

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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BY THEIR WORKS.

Call him not heretic whose works attest
His faith in goodness by no creed con-
fessed,

Whatever in love's name is truly done
To free the bound and lift the fallen one
Is done to Christ. Whoso in deed and
word

Is not against Him labors for our Lord.
When He who, sad and weary, longing,
sore

For love's sweet service, sought the sister's
door,

One saw the heavenly, one the human
guest,

But who shall say which loved the Master
best?

1881.

—Whittier.

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

VIII.

In 1st Sam., xix., 19, we are told that David fled to Ramah, the home of Samuel, to seek his protection against the vengeance of Saul, and that Samuel took him and dwelt in Naioth. Naioth is one of the untranslatable words of the Bible, the meaning being somewhat that of a *school* or *study*. It appears to have been a place near Samuel's home, to which he was wont to retire for meditation, for access to the mind of Jehovah. He seems to have established there a school for prophets. We must conclude from the record that Samuel's age was a time of great religious fervor in Israel. In 1st Sam., xix., 18 to 24, we have a brief description of a meeting place for those who, under strong religious enthusiasm, sought to gain admission to the counsels of Jehovah. Samuel was at the head (v. 20.) There was, doubtless, an employment of agencies that tended to produce great excitement, amount-

ing even to frenzy among the neophytes, such as we find in the religious meetings of certain sects of the present day, especially among the negroes of the Southern States. Music was employed (x., 5) and, doubtless, dancing, until a condition of ecstasy ensued, under which the subject acted like an insane person (xix., 24.) Persons unusually susceptible became so wrought up in feeling that they would at times become violent, so that they were described as being possessed of an evil spirit (xviii., 10.) The record is exceedingly interesting as descriptive of an early history of religion in its elementary stages of development. As in all the various provinces of evolution original types are preserved, so in the religious systems of the present age we find the survival of the earliest forms—ancestral relics—that preserve the continuity of all religions. The religion of Samuel's time was not of a very exalted type. We must not look for that. Nevertheless, stripped of all its details of minor significance, we find in the Book of Samuel the important information that, in his day, "men of God" endeavored to put themselves in communication with, and under the control of, a power outside themselves, which the whole people recognized as superior to any human authority. Samuel as "a man of God," as a spiritual and not a political or military leader; "Samuel the Seer," and not Samuel the Judge, ruled over Israel. As such leader in Israel he was superior to all other authority, no matter who led the armies or who sat on Israel's throne. He made and unmade kings. The casual reader of the book may be confused by the duplicated accounts, but he who separates the different narratives will have