

# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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## BE WITHOUT FEAR.

"Be thou like the noble ancient—  
Scorn the threat that bids thee fear ;  
Speak ! no matter what betides thee ;  
Let them strike ! but make them hear !

Be thou like the first Apostles ;  
Be thou like heroic Paul ;  
If a free thought seeks expression,  
Speak it boldly ! speak it all !

Face thine enemies, accusers ;  
Scorn the prison, rack or rod ;  
And if thou has truth to utter,  
Speak ! and leave the rest to God."  
—Selected.

## SOMETHING OF QUAKERISM.

THE CRUSADE OF GEORGE FOX TWO HUNDRED YEARS AGO—AN EXTRACT FROM A JOURNAL—THE PRACTICAL CHARACTER OF HIS PREACHING—HOW QUAKER DOCTRINES WERE VIEWED LONG AGO—BARCLAY'S DEFINITION OF INWARD LIGHT—HEROIC AGE OF QUAKERISM

From the Toronto Globe.

"Probably there is not one Englishman in a thousand who could give an account of Quaker tenets, and not one Englishman in a thousand who is ignorant that from Wm. Penn to John Bright Quakers have been the friends and benefactors of the human race." So says Frederick Storrs Turner, a returned missionary from China, who, finding the historic evidences of Christianity insufficient to satisfy the doubts of his own mind, and to overcome the subtle arguments of Buddhism, was saved from infidelity by the inward light. By this central truth of Quakerism Turner was led to make a historical and critical study, which has been lately published under the name of *The Quakers*. It will scarcely be believed that this sect, so small and so little known to-day, was

in the seventeenth century an aggressive and powerful force, having for its mission nothing less than the revival of primitive Christianity, and constantly asserting, "We are the one true church, and all others are in the apostacy." At the present time the Quakers are known merely by their peculiarities, their refusal to take an oath, their testimony against war, the disuse of the ordinances or sacraments, silent worship, recognition of woman as ministers, and a strong objection to a paid ministry. These are minor peculiarities as the use of "thee" and "thou" in common speech, the numerical names of the days and months, and the absence of outward signs and of "mourning."

But in the history of Quakerism there is nothing of vital importance except the doctrine of the Inward Light, as preached by George Fox more than 200 years ago. The crusade of this young enthusiast against the Protestant churches began, according to his journal, "on a First-day (Sunday) in the morning," at Nottingham, in a steeplehouse, where "all the people looked like fallow ground, and the priest, like a great lump of earth, stood in his pulpit above." And he took for his text these words of Peter:—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." And he told the people that this was the Scriptures, by which they were to try

ALL DOCTRINES, RELIGIONS AND OPINIONS.

"Now, the Lord's power was so mighty upon me, and so strong in me, that I could not hold, but was made to