

Young • Friends' • Review.

“NEGLECT NOT THE GIFT THAT IS IN THEE.”

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THE ETERNAL WILL.

BY ELLA WHEELER WILCOX.

There is no thing we cannot overcome.

Say not thy evil instinct is inherited,
Or that some 'rait in-born makes thy whole
life forlorn,

And calls down punishment that is not
merited.

Back of thy parents and grand parents lies
The great Eternal Will! That, too, is thine
Inheritance—strong, beau'ful, divine;
Sure lever of success for one who tries.

Pry up thy fault with this great lever—Will.

However deeply bedded in propensity,
However firmly set, I tell thee, firmer yet
Is that vast power that comes from Truth's
immensity.

Thou art a part of that strange world, I say;
Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are.
Believe thyself divine, and watch and pray.

There is no noble height thou can'st not climb;
All triumphs may be thine in Time's futurity,
If, whatso'er thy fault, thou dost not faint or
halt,

But lean upon the staff of God's s-curity.
Earth has no claim the soul cannot contest.
Know thyself part of the Supernal source,
And naught can stand before thy spirit's
force.

The soul's divine inheritance is best.

—[In *Ladies' Home Journal* for sixth mo.

SERMON BY LUCRETIA MOTT.

(Concluded from last issue.)

We Quakers—Friends, as we love
better to call ourselves—if we had ad-
hered strictly to our simple faith, if we
had not been so desirous to please men
as to have abandoned our simple creed
so as to embody some of the orthodox
faith of the age, we should have done
still more in spreading a knowledge of
our great doctrine of the inward light.
Depend upon it, it is not an *ignis fatuus*,
it is no vain chimera. It was de-
clared when our forefathers came forth,

aye, long before—when Jesus gave
forth the declaration—the kingdom,
the government of God, is within you.

When he compared it to “a little
leaven that was hid in the three
measures of meal,” to “a grain of
mustard seed;” when he repeated those
beautiful parables by which he illus-
trated it to his blind hearers—long be-
fore George Fox, who declared the same
doctrine, yet how little was it re-
ceived! How he mourned over their
darkness, “ye are slow of understand-
ing,” “ye fools and blind.” He was
asked, “Is this a new doctrine whereof
thou speakest?” He assured them it
was “that which was from the begin-
ning, it was with God, and it was God.”
This was his idea, if not his words.
We find among the prophets of olden
time there was a recognition of the same
Divine teachings, else would not the pro-
phet have been prepared to say: The
time will come when man “shall no
more need to teach his neighbor or his
brother, saying, know the Lord, for all
shall know him, from the least unto the
greatest.” They would not have known
how to speak so beautifully of this
“inward Divine light,” declaring that
“the law of the Lord is perfect, con-
verting the soul.”

The law on tables of stone was not
perfect, as was declared: “I gave unto
them laws which were not good,
and commandments by which they
could not live, but the time shall
come when I will write my law in their
hearts.” “The statutes of the Lord are
righteous,” “the commandments of
the Lord are pure,” “the testimonies
of the Lord are sure.” “The reproofs
of instruction are the way of life.”
“Thou gavest us also thy good spirit