

# Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XIII.

LONDON, ONT., CANADA, NINTH MONTH, 1897.

No. 9

## THE BEST SERVICE.

Who serves his country best ?

Not he who, for a brief and stormy space  
Leads forth her armies to the fierce  
affray.

Short is the time of turmoil and unrest,  
Long years of peace succeed it and re-  
place ;

There is a better way.

He serves his country best

Who lives pure life, and doth righteous deed,  
And walks straight paths, however  
others stray ;

And leaves his sons as uttermost bequest  
A stainless record which all men may  
read ;

This is the better way.

--Selected.

## WHY AM I A FRIEND?

A paper prepared by Edgar M. Zavitz, and read by Elvretta Cutler at the Union Meeting of Sparta, Arkona and Coldstream Young Friends' Associations, held at Sparta, 8th mo. 20th.

I might answer briefly, and, as far as I know, truthfully: "Because my parents were Friends." I could not help it any more than I could help being a boy. I was a birthright member into both. I was crowned with it when I was crowned with life.

But I apprehend an answer is desired that will suit all cases. While I am not disposed to limit my paper to one sentence, neither shall I, on the other hand, pretend to give an answer so exhaustive as to apply to each individual.

I would prefer to divide the Society into classes, and endeavor to give answers that would apply to types.

The type that would answer the question as I have answered it above, "I am a Friend because my parents were Friends" would no doubt form by far the larger class. We still are strongly possessed by the ape nature,

aping our forefathers in spite of our protest against the theory that we are descended, or, if you wish, ascended, from the ape. This ape nature that the members of our Society possess, in common with all humanity, is certainly uncommendable, unless there is some superior element or saving principle in our faith to warrant it, for we see that no advance has been made in religion, as in other fields of human energy, that does not make a departure from the orthodoxy of the fathers. Buddha, Jesus, Luther and Fox were all despised and hated for rising above the ape nature; persecuted and condemned for subverting orthodoxy. Have we, then, this saving element in our faith that will abundantly excuse us for clinging to our Society? This opens up the broad and deep subject of our faith—the faith of Quakerism. Why do I cling to it? Why do I love it? For many reasons. For its spirituality, for its practicability; for the freedom it grants, the joy it gives, the love it manifests and the hope it presents; the mighty power for good it has been and is in the world, the potent influence it exerts to right living. These are not all, but must suffice for the occasion.

First, for its spirituality. Herein lies its strength and its weakness; strength in quality, weakness in quantity or numbers. The disciples could not accompany Jesus in his lofty spiritual ecstasies. "Tarry ye here" he would say, "while I go and pray yonder." Neither can the mass of humanity experience or comprehend the spirituality of the Quaker faith. Sometimes they call us mystics. Sometimes on the other hand, when it suits them better, they call us mater-