

would also imply the best effort of each in conduct—best effort at resistance of evil, best exercise of right thought and feeling, full purpose and volition in the direction of the right and good, and prompt and efficient action.

Does it not appear that there are grand possibilities in the govern-

ment of the school, to him that has been born into the spirit of the true teacher?—*Ohio Monthly*.

It was always yet the trick of our English nation, if they have a good thing to make it too common.—2 *Henry IV.*, i. 2.

THE HEBREW PROPHET.

THE *Literary Digest* reprints the following instructive passage from a recent French work by Cardinal Meignan, Archbishop of Tours.

The name of Prophet, which was introduced into the Bible by its Greek translators, does not signify only one who predicts, but also, and, perhaps, principally, one who speaks in place of another. The business of a prophet, while it included an announcement of future events, was to manifest the divine wishes, whatever they might be, even when they did not relate to events of the present hour. We must take care not to forget this when studying the history of Israel, especially from the time of Samuel until after the Babylonian Captivity. There is strong risk of not understanding that history, if we take the prophets merely for diviners of a superior order, and if we think those alone worthy of that name, who have transmitted to us a portion of their work by writings. Alongside of Isaiah, of Jeremiah, of Ezekiel, of Daniel, and the twelve minor prophets—so named on account of the shortness of their works, which could all be written on one roll of parchment—we must place a very great number of others who wrote nothing, but whose acts and words are narrated with admiration in the historic

books of the Bible. Of these prophets, many are not even designated by name; but there are several of them, like Samuel, Elias, Elisha, and, some degrees below them, Nathan, Abiah, Jehu, who are numbered among the greatest men of Israel.

The prophets then are at the same time seers who, instructed by divine revelation, announce to their contemporaries future events, and men of action whom Jehovah gives to His people to keep them, or lead them back, in the way of right. While these two missions tend to the same end, the advent of the Messiah, they manifest themselves each in a manner so distinct from the other that they must be studied apart.

It did not suffice, in fact, to announce several centuries in advance the triumph of the perfect religion. It was necessary to render that religion possible, by preventing idolatry from being substituted for monotheism, by keeping among the Jews a nucleus of the faithful, despite the neighborhood of, and the contact with, pagans. The danger of idolatry, which began towards the end of the reign of Solomon, became so great at the time of the schism of the Ten Tribes, that prophets were for several centuries totally absorbed in this conflict.