

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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WHAT OF THAT?

Tired ; well, what of that ?
Didst fancy life was spent on beds of ease
Fluttering the rose leaves scattered by the breeze ?

Come, rouse thee ! work while it is called day !
Coward, arise ! go forth upon thy way.

Lonely ! and what of that ?
Some must be lonely ; 'tis not given to all
To hear a heart responsive rise and fall,
To blend another life into its own,
Work may be done in loneliness. Work on !

Dark ! well, what of that ?
Didst fondly dream the sun would never set,
Dost fear to lose thy way ? Take courage yet ;
Learn thou to walk by faith, and not by sight ;
Thy steps will guided be and guided right.

Hard ! well, what of that ?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play ?
Go, get thee to thy task ! Conquer or die !
It must be learned, learn it, then, patiently.

No help ! Nay, 'tis not so !
Though human help be far, thy God is nigh
Who feeds the ravens, hears his children's cry,
He's near thee, whereso'er thy footsteps roam,
And he will guide thee, light thee, help thee home.

—GOETHE

WHEREIN THE PRINCIPLES AND PRACTICES OF FRIENDS DIFFER FROM THOSE OF OTHER DENOMINATIONS.

I have been much interested in this subject since it was brought to our notice, and have felt disappointed as each succeeding issue of the REVIEW has appeared with no reply to it. While I do not feel prepared to discuss few the subject in full, I would express a thoughts, or rather, state a few reasons why I prefer the Society of Friends to

any of the larger denominations of Christians.

First, is the Friend's belief in a Spiritual Saviour, the Christ within, instead of an outward and material one. It seems so much easier to trust in a Saviour ever present with each one of us, than one so far off and traditional. It seems to me there should be a more careful distinction made in using the words Christ and Jesus. We so often see or hear mention of the crucifixion or death of Christ, when we know it is Jesus that is meant, for Christ, the Son of God, is immortal and cannot die. I believe this is confusing to many, as I know it has been to me.

Again it is a cause for thankful ess that we, as a Society, are not dependent for spiritual advice or guidance on an educated and salaried minister ; but, instead, believe that the word of God revealed in our hearts is a safe and sure guide, and that "God is a teacher of his people himself." When his chosen servants are required to give of their bounty to the hungry souls around them, they may look for reward only to the Master who hath sent them forth ; and they will be repaid in a coin more precious than gold or silver.

—M. V.

"Wherein do the principles and practices of the Society of Friends differ from those of larger denominations of Christians sufficiently to make its existence desirable?"

It seems to me that the foundation principle of the Society of Friends is its belief in the "inner light," its faith that "He enlighteneth every man that cometh into the world," that He teaches His people Himself, and "teaches as never man taught." Here is a law, a