the Father; and how sayest thou, show us the Father? thou, who hast listened to My words and witnessed My works!

Alas! the blindness of even him who had once used the argument in regard to the Messiah, "Come and see." It was not for long, however. After Pentecost, when the Holy Spirit took of the things of Christ and revealed them to the disciples, we may be sure that St. Philip saw the Father as with spiritual insight he contemplated the image of the invisible God.

ST. JAMES—Three men bear this name in the New Testament. James, the son of Zebedee, the first of the apostles to suffer martyrdom; James, the son of Alphaeus, an apostle of whom

little is known; and James the brother of the Lord, surnamed, on account of his strict and holy life, "The Just."

The collect and epistle for this day, by speaking of St. James, both as an apostle and also as the writer of the Epistle of St. James, assume that James, the son of Alphaeus, and James, the brother of our Lord, were one and the same person. This is in accordance with a view first distinctly held by Jerome in the fourth century, for which there is but slight evidence.

St. James, the brother of the Lord, comes prominently before us in the Acts of the Apostles; he was clearly head of the Church at Jerusalem, its first bishop. It was St. James to whom St. Peter sent the news of his release from prison. St. James, who presided over the Council at Jerusalem and whose decision was adopted; St. James whom St. Paul visited and whose advice he followed on a later visit to Jerusalem. It was St. James who, as the representative of the Jewish Christian element in the Church of Christ, felt called upon to write a circular letter to the Jews of the Dispersion who had embraced Christianity, and who were in danger of secularizing Christian truth, and reducing it to a system of external observances, resting satisfied with an empty profession. His epistle is eminently practical, warning us still to be doers of the word and not hearers only—deluding our own selves.

The question now remains, why has our Church coupled St. Philip and St. James together? It is difficult to say unless it be that they represent two sides of the Christian life—the contemplative and the active—the desire for knowledge of the truth and the practical use made of this knowledge.

F. H. DU VERNET.

COMPLETE IN HIM.

Col. ii. 10.

MADE complete, complete in Jesus:

Who our life and surety is;

Made complete in Him who saves us

From our sin and wretchedness.

Yes, we're made complete in Jesus,

Marred by sin though now we be,

We shall bear our Saviour's image,

When His glorious face we see.

Oh the blessed, happy moment!

When among the blood-washed throng

We shall stand complete in Jesus,

And shall join the glad new song.

—H.A.B., in *Parish Visitor*.

SELECTED.

A FEW years ago we heard the question frequently asked, "Is life worth living?" In some quarters that question was seriously debated. It seemed to some minds to be a fair subject for discussion whether, after setting on one side the pains, the sorrows, the bereavements, the losses and the discomforts of life, there was a balance of good or not when those were placed against the pleasures and the happiness of existence. Or, if you wish to hear the same question put in a more profound way, you have only to listen to Hamlet saying in his soliloquy, "To be or not to be; whether it is nobler in the mind to suffer the slings and arrows of outrageous fortune, or, by opposing, end them." You see that, behind both of these questions is this idea, "What can I get out of life,—what is life giving to me?" And the thought that I want to make clear to you is that Christ's idea was just the opposite of that. He says, "I am among you as one that serveth"; "My father worketh hitherto and I work." There is not a suggestion in all the pages of the Gospel that our Saviour ever thought of asking what life was giving to Him; but all through those pages the story is luminous with His own higher conception of life, "What can I do?—I am here as one that serveth."—*Se'h Low.*

REJECTED, YET HONOURED.

MACAULAY tells of a poor apprentice who made a cathedral window entirely out of pieces of glass that his master had condemned and thrown away. But when completed, the window won the admiration of all. The master's boasted work was rejected, and the window made by the unknown artist from condemned material was given the place of honour in the great cathedral. The wisdom of this world made its painted window of the wise, and learned, and the righteous, but the unknown Jesus of Nazareth became the architect of a new society. He rejected the noble and wise, and chose the very material that the wisdom of this world had condemned, and from the refuse of society. He has taken up the fallen sons of men and set them, like diamonds, to sparkle forever in the diadem of His glory.—*The Welcome.*