

# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

LONDON, ONT., SECOND MONTH 1st, 1895.

NO. 3

## HIS WILL.

"His will be done!"—How oft we say it  
weeping,  
Thinking His will is somewhat hard and  
stern;  
Repeating it as we should do a lesson,  
The sense of which we scarcely hope to  
learn.

"His will be done!"—I say it now with glad-  
ness,  
To yield to Him has grown so strangely  
sweet;  
He willeth not our sorrow and our sadness,  
What he would choose for us is joy complete.

"His will be done!"—Oh, say it not with sor-  
row;  
Trust Him to guide each step upon thy way;  
Look not for grief that may come on the mor-  
row,  
But take the joy He sends thee for to-day.  
—*The Christian.*

## EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

### I.

No one who observantly reads the opening chapters of Genesis can fail to notice that, in the first chapter and the first three paragraphs of chapter second, the word "God" is used to indicate the Creator of the universe, but that in the following narrative, beginning with the 4th and ending with the 24th verse of the second chapter, we have a second account of the creation in which the name God does not appear except as it is connected with the word Lord. In the Hebrew this peculiarity is the more marked, since entirely different words are used, viz., the word Elohim in the first chapter, and Jehovah, (or more properly Yahweh) in the second.

Reading further we find the writer of the account, Gen. II., 25, to Gen. IV., 26, uses the same compound word Lord-God or simply Lord, to convey

his meaning, except in the cases (III., 1-5) where the serpent is represented as speaking. Beginning with Chap. V. we find that from V., 1-28, we have again the use of the word God, (Elohim) followed (from V., 29, to VI., 8), by the use of the word Lord, (Yahweh), followed again, from VI., 9, to VI., 22, by a change of the name to God.

Without specifying further this peculiarity of the record, (which we shall find extends throughout the entire book of Genesis, though less clearly defined as we proceed), we naturally inquire: Is the change of titles simply a peculiarity or a whim of the writer, or has it a deeper significance?

Studying the subject more thoroughly, we find we may separate the narrative into two parts, combining the Jehovistic parts on the one hand and the Elohistic on the other, and thus obtain two distinct narratives, each of which is almost complete in itself. Thus we shall find two narratives of the Creation—one contained in the part extending from Chap. I., 1, to II., 3, (Elohistic), the other from Chap. II., 4, to the end of that chapter, the Jehovistic account. Chapters III. and IV. are not contained in the Elohistic narrative, but Chap. V. begins naturally as a part of the history (Elohistic) left off at II., 3.

In like manner we shall find two distinct narratives of the flood—some-what dislocated—as follows:

JEOVISTIC.	ELOHISTIC.
VI., 1, to VI., 8.	VI., 9, to VI., 22.
VII., 1, to VII., 9.	VII., 11, to VII., 15.
VII., 16 (in part), to VII., 17, to VII., 21.	VII., 17, to VII., 21.
VII., 22, to VII., 24.	VIII., 1, to VIII., 2.
VIII., 3.	VIII., 4, to VIII., 5.
VIII., 6, to VIII., 13.	VIII., 14 to VIII., 19.
VIII., 20, to VIII., 22.	VIII., 1, to IX., 17.
IX., 18, to IX., 27.	

Examining these narratives thus dis- united and re-combined we shall find