

MISCELLANEOUS.

THE LARGER GOD.

BY THOS. E. WINECOFF, D.D.

Your paltry schemes of doubt-cursed men,
Your little God to creeds trimmed down,
Your limits set by tongue and pen,
Your heaven but an elfin town—

A larger God than these I own.
My God who once the star-fields sowed,
Hath surely since no lesser grown,
Nor heaven walled with priestling's code.

I've seen Rainier's eternal snows
Alight with awful altar-fires
No man-made altar ever knows,
Nor glint the tallest churchly spires.

I've seen his garments brush the dew,
And heard the thunder's pedal swell
His praise, in anthems grand and true,
Your little creeds can never spell.

With fire the hymnist never knew
I've seen him touch the outcast's lip,
And men that human creeds had damned
He gave the wine of God to sip.

With doubting, damning rule and line
You wall his larger presence out;
Unbounded God hail I as mine—
And leave your creeds his heart to doubt.

THE SCHOLAR'S HUMBLE DWELLING.¹

BY LIU YU HSI.

[Liu Yu Hsi, otherwise Liu Meng Te, belonged to the city of Peng. After obtaining his degree, he was given an honorary title that may be rendered as "doctor of literature." On the accession of Shun Tsung, he received an

¹ Translated by James Black.

appointment in the treasury, but when Hsien Tsung became emperor shortly afterwards, he was degraded to Lien district as sub-prefect, soon, however, being made prefect, and then transferred in the same capacity to the districts of Fan and Ho in succession. He returned to the capital as secretary of imperial receptions and was granted another high literary degree. He left the capital once more to be prefect of Suchow, where he acquired fame as an official. Finally, he reached the highest office, becoming advisor of the heir-apparent, inspector of Han-liu manuscripts, and president of the board of rites. Su Wen Chung, a later poet and statesman, said that Liu Yu Hsi and Liu Tsung Yuan, by not adhering to the plans of the faithless censor, Wang Shu Wen, were to be reckoned among the most faithful subjects of the T'ang dynasty. Po Chu-i, the contemporary poet, praised Liu Yu Hsi as a most eminent poet and a most poetical correspondent, and, according to a fashion then current, the works of both poets were classed together under the single name of Liu Po. Another story runs that one day Liu Yu Hsi, Liu Tsung Yuan, Po Chu-i, and others, sitting together, started to versify on the subject of "Thoughts of old Nankin." Liu finished first, and Po, looking at what he had written, said: "Four of us have been seeking the dragon, but Liu has found the pearls. All that is left is the scales and the claws, so why should we write any more?" And with that the others cast aside their unfinished verses. It was a Chinese mode of conceding Liu's superiority. Not unlikely the following lines were written on some similar occasion.]

Who heeds the hill's bare height until
 Some legend grows around the hill?
 Who cares how deep the stream before
 Its fame is writ in country lore?
 And so this humble hut of mine
 May shelter virtues half divine.
 The moss may climb its ruined stair,
 And grassy stains the curtain wear,
 But scholars at their ease within,
 For all but Ignorance enters in,
 With simple lute the time beguile,
 Or "Golden Classic's" page a while.
 No discords here their ears assail,
 Nor cares of business to bewail.
 This is the life the Sages led.
 "How were they poor?" Confucius said.

A CRITICISM OF THE CLERGYMAN'S "CONFESSIONS."

To the Editor of The Open Court:

Not having read the book entitled *Confessions of a Clergyman*, I am perhaps in no position to discuss intelligently any of its points. However, I shall trust the powers of lucid exposition of Dr. Carus concerning one position of the unknown author.

"He rejoices that the passage in Mark relating to the story of the Ascension has been cut out by higher (*sic*, why not lower?) criticism so that it will no longer trouble a distressed faith" (*Open Court*, Dec. 1910, p. 769).

Why rejoice? Because the passage contains an account of "the signs that