

# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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## A SONG OF THE CRUISE.

O the sun and the rain, and the rain and the sun !

There'll be sunshine again when the tempest is done ;

And the storm will beat back when the shining is past—

But in some happy haven we'll anchor at last.

Then murmur no more,

In lull or in roar,

But smile and be brave 'till the voyage is o'er.

O the rain and the sun, and the sun and the rain !

When the tempest is done, then the sunshine again ;

And in rapture we'll ride through the stormiest gales,

For God's hand's on the helm and His breath in the sails.

Then murmur no more,

In lull or in roar,

But smile and be brave 'till the voyage is o'er.

—JAMES WHITCOMB RILEY.

## THE WORLD'S NEED OF QUAKERISM.

"The permanent element in Christianity—the feature whereby it may still claim the allegiance of modern thinkers who reject the supernatural theology and the symbolic ritual—is the fact of its placing the conditions of salvation, not in doctrine or in ceremonial, but in right conduct as flowing from the impulse toward a higher life in which religion most essentially consists."—*John Fiske*.

In a recent conversation with the principal of one of our prominent Friend's Boarding Schools he said to me that in his moral philosophy classes he laid down two premises: one, the statement of Matthew Arnold that "Conduct is at least three-fourths of life," and the other, that "Self-control is the essential element of conduct."

With these two thoughts in mind,—that of Prof. John Fiske and that of

the principal of the Chappaqua Mountain Institute—let us examine the place Quakerism might occupy in the "new theology" that Christianity is steadily approaching.

The old theology taught that questions of right and wrong are determined by an infallible church or an infallible book, both of which derived their authority from a revelation of God's will in the distant past.

But as the laws of the universe, under scientific study, have become more clearly comprehended, intelligent and thoughtful people have lost faith in either an infallible book or an infallible church, and they seek for other causes for the progress in righteousness that has been made in human society. The doctrines of evolution, so widely accepted, inculcate the belief that there is something in the nature of things, some inherent purpose, or impulse that develops and that urges towards perfection. What science shows to have been true in the physical world, that from crude and unorganized neublæ, under the direction of a supreme intelligence, there has *grown* into existence this complex, highly organized world as we have it—it also shows to have been true of the moral and spiritual progress of man. It shows that there are certain laws of life that regulate conduct; that there is no *fixed* standard of right action and wrong action, but that the ultimate is the eternal law of righteousness, which calls ever to a nobler and better life, ever to a higher and purer virtue. Under this law of the soul, religion has developed, at least the accepted idea of religion has grown beyond the teaching of the Church. Thoughtful people have ceased to make themselves miserable in cogitating over theological speculations. It has become to them more of a problem to study how