

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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THE PATH OF DUTY.

BY ELLWOOD ROBERTS.

There is a blest reward of matchless
beauty,
Of peace beyond all power of speech to
tell,
For him who, faithful, does his simple
duty
And does it well.

For every one some high and holy mis-
sion
Some work to do, some purpose to ful-
fill,
There is; this truth, whatever man's con-
dition,
Remaineth still

How oft brave spirits, in positions lowly,
Have toiled unknown, uncared for, year
by year;
Have labored, while the work went on so
slowly,
No end seemed near.

However poor, or weak, or low their sta-
tion
They did not shrink from toil, nor shun
their part.
Brave souls! the thought should offer con-
solation
To every heart

They strove for truth, and sought to point
the lowly
In darkness groping to the blessed light;
They did their duty, and each cause un-
holy
Essayed to fight.

And so to-day the weak ones only, falter
And count the cost of effort for the
right;
What nobler gift to lay upon the altar
Than deeds of might?

The world is full of sadness and of sorrow.
And thousands tread the paths of sin and
pain.
And those who toil for such to-day, to-
morrow,
Toil not in vain.

To rightly live is not to strive for pleasure;
Forever mingled, more or less with
pain.

Why should men spend their days in seek-
ing treasure
That brings no gain?

Though duty's path may not be always
pleasant
To outward eye, be sure it will afford
To him who toils unmindful of the present,
A blest reward.

There is a wondrous joy in simple duty
A precious peace reward of doing well;
That fills each true and faithful heart with
beauty.
No tongue can tell.

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

IX.

The far more modern writer, the Junior Elohist, also makes *disobedience* the cause of Saul's downfall, though he does not attribute it to the same act to which the Elder Elohist writer ascribed it, as illustrated in the last paper. The two writers drew their history from different sources and employed different tradition, but it is noteworthy that both attributed Saul's misfortunes to the one cause—his failure to implicitly obey the commands of Jehovah as they were revealed to the prophet Samuel. In the words of the later writer: "I will not return with thee," said Samuel to Saul, "for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel" (xv., 26).

Prominently, then, in Samuel's time, the prophet was a teacher of obedience. He himself had no discretion in the matter, for the prophet believed that he, as a "man of God," was taken possession of by the spirit of God, and that under this Divine possession he spake not as a man but as God himself.