

Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

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THE CREED OF LOVE.

I have a creed, I'll tell it you,

Since you have asked me to define
On what I build my hopes of heaven.

My creed—yes, I can call it mine,
Since it belongs to every soul
That reaches upward toward the light,
And trusts in God for guidance sure,
And strength and will to do the right.

You'll find it written down, my friend,
In that old Book upon the shelf,
'Tis: *Love the Lord with all thine heart,
And love thy neighbor as thyself.*
Not quite enough? 'Twas counted so
By One who walked by Galilee,
His creed of love to God and man
Is quite enough for you and me.

JEAN BLEWETT.

CHRISTIANITY AS FRIENDS SEE IT.

III.—INSTITUTIONAL.

The peculiar doctrine of the Society of Friends, that of the intimate and immediate relation between God and the individual, and the devotion to simplicity demanded by Christianity as Friends see it, have made the Quaker "Meeting for Worship" very different from the church service of other bodies.

Its basis is the silent communion of each person with God—or with good as he finds it revealed within him. No priest or minister is needed as an intermediary, or even as a leader. In some of the most inspiring and refreshing meetings there is no word spoken. The inspiration and refreshment, however, do not come unsought. One must work for what one gets in a silent meeting.

Silence is the basis of the Friends' Meeting, but if it happens that some one feels it right to give utterance to the thoughts that have come to him,

his hearers may be helped thereby in their devotions. But what helps one may not help another, and with freedom to speak must go freedom to listen or to ignore what is said.

Music, while it may in some cases help to induce the condition of mind that is essential to worship, gives, in general, a pleasurable emotion that is good, but that is not worship. Friends have no objection to music, to flowers, to works of art, except in their misuse or excess, but they have found that those things that appeal to us through the senses are, as a rule, hindrances to the "turning inward," which is the beginning of true worship. They can at least afford to do without them in their meetings. Hence the plainness of the meeting-house and the informality of the service.

A pre-arranged programme is inconsistent with the Friends' theory of worship. He who breaks the silence must do it from a sense of duty arising within him at the time. Were one paid for preaching, one's freedom to keep silent would be abridged. No Friend ever receives remuneration for any part he may take in a meeting, and no Friend ever engages to do anything more than to be present. A free ministry is an essential part of organized Christianity as Friends see it.

There being no one whose duty it is to perform religious rites for others, there is no administration of sacraments. Marriages are accomplished by the contracting parties themselves. The ceremony is short, and is preceded or followed by a period of silence which may or may not be broken by sermon or vocal prayer. Weddings and funerals, too, are considered as meetings for worship. It may be worth men-