

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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YEAR UNTO YEAR.

As year unto year is added
God's promises seem more fair ;
The glory of life eternal,
The rest that remaineth there ;
The peace like a broad, deep river
That never will cease to flow,
The perfect, divine completeness
That the finite never know.

As, year unto year is added,
God's purposes seem more plain ;
We follow a thread in fancy,
Then catch and lose it again,
But we see far on in the future
A rounded, perfected bliss,
And what are the wayside shadows
If the way but lead to this ?

As year unto year is added
And the twilight of life shall fall,
May we grow to be more like Jesus,
More tender and true to all ;
More patient in trial, more loving,
More eager God's truth to know,
In the daily path of his choosing,
More willing in faith to go.

—Selected.

QUAKERISM AND THEOLOGY.

For the YOUNG FRIENDS' REVIEW.

Whilst Quakerism demands an unswerving belief in God as a Spirit impressing His will upon the souls of all mankind in all ages, and whilst it permits no spiritual authority to dominate this revealed will of God, it does not debar its inhereents from holding any theological views that does not antagonize their cardinal faith. Genuine Quakerism gives entire freedom to conscience and the greatest latitude to the right of private judgment.

George Fox and all his associates in the early days recognized the immutable truth that whosoever gives heed to the Light of Christ in his own soul may not be called to account for his opinions regarding the Scriptures. Indeed that was their contention against the Churches, that they demanded of the people submission to the declarations

of the priesthood and to the authority of their creeds. Let every man be persuaded in his own mind, if so he give heed to the Light, was the gospel of Quakerism

For nearly twenty years after George Fox began to preach this doctrine there was no organization of a religious society, though a very large number of noted men and women gave heed to the light, and, in accordance with its manifestations, joined Fox in the promulgation of their faith. We are told that in 1655, seventy-three itinerant preachers were proclaiming the universality and the sufficiency of the Light within for the direction of mankind in all matters pertaining to religion. Eminent among these were Edward Burroughs, Isaac Pennington, William Penn, Robert Barclay and William Edmondson, and in regard to the doctrines of the Christian Church, as embodied in the Apostles' Creed, which formed so important a part in the religion of their day and country, these noted "followers of the Light" differed widely. It is in studying the writings of these founders of the Society of Friends, and searching the records disclosing their views concerning the nature of the Father, Son and Holy Spirit, the atonement by Christ and the authority of the Scriptures, that historians who fail to reach the full significance of Quakerism make a mistake.

If there was in the mind of George Fox a rule of faith that was primary to any written document, then it is a case of "special pleading," to quote from his writings expressions to prove that he was evangelical in his belief—using the word evangelical in its general theological sense. Thus it is unfair to quote his letter to the Governor of Barbadoes in 1671, (Journal, 1st, Ed., p., 358), to show his theological accord