

# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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NO. 3

## A SONNET.

Lord, what a change within us one short hour  
Spent in Thy presence will prevail to make,  
What heavy burdens from our bosoms take,  
What parched grounds refresh, as with a  
shower.

We kneel, and all around us seems to lower ;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline brave and clear ;  
We kneel, now weak ; we rise now full of power.  
Why, therefore, should we do ourselves this  
wrong,

Or o' hers—that we are not always strong ;  
That we are overburne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with  
Thee.

—[Selected.

## SERMON.

DELIVERED BY JOHN J. CORNELL, AT  
HALF YEARLY MEETING, IN LOBO,  
FIRST DAY MORNING, SECOND  
MO. 15TH, 1891.

Reported by E. M. Z.

I will open my remarks and take our  
lesson for to-day from a couplet in  
Pope's "Essay on Man."

"Man, know then thyself, presume not God to scan,  
The proper study of mankind is man."

The most superficial observer of the  
trend of common thought will not fail  
to discover a disposition to search out  
the unknowable, to search for things  
beyond the power of human intellect  
to solve.

The scientist has been and is endeavoring to search out the source of  
life, and however far he may go back,  
whether he concluded that man was  
evolved from protoplasm or whether he  
was a distinct creation ; yet it matters  
little ; search ever so closely as he may,  
go back as far as he can, the final answer to the question, "Whence comes

life,' is ever and always: "I do not know." The scientist thus baffled in the solution of the source of life, easily falls into doubt as to the existence of a Supreme Being, and the tendency is to become a confirmed agnostic, inasmuch as he cannot fathom the purposes of the Almighty he concludes that he knows nothing about a God.

The metaphysician questions why life was given, why death entered into the world. After the most subtle reasoning he comes to the same conclusion as the scientist: "I do not know." He is then led to question the wisdom of the laws by which life was created and by which life is governed here, and to doubt the wisdom of the divine.

The theologian, turning from the present condition, pictures the condition of things in another state of being, portrays in vivid words a heaven and hell ; but when questioned as to what they are and where located the same answer is given, "I do not know." The most he can say is: "I believe." In his efforts to scan God, to fathom the unfathomable, and reach out for that that does not and cannot benefit, he overlooks the present condition, he finds himself in a state of unrest, of dissatisfaction that destroys his highest happiness, and does not bring the true blessing of peace that God intended him to enjoy. It were wise for us to remember the words of the poet:

"Man, know thyself, presume not God to scan,  
The proper study for mankind is man."

There are questions regarding man that are solvable, and as we come to comprehend these more they tend to promote our highest happiness. One of the most important works in a religious life is the study of what we are, and what we are capable of doing.