

the law of God's word, and the law of His Church. Shall the Church yield to the world's coldness, or shall her appointments, her bell, her open doors, still utter their witness against growing worldliness, and bid you remember GOD?

The Church calls for *more* prayer: the World asks for *less*. Which shall prevail?—*Rev. Dr. Paret.*

THE CATHEDRAL ORGANIST.

'Tis forty years ago since first
I climbed these dusty, winding stairs
To play the Dean in; how I spurned
Beneath my feet all meaner cares,
When first I leant, my cheek on fire,
And looked down blushing at the choir

Handel and Hayden, and Mozart—
I thought they watched me as I played:
While Palestria's stern sweet face
Seemed in the twilight to upbraid:
Pale fingers moved upon the keys—
The ghost-hands of past centuries.

Behind my oaken battlement
Above the door I used to lean,
And watch in puffing crimson hood,
Come stately sailing in, the Dean;
On this the organ breathing low,
Began to murmur soft and slow.

I used to shut my eyes and hear
The solemn prophecy and psalm
Rise up like incense; and I loved
Before the prayer the lull and calm.

Till, like a stream that bursts its banks,
Broke forth brave Purcell's "O give thanks."

I knew those thirteen hundred pipes
And thirty stops, as blind men do
The voices of the friends they love,
The bird's song, and the thunder too;
And the fierce diapason's roar,
Like storms upon a rocky shore.

And now to day I yield me up.
The dusky seat, my old loved throne,
Unto another; and no more
Shall come here in the dusk alone,
Or in the early matin hour,
To hear my old friend's voice of power.

And yet, methinks that centuries hence
Lying beneath the chancel floor,
In that dark nook I shall delight
To hear the anthem swell once more,
And to myself shall sweetly smile
When music floods the vaulted aisle.

THE HERODIANS AND OTHERS.

Josephus, who has often spoken of the Jews, takes no notice of the Herodians. They are mentioned four times in the Gospels, viz. Mark iii. 6; viii. 15; xii. 13; Matt. xxii. 16. Jerome, in his commentary on the last-mentioned text, tells us, that some of the Latins in his time thought the Herodians were persons who believed Herod the Great to be the Messiah. But he very justly laughs at that fancy, because there is not the least trace of such a notion, either in sacred or pro-

fane history. His own opinion was, that the Herodians were either the soldiers of Herod, or else such as the Pharisees, in ridicule, named Herodians, on account of their paying tribute to the Romans, contrary (as they fancied) to the law of God. Leusden, Fabritius, Basnage, and others, adopting the first opinion proposed by Jerome, suppose that the persons called Herodians in the Gospels were courtiers, officers, and soldiers of Herod the tetrach, and that the name Hero-