

Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL XIII. LONDON, ONT., CANADA, TWELFTH MONTH, 1897. No. 12

CHRISTMAS.

This is the day of the year, and the morn,
When Jesus, the pure and the sinless was
born;

Whom we call Christ, for in Him abode,
In exceptional fullness, the spirit of God;
Whom we call Brother, for in us alike,
Is found, in a measure, the same divine
light,

Which light, if the soul's outer veil be un-
furled,
Will help to enlighten the dark, human
world;

Whom we call Saviour, for did He not
show,
By his pure life, how we, too, should live
here below,

And remain free from all the pollution of sin
By obeying the voice of the Father within?
Whom we call Master, and whom we call
Lord,
Because He drank deeper the Logos or
Word.

Then let us rejoice in God's message to
earth,
And the life more abundant revealed in the
birth

Of this Blessed One in Bethlehem a long
while ago,
Whence so many blessings and benefits
flow. E. M. Z.

CHRISTIANITY AS FRIENDS SEE IT.

I.—DOCTRINAL.

"We ask thee nothing about thy belief," said the old Friend, a preacher, to the young applicant for membership in the Society of Friends, who wished it distinctly understood that he could not accept some of the doctrines held by that preacher and by other members of the meeting. This was intended, and was understood to mean that in Christianity, as Friends see it, the important thing is conduct, not doctrine. Even the fundamental doctrine of Quakerism, that of the Inner

Light, is understood variously by Friends who differ intellectually and emotionally. To those inclined to anthropomorphism, the Inner Light is the voice of a loving father speaking to each of his children. To those who think of God as an infinite, beneficent, but impersonal power, the Inner Light is that innate sense of right which makes man a moral being. We may differ in our definitions, but we agree in recognizing the fact of an indwelling witness to truth and right in the mind of every man.

We may say that if we heed the admonitions of this voice of God, it will become clearer and we shall have an un-failing guide in all the affairs of life, and if we refuse to listen its accents will grow fainter; or we may say that the sense of right may be developed by use or atrophied by neglect.

Whichever way we put it, what we mean is that the more we strive to understand our relation to the Infinite, and to work with rather than against the "power that makes for righteousness," the more easily we shall be able, in any given case, to determine upon the right course of action, and to follow the course we see to be best.

The relation of God to matter is determined by what we call the Laws of Nature. The relation of God to man is just as much the subject of law, but as each man differs from every other, the laws of his spiritual nature are not as general. And so far as each man differs from every other man in his relation to God, each man must work out his own salvation. He may be helped by the experience, the exhortation, the example of others in matters common to him and them; but nothing can save him but faithful-