

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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KNOWEST THOU ME?

Knowest thou Me?
Lord, can I know?
But by the light of faith I go
To follow Thee.

Knowest thou Me?
Lord, yes, I know
From none but Thee such words can flow,
As come to me.

Seekest thou Me?
Lord, I have sought,
And found thee in the sacred thought
That flows from Thee.

Believest thou?
Lord, I believe,
And would not Thy dear spirit grieve
By doubting now.

Lovest thou Me?
Yea, Lord, I love,
Help Thou my human-heart to prove
My love to Thee.

Follow thou Me?
Yea, Lord; lead on,
I follow till my race is run,
What e'er it be.

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26th, 1890.

THE DIVINITY OF JESUS.

Read before the Young Friends' Assembly.

The idea of the Divinity of Jesus, as held by different sects, differs greatly. The large majority, holding what is styled the orthodox faith, believe that Jesus had a twofold nature, that his body was human, but his spirit Divine; that the Almighty took a human form, and, as the Son of God, dwelt among men, in the person called Jesus. And, in order to give color to this idea, theologians have adopted from the heathen a plurality of deities, which they call the Trinity, and have invented a Plan of

Salvation which the scriptures do not justify nor man's sense of justice approve.

When, therefore, a member of an evangelical Church speaks of the Divinity of Jesus he means that person in the Trinity whom he calls "the Son."

Of those who do not accept the Trinitarian doctrine two classes exist, each of these, further, affording many fine shades of difference. The first class, including some Unitarians, believe that Jesus was God himself, the Creator and Sustainer of the Universe, the body alone being human.

This idea takes away any personality of Jesus distinct from that of God; he was God incarnate. It would seem that the bare statement of such a belief would be sufficient to effect its refutation.

The second class of believers that reject the Trinity, and among which stands the Society of Friends, hold that Jesus came into the world prepared to perform a great work, with a perfect physical nature attuned to all the natural forces, and with a soul so pure and spiritual as to be sensitive to every slightest impression of the Spirit of the Heavenly Father upon it, and so true as to respond to every such impression.

Holding his own will in perfect subjection to the will of God, it became a perfect instrument for carrying out the purpose of God, and in doing so became more and more allied to Divinity and less and less to things earthly. This view is endorsed by the words of Jesus himself, when he said, "The words that I say unto you I speak not from myself, but as the Father abiding in me doeth his works." (John xiv., 10). Also, "I do nothing of myself, but as