

# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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NO. 4

## A TRUTH AMONG TRUTHS.

King or Kaiser, chief and lord,  
Strong of arm, or quick of brain ;  
Master of the pen or sword,  
Ruler of a world's domain—  
Tho' thy name be borne abroad,  
Like wing'd seed, from shore to shore,  
What thou art before thy God,  
That thou art, and nothing more !

Men may bless thee, men may praise,  
Hail the hero, sage or saint ;  
All the bards may chant thy lays,  
Artists all thy beauties paint.  
Serfs may tremble at thy nod,  
Fawning, cringe about thy door ;  
What thou art before thy God,  
That thou art, and nothing more !

Soon shall pass Fame's gilded smoke,  
Wild applause, base flattery ;  
Falsehood, shamed, shall drop its cloak,  
Facing Truth's eternity.  
Ere the spirit spurns the clod,  
Stern its cry at Death's dark door,  
"What thou art before thy God,  
That thou art, and nothing more."  
E. C. DONNELLY.

## SERMON

DELIVERED BY ISAAC WILSON AT COLD-  
STREAM, 13TH OF 3RD MO., 1892.\*

"Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men."

This might seem very strange for Jesus to say to people before whom he was speaking in denunciation of their lives. He had been telling them how far they had come short of their duty. They had been rendering an eye for an eye and a tooth for a tooth, but love was the right spirit to manifest, yet he says to them: "Ye are the salt of the earth." This did not seem very discouraging, and he did not come to discourage but to seek and to save.

But it is necessary for them to understand their condition in order to apply the remedy. He showed them what they had been doing and said: "I say unto you thus and so," quite a different picture. I know it is said, "Of myself I can do nothing," and yet he said, "Ye have the power within yourselves to save your own souls." The first office of this saving power is not to save us from the penalty of sin, but from the commission of sin. This was taught from the first. God said to Cain "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. I did not create the evil but sin lieth at the door ready to come in, and ye have the power to prevent it and save yourselves."

There is a great deal of enquiry in the world to-day about salvation, as to how it is to be obtained. But I want that we should seek at the right fount—drink of the waters of divine life. This means the same thing as the salt. If we drink of the divine fountain we shall never thirst, did not mean that we should never want more, but that we should never thirst in vain. There will be a free access to the divine within us. The salt will never have lost its savor, but will continually season our lives, and save us from sinning against the laws of God written upon the tablet of the heart, obedience to that law constitutes salvation. It will be sufficient to control all the propensities in man and save him from sinning and enable him to carry on the holy design of his creation and life in this existence.

What a wonderful copartnership we have with God when we become passive and remain submissive to His divine will. It will become our pleasure