

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. X.

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

NO. 23

"IF ANY MAN WILL BE MY DISCIPLE LET HIM TAKE UP HIS CROSS."

And what is the cross? Is it bars at right angles?

Or the tree upon which the Redeemer was slain?

Or its symbol of gold, ornamented with spangles,
On the breast of yon fair one, attached to a chain?

Ah, no! 'tis the curb of our turbulent passions,

A rein on the powers that lead us astray,
That bind down the soul to this world and its fashions,

And lure us from wisdom, and virtue away

'Tis a friend sent from Heaven, in mercy to free us

From the state of a slave that is galled by his chain.

'Tis the herald of liberty, panting to see us Restored to our rights and to freedom again.

'Tis a guide to the pilgrim, appointed to lead us,

From the world's barren hills to the valley of peace.

Where the Shepherd immortal will shelter and feed us,
Who cares for the flock, but regards not the fleece.

'Tis the strong one who casts out the strong man in armor
Who spoils all his goods, and restores the domain.

'Tis the fan, in the hand of the heavenly farmer,
Which winnows the chaff off, and leaves us the grain.

'Tis the axe, which the husbandman, purely from kindness,
Applies to the root of the bramble and brier,

To the "wild olive branches" which man in his blindness Would shield from the cutter, and save from the fire.

And who can be blind to the value of treasures
In mercy so richly extended to man!

'Tis the votary of folly, in search of low pleasures,
That fade as we seize them, and die in our hand.

Thrice blessed, even now, though in life's lowest station

The Christian who sits at the feet of his Lord,
With joy bears his cross through this scene of probation;
And patiently waits his eternal reward.

BENJAMIN FERRIS.

EVOLUTION OF THE HEBREW CONCEPTION OF GOD.

X.

Samuel built up a sect of prophets, and after his death there were several who are worthy of notice. One of them, courageous apparently as Samuel himself, was Nathan. We have but a brief record of his work, but brief as it is it is full of significance. David's domestic life was that of a typical oriental monarch. Enamored by the beauty of the wife of one of his military officers, he planned to send this officer into a point of danger, and there have him deserted by his command, when the enemy made a sally. The plan was carried out, Uriah was killed, and in due time the widow, Bathsheba, became the favorite wife of David, and to them was born a son. In any other Eastern Court of that time such an event would cause no comment among the subjects of the royal monarch. The will of the king was supreme, his power absolute. Not so that of David. Mighty in war, autocratic in his command of his subjects, the prophets were greater than he. Woe to him, be he monarch or subject, who resisted the command of the prophet. "And the Lord sent Nathan unto David." Here follows (II. Sam. xii, 1-4) one of the finest examples of