

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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THE CREED TO BE.

Our thoughts are moulding unseen spheres.

And like a blessing or a curse
They thunder down the formless years,
And ring throughout the universe.
We build our futures by the shape
Of our desires, and not by acts.
There is no pathway of escape,
No priest-made creed can alter facts.

Salvation is not begged or bought ;
Too long this selfish hope sufficed ;
Too long man reeked with lawless thought,
And leaned upon a tortured Christ.
Like shrivelled leavés, these worn out creeds
Are dropping from religion's tree.
The world begins to know its needs,
And souls are crying to be free ;

Free from the load of fear and grief
Man fashioned in an ignorant age ;
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved,
But mounting up on daring wings,
He questions mysteries long unsolved.

Above the chant of priests, above
The blatant tongue of braying doubt
He hears the still small voice of Love,
Which sends its simple message out.
And dearer, sweeter, day by day,
Its mandate echoes from the skies ;
Gone, roll the stone of self away,
And let the Christ within thee rise !"
—*Ella Wheeler Wilcox, in Arena.*

I. LOVE—ITS DEVELOPMENT.

A paper prepared by William M. Jackson and read before a Social Meeting under the care of the Social Duty Committee of New York Monthly Meeting on the evening of 2nd mo. 1st., 1893.

The greatest exemplar and teacher of righteousness among men inaugurated a new phase of religion,—the religion of philanthropy. With his soul thrilled by the love of God, Jesus recognized the Divine in all souls as a power which inspires to good and makes for righteousness. With a spiritual

insight greater than any who had preceded him, he realized that God is Love, and that Love is all in all. And is that which in the souls of men needs but to be developed to bring mankind into intimate relationship with God. To learn to love God mankind must begin by learning to love one another. Summing up the Law and the Prophets he made them into two demands for Love,—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this: “Thou shalt love thy neighbor as thyself.”

The Christian theologian has usually taken this as meaning that love for God shall come first whence love to man shall succeed, but such was evidently not the thought of Jesus. The “first” as to importance and the “great” is that love for God with all the heart and soul and mind, shall be attained, but the natural order of the learner is from the less to the greater. Love to God and love to man are of the same nature, but the former is the consummate flower of the latter,—“We climb up to the love of God by the love of man.” The apostle John, clearly indicates this order in his, at once, question and declaration, “He that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen?”

As Mark records it, when Jesus was “going forth into the way there ran one to him and kneeled to him and asked him ‘Good Master, what shall I do that I may inherit eternal life?’ And Jesus said unto him ‘Thou knowest the commandments,’ to which was the reply ‘Master, all these things