

which will enlarge, develop, ennoble and purify. Only, again I say, use the best, and use judgment. It will not do to adopt the methods of Johnnie, who wanted to help the chickens hatch. But shall we not teach Friends' principles? Yes, by all means, but it is not necessary that we should confine ourselves strictly and wholly to these as generally accepted. But do *not* teach *doctrine*. The Society of Friends has no creed, and therein is its merit. Teach them how to live, rather than how to die. Teach them to think for themselves, to reason, to search for the truth. "He who abandons the personal search for truth, under whatever pretext, abandons truth."

"And why not teach them doctrine; we certainly want our young people to be orthodox?" We certainly want nothing of the kind. There is a tendency in orthodox communities, first to exalt orthodoxy above all other elements in religion; and secondly, to make the possession of sound beliefs equivalent to the possession of truth. Says Drummond: "There is no worse enemy to the living church than a propositional theology, with the latter controlling the former by traditional authority." In theology truth is propositional, tied up in neat parcels, systematized, and arranged in logical order. The Trinity is an intricate doctrinal problem. The Supreme Being is discussed in terms of philosophy. The atonement is a formula which is to be demonstrated like a proposition in Euclid, and justification is to be worked out as a question of jurisprudence. There is no connection between these doctrines and the life of him who holds them. They make him orthodox but not necessarily righteous. "Is this a plea then for doubt?" Yes, for that philosophic doubt which is the evidence of a faculty doing its own work. It is more necessary for us to be active than to be orthodox. To be right is what we wish to be, but we can only truly reach it by being honest, by being original;

by seeing with our own eyes and believing with our own hearts. "An idle life," says Goethe, "is death anticipated." "Better far be burned at the stake of public opinion, than die the living death of Parasitism. Better an aberrant theology than a suppressed organization. Better a little faith *dearly procured*; better *launched alone* on an infinite bewilderment of truth, than perish on the splendid plenty of the richest of creeds. Such doubt is no self-willed presumption, nor, truly exercised, will it prove itself, as much doubt does, a synonym for sorrow. It aims at a life-long yearning, prepared for any sacrifice of will, but none of independence, at that high progressive education, which yields rest in work and work in rest, and the development of immortal faculties in both, at that deeper faith which believes in the vastness and variety of the revelations of God, and their accessibility to all obedient hearts." Follow out the true Friends' principles; ignore all hindrances of dogma or form. Seek to develop the highest and best, build character, ennoble humanity, and then not only will you retain the young people in the First-day School, but you will draw thither the best intellects, the noblest minds, and the truest hearts, while the Society of Friends will become a power in the world.

A. O. ROBINSON.

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For the YOUNG FRIENDS' REVIEW.

DOCTRINE.

While spending the winter of 1892 with my son William, in Colorado, he told me how much he was pleased with the report in the *Philadelphia Ledger* of an interview with the distinguished clergyman, Herbert Newton, of New York, in which he set forth the simplicity of the creed of the Episcopal Church, and quoted that of Abraham Lincoln with great approbation. It seems that he had given the reason to a friend that he was not a church mem-