

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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THE SOUL'S FAREWELL TO THE BODY.

So we must part forever. And although
I long have beat my wings and cried to go
Free from your narrow limits and control,
Forth into space, the true home of the soul;

Yet now, yet now that hour is drawing
near,

I pause reluctant, finding you so dear
All joys await me in the realm of God,
Must you, my comrade, moulder in the sod?

I was your captive, yet you were my slave;
Your prisoner, yet obedience you gave
To all my earnest wishes and commands;
Now to the worm I leave those willing
hands

That toiled for me, or held the book I read,
Those feet that trod where'er I bade them
tread,

Those arms that clasped my dear ones,
and the breast

On which one loved and loving heart found
rest.

Those lips through which my prayers to
God have risen,

Those eyes that were the windows of my
prison,

From these, all these, Death's angel bids
me sever,

Dear comrade body, fare you well forever.

I go to my inheritance; and go

With joy that only the freed soul can know;

Yet in my spirit journeyings I trust

I may sometimes pause near your sacred
dust.

—*Courier Journal.*

THE VIEWS AND DUTIES OF FRIENDS.

Read at Willistown, Pa., First-day School, 9th mo.
15th, 1895.

There is hardly any one question
which has proven more interesting to
the religious world in regard to the
Society of Friends than the inquiry so
frequently repeated, "Do they believe
in the divinity of Jesus Christ?" In

fact, that is a question of great interest
to many Friends themselves, and while
some differ from others as to the scope
of what the answer should be, some
even found their definition of a Friend
upon what the answer really is. I
might pause here to analyze the strict
meaning of the word "divinity," but the
simple, ordinary understanding of it is
plain enough and quite sufficient for
the present purpose. It is a very won-
derful thing—next door to a miracle—
that while mankind differs so largely
about nearly everything on the face of
the earth, matters and things which
they can see and handle for themselves,
they should have so largely agreed in
what they believe about one living in
an invisible world, whom they have
designated by common consent as
their Lord and Saviour, Jesus Christ.
And this is the more remarkable be-
cause both his birth and resurrection
demand their consent to the operation
of supernatural agencies. I speak here
obviously of the religious portion of the
world. But even these are not in the
habit of believing in miracles. It is
not anywhere the custom to accept
marvels on simple faith. It is this
which makes their concurrence so un-
usual. I am not proposing here to
censure any sincerely observed form or
tenet of human belief. I only point
out the fact of this practical agreement
under such conditions as something
which is quite outside of any logical
expectation.

It remained for the Society of
Friends, a small body, insignificant in
numbers, to formulate a view which
comes home closer to man's nature
and understanding than that held by
the great mass of Christians. And yet
here I must pause. I hesitate to say
that all Friends take any one view. It