

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. III.

LONDON, ONT., SEVENTH MONTH, 1888.

NO. 7

THE WORDS OF BELIEF.

SERMON.

From Schiller, translated by Bulwer.

Three words will I name thee—around and
about,
From the lip to the lip, full of meaning,
they flee ;
But they had not their birth in the being
without,
And the heart, not the lip, must their oracle
be !
And all worth in the man shall forever be
o'er
When in those three words he believes no
more.

Man is FREE ! by his chart of creation is free,
Though born amid fetters—still free-born
the same.

Whatever the roar of the rabble may be—
Whatever the frantic misuse of the claim—
It is not the freeman whose strength should
appall,
'Tis the wrath of the slave when he bursts
from his thrall !

And VIRTUE is more than a shade or a sound,
And man may her voice, in this being, obey ;
And though ever he slip on the stony ground,
Yet ever again to the Godlike way.
To the science of Good, though the wise may
be blind,
Yet the practice is plain to the childlike mind.

And high over space, over time, is a GOD,
A Will never rocking, like man's, to and fro ;
A thought that abides, though unseen the
abode,
Inweaving with life its creations below ;
Changing and shifting the all we inherit,
But changeless through all One Inmutable
Spirit.

Hold fast the Three Words of Belief—though
about
From the lip to the lip, full of meaning, they
flee ;
Yet they take not their birth from the being
without—
But a voice from within must their oracle be ;
And never all worth in the man can be o'er,
Till in those Three Words he believes no
more.

DELIVERED BY SUNDERLAND P. GARDNER AT
GENESEE YEARLY MEETING, HELD AT
BLOOMFIELD, ONT., ON FIRST-DAY
AFTERNOON, 6 MO., 10TH, 1888.
REPORTED BY B. W.

The mission of Jesus was to the people of the Jews to raise them to a higher spiritual plane than they were under the law of Moses, and he showed them the highest possible condition by setting before them his own example. In order to distinguish between the religion under the Jewish dispensation and that which he came to promulgate he makes use of the expression, "except your righteousness shall exceed the righteousness of the Scribes and the Pharisees ye shall in no case enter into the kingdom of heaven." And what was the righteousness of the Pharisees and Jews? It was simply founded upon the letter, and laid restraint only upon outward action. It dealt not with the heart. If the man did not commit an outward act it could not reach him. But that which Jesus called to was deeper.

If he did not have the love in the heart even though he did not commit the act still he was guilty. By the religion of the Jews they could carry out the natural dispositions in all its cruelties.

It is a common idea that scriptures afford a saving knowledge. To refute this I may bring up the instance of Paul who was learned in the scriptures and knew all that Moses had said of God and was zealous in his faith and yet it is evident he was not acquainted with God or he would not have pursued the course of persecution he did. He