

# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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## LUCK.

Luck is the turning of our inmost thought  
To chord with God's great plan. That  
done, ah, know,  
Thy silent wishes to results shall grow,  
And day by day shall miracles be wrought.

Once let thy being selflessly be brought  
To chime with universal good, and lo !  
What music from the spheres shall through  
thee flow !

What benefits shall come to thee unsought !

Shut out the noise of traffic ! Rise above  
The body's clamor ! With the soul's fine  
ear

Attune thyself to harmonies divine !  
All, all are written in the key of love ;  
Keep to the score, and thou hast nought to  
fear,

Achievements yet undreamed of shall be thine.

## EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

### VI.

The Book of Judges evidently represents social conditions widely different from those set forth in the Book of Joshua. As described in the book itself, it was a period "when every man did that which was right in his own eyes, (Judges xvii., 6; and xxi., 25). The children of Israel dwelt among the native tribes of Canaan, "and they took their daughters to be their wives, and gave their own daughters to their sons, and served their gods," (iii., 6). There was no united action of the tribes as represented in Joshua, but there was, according to the records, a series of desultory wars, under leaders who have been called judges by the historian. These were wars of aggression which were very gradually carried on, and which extended through several hundreds of years.

The judges were not contemporary; but one sprang up after another, as is

shown by the expressions, "and the land had rest for fourscore years," or, "the land had rest for forty years," etc., which separate the records of their exploits.

Chapter one and five verses of chapter two describe an attempt, not by united Israel, but by the separate tribes, to drive out the Canaanites from their land, in which all failed except the two southern tribes, Judah and Simeon. The latter, under the leadership of Caleb, were successful, even to the conquest of Jerusalem. It has all the features of a primitive account of a struggle of individual, incursive tribes to conquer a foothold upon the territory of a neighboring nation.

It puzzles the student who accepts the chronology of the English Bible, to understand this state of affairs following the record in the Book of Joshua, that the ten tribes of Israel, acting together under the leadership of Joshua, in one year entirely conquered and took possession of the land of Canaan. (See Josh. i., xiii.)

The question naturally arises, Who wrote these accounts? and when? There is no possible clue external to the books themselves to guide us in the solution of these questions. But turning to these books we may find many bits of evidence which make it quite apparent that neither Joshua nor Judges was written by any one writer, and neither was written at the time set down in the English Bible.

That they both were written at a time long after the events they describe is shown by the writers referring to them as events of a distant past. For instance, speaking of the twelve stones that Joshua set up in the Jordan, the writer says, "and they are there unto this day," (iv., 10). Of the family of