

that revelation is made, a belief in it ; this also involves the idea that there must be faith in God. Not only a belief in the law given, but a belief in the God from whom that law comes ; and not only the belief in Him, but a faith in Him ; because there is no such thing as believing in God, or believing that there is a God and that he is all-powerful, and yet having no faith in him which will lead us to obey the specific law given by Him to each of us.

Paul has said on another occasion ; "Without faith it is impossible to please God." Without faith in him, we shall not be willing to do that which he shows us to be necessary. Such faith is born of a recognition that he is not only a God of power, but a God of love,—that by the giving of the law he designs to enable man to reach a higher condition of happiness than he can reach by his own unaided powers. By the power of this law man is enabled to control his passions and appetites ; thus keeping himself not only in harmony with God, or the laws of God, but in such a state as will be productive of the advancement of his higher interests.

This faith may not be very strong at first, nor is it requisite that it should be, because the first duties that are required by this revelation to the individual soul are very simple in their character. But the deeper things that are shown us, the heavier obligations laid upon us, only come in the gradual growth of experience, and through the trial and proving of our fitness to accept what the Lord may require of us. If we are faithful in the small things, we shall be entrusted with a knowledge of the higher leadings of the Divine will. But so long as we turn our attention from the following of these requisitions of the Divine, so long as the mind is absorbed in our own selfish plans, so long as we allow these dispositions and passions of our lower nature to control and regulate us, just so long we shall not find this gospel to be the power of God unto salvation.

While Paul used the expression "To the Jew first, and also to the Greek," I regard this as a simple form of expression to denote its universal character. Jesus came to the Jewish people as one of themselves, to proclaim the glad tidings of his gospel, which was to be so different in its operation from the law under which they were living. So as the spreading of that gospel was first to them, Paul uses this expression in writing to the Romans, who were of another race, showing its adaptability also to them ; so I conclude that Paul intended by these words to convey the idea of its universality.

(To be continued.)

For the YOUNG FRIENDS' REVIEW.

OUR LESSON LEAVES.

As the time is drawing nearer for the General Conference to meet, and I thought the subject of our Lesson Leaves would be brought before that meeting, my thoughts have turned to my experience with them in the past year. I realize how hard it must be for a Committee to undertake to prepare lessons to suit a Society like ours, where we profess to allow each individual to follow the Divine promptings within their own souls. As far as I can see, it seems to me that there are those that hold the thought that those who do not believe that Jesus was divine in his nature, that is, that he was different from the rest of the human family are guided by the intellectual, for in the teachings of the lesson of 4th mo. 8th it states "that the important lesson for us to learn is, that our intellectual disputes on this question are at best of only intellectual value." It seems to me that what makes the dispute is that there are those in our Society who are not willing for this thought to be expressed. No matter how much they may be divinely impressed, they are classed as holding intellectual views. In the lesson of 1st mo. 14th, 1894, for the little folks, it says, "But