

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., FIRST MONTH 1st, 1841.

NO. 1

THE CHERUBIC PILGRIM.

Angelus Silesius, 1624-1677.

God's spirit falls on me as dewdrops on a rose,
If I but like a rose my heart to Him unclose.

The soul wherein God dwells—what church
can holier be?

Becomes a walking tent of heavenly majesty.

Lo! in the silent night a child to God is born,
And all is brought again that ere was lost or lorn.

Could but thy soul, O man, become a silent
night,

God would be born in thee, and set all things
aright.

Ye know God but as Lord, hence, Lord His
name with ye,

I feel Him but as Love, and Love His name
with me.

How far from here to heaven? not very far,
my friend;

A single hearty step will all thy journey end.

Though Christ a thousand times in Bethlehem
be born,

If He's not born in thee, thy soul is all forlorn.

The cross on Golgotha will never save thy soul;
The cross in thine own heart alone can make thee whole.

Christ rose not from the dead—Christ still is
in the grave—

If thou, for whom He died, art still of sin the
slave.

Hold, there! Where runnest thou? Know
heaven is in thee;

Seek'st thou for God elsewhere, his face
thou'lt never see.

In all eternity no tone can be so sweet,
As when man's heart with God in unison doth beat.

Whate'er thou lovest, man, that, too, become
thou must;

God, if thou lovest God—dust, if thou lovest
dust.

Oh, would thy heart but be a manger for the
birth,

God would once more become a child on earth.

Immeasurable is the highest; who but knows
it?

And yet a human heart can perfectly enclose it.

—Printed by request.

FOLLOWERS OF THE LIGHT.

"To have, religion upon *authority* and not upon *conviction* is like a finger watch, to be set forward or backward, as he pleases that has it in keeping." So wrote Wm. Penn in his advocacy of the Doctrine of Quakerism, which places the intuitive perceptions of righteousness above all ordinances of churches, or interpretations of scriptures.

In sympathy with this thought which, I believe, properly though briefly expresses the difference between the religion of the Society of Friends, and that of those who name theirs the Evangelical religion (on the ground that it is by the authority of the scriptures), I propose to write a series of articles upon "Quakerism and its Teachings."

It is by a search into the character of the religious principles that gathered the founders of the Society of Friends into one body, that the true bond of union in and inspiration of Quakerism may be found. It is necessary, therefore, at this stage of the consideration of the subject, to refer to the history of the rise of the Society, and thus having established the meaning and consequence of the doctrine, we shall be able more fully to appreciate the duties involved in the Quakerism of to-day.

A study of the history of the spiritual contest that was active in the mind of George Fox when, a boy of nineteen years, he declared the Lord opened to him that "A man need not be bred at the university in order to be a minister of Christ," clearly shows that those who formed the religious society that gradually gathered under his ministry, were not followers of men, nor believers in