

# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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## WHAT SHALL I DO?

What shall I do lest life in silence pass?

And if it do,

And never prompt the bray of noisy brass,

What need'st thou rue?

Remember aye the ocean deeps are mute;

The shallows roar;

Worth is the Ocean—Fame is but the bruit

Along the shore.

What shall I do to be forever known?

Thy duty ever.

This did full many who yet slept unknown—

Oh! never, never!

Think'st thou, perchance, that they remain unknown

Whom thou know'st not?

By angel-trumps in heaven their praise is blown—

Divine their lot.

What shall I do to gain eternal life?

Discharge aright

The simple dues with which each day is rife;

Yea, with thy might.

Ere perfect scheme of action thou devise

Will life be fled,

While he, who ever acts as conscience cries,

Shall live, though dead.

—Schiller.

## QUAKERISM AND CHRISTIAN ESCHATOLOGY.

Many of the oriental religions accurately portray, for their adherents, the character of the life in the Spirit World, its occupations, its surroundings and the influences that control it. On the one hand are all the glories of a life of pleasure and enjoyment for the chosen ones, on the other the torments of a life of misery and eternal punishment for the unfaithful.

The Persian or Zoroastrian doctrine surpasses all others for the definiteness of its ideas concerning the lot of the soul in the life beyond the grave. A strict record is kept in heaven of all the thoughts, words and deeds of men, and in the day of judgment the good that men have done in this life is measured against their evil actions,

If in the accounting there is a balance of good in the favor of the soul entering the new life it passes into Paradise, there to dwell forever with the blessed. If the balance show a predominance of evil the soul passes under the power of Satan, forever more to suffer the penalties and pains of hell. If there be a counter balance of good and evil, the soul passes into a middle world, there to remain till the final judgment. The god of the Persians is a magnificent being, the ideal of an oriental king, surrounded by all the glories that the human mind can imagine.

During the exile the Hebrew mind became imbued with these ideas, and we find them more or less embodied in the eschatology of the various Christian sects of the present day, arrayed under the heads of the Millennium, Second Advent, Resurrection, Judgment, etc.

According to the doctrines of almost all the Christian sects, heaven is a *place*—as a beautiful city, with streets of gold and gates of pearl, into which the good are admitted after examination by a righteous Judge, and from which the evil are turned away to enter another world, there to dwell in torment forever in the company of devils. The Day of Judgment is deferred till the close of earthly life, when once for all the sentence is pronounced.

As Quakerism reads the mind of God by the inspiration of the light within, or the impressions of the Divine Spirit upon the heart, in method rather by feeling than by sight, the Friend does not, in his religion, as accurately portray the personality of God and His plans, as the "Evangelical" Christian professes to be able to understand it. The Friend puts himself firmly on the ground of belief established by Jesus in his famous interview with the woman of Samaria: "God is a Spirit and they