

Young • Friends' • Review.

“NEGLECT NOT THE GIFT THAT IS IN THEE.”

VOL. VII.

LONDON, ONT., SECOND MONTH, 1892.

NO. 2

GOD'S MERCY.

Vast is the mercy of God, and when a man doeth aright.

Glad is the right-hand Angel, and setteth it quick on the roll;

Ten times he setteth it down in letters of heavenly light,

For one good deed, ten deeds, and a hundred for ten on the scroll.

But when one doeth amiss, the right-hand Angel doth lay

His palm on the left-hand Angel, and whisper “Forbear thy pen!”

Peradventure in seven hours the man may repent him and pray;

At the end of the seventh hour, if it must be witness it then.”

—Edwin Arnold.

OUR PRINCIPLES AND PRACTICES.

Wherein do the principles and practices of the Society of Friends differ from those of the larger denominations of Christians sufficiently to make its existence desirable?

Written for YOUNG FRIENDS' REVIEW.

There are certain truths held in common by every organization claiming to be religious, among which are immortality of the soul, an overruling power all call God, and among Christians a belief in Jesus Christ as in some form the Saviour of the world. How to be in harmony with the requirements of these, are the themes that divide the sentiment of the people so as to seemingly make necessary the various religious organizations.

We will try to not go too much into detail, but confine the remarks to the difference between our branch of the Society of Friends and the so-called evangelical bodies. In briefly drawing these lines I do so with the earnest

hope of not misrepresenting evangelical views, and hope if it is done some one interested will rectify the error through these columns. It is truth we all want, and truth only.

It is claimed sin came into the world by our first parents and was by them entailed on their posterity—that their disobedience is the primary cause of all the suffering and death the world has ever known, all this inflicted by an offended and outraged God who was ready to condemn humanity to temporal and eternal ruin. At this critical juncture the Saviour Christ appears as God's only son, and intercedes for man, promising at some future time to leave his heavenly home and come down to earth to die on the cross and thus satisfy his offended majesty for the Adamic, or Adam's entailed sin, which was fulfilled according to the promise, and the Christian world looked forward in faith to a coming saviour who should upon his own sinless body receive the stripes that was their dues, and thus satisfy the demands of justice and make salvation for them possible. After the advent and life of Jesus and Calvary's tragic scenes evangelism looks back to what *was done and suffered* vicariously for them in the same faith as those who existed before looked forward to his coming. I believe the above statement necessary, that we may draw the lines of difference and give our theme the weight that is its due. As a Society we do not believe in entailed sin, imputed righteousness, or vicarious atonement. Our first parents from the beginning had evil within them, else they could not have communed with the evil when it appeared to them in the garden. It was evil in the heart of Eve when she heeded the message