

# Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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## REQUIREMENTS.

We live by faith, but faith is not the slave  
Of text and legend; reason's voice and God's  
Nature's and duty's never are at odds.  
What asks our Father of His children, save  
Justice and mercy and humility,  
A reasonable service of good deeds,  
Pure living, tenderness to human needs,  
Reverence and trust, and prayer *fi* light to  
see  
The Master's footprints in our daily ways !  
No knotted scourge nor sacrificial knife,  
But the calm beauty of an ordered life  
Whose every breathing is unworded praise,  
A life that stands as all true lives have stood,  
Firm-rooted in the faith that God is Good.

WHITTIER.

## WAR VERSUS CHRISTIANITY.\*

Our testimony against war, in all of its forms, is one of the leading testimonies of the Religious Society of Friends. The form of words upon this subject, found in the Discipline of our Philadelphia Yearly Meeting, is clear and explicit, and is as follows:

"Friends are exhorted faithfully to adhere to our ancient testimony against wars and fightings, and in no way to unite with any in warlike measures, either offensive or defensive; that, by the inoffensiveness of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, toward its desired completion, when, according to ancient prophecy, 'the earth shall be of the knowledge of the Lord, as the waters cover the sea,' and its in-

\*An address to the students of Swarthmore College, by President Edward H. Magill.

habitants 'shall learn war no more.'"

In furtherance of this testimony it is enjoined upon Friends not to engage in any military services, preparing for war, to be connected with no business in which such services are involved, to hire no substitutes to take their places when drafted for war, and to pay no military taxes or fines which may be imposed upon them. In carrying these principles into practice many Friends have brought themselves under cruel sufferings and persecutions in the past, at the hands of governments calling themselves *Christian*.

To my mind it has always seemed an unaccountable thing, that in this nineteenth century of our Christian Era, it should still be necessary to bring forth arguments to convince Christians of the entire inconsistency of the principles of war with the doctrines which they profess, and which might reasonably be supposed to influence the conduct of their lives. Am I, or am I not, correct in the assumption that it is the leading object of the *Christian religion*, (and in using this term I make no distinction between the varying sects which profess Christianity) am I or am I not, I say, correct in the assumption that it is the *leading object* of this religion to cause us to follow, in the ordering of our daily lives and conduct, the sublime lessons which our Saviour taught, and the perfect example which he has left us? And if this be so, if his oft repeated words, and his life, most emphatically proclaim him to be the Prince of Peace, how can his followers take up the sword to avenge real or supposed injuries?

It is not needful for me to-day to search the scriptures, and to point out the particular passages which prove that it was a leading mission of Jesus Christ