

Young • Friends' • Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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FROM "THE TASK."

—
COWPER.

He is the freeman whom the truth makes free,
And all are slaves beside. There's not a chain
That hellish foes conted'rate for his harm
Can wind around him, but he casts it off
With as much ease as Samson his green withes.
He looks abroad into the varied field
Of Nature, and, though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scen'ry all his own.
His are the mountains, and the valleys his,
And the resplendent rivers. His t' enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heav'n an unpresumptuous eye,
And smiling say—My Father made them all !

REVIEW OF NOTED FRIENDS.

Before entering upon the subject proper, as laid down for us in the first article bearing this heading, it seems necessary to take a general survey of the world's Christianity, tracing the far-reaching influences that directly and indirectly made Quakerism possible. Although George Fox is the reputed historical founder, yet there are two others to whom we are as much indebted, perhaps, for our creed. The Nazarene, discoursing from the sacred Mount ; the German monk, nailing his inspired theses to the pillar of Wittenberg Cathedral, had, perhaps, as much influence in the moulding of Quakerism as did the English shoemaker preaching in the steeple-house, and exhorting in the public squares.

The record of the spotless life and undying works of Jesus is accessible to all ; therefore, I need not dwell upon them here. The Quaker regards Him as a perfect example to walk by, and takes His sacred utterances for his creed, even the plain interpretation of the Sermon on the Mount, with all its beatitudes and thou-shalt-nots.

The religion that Jesus Christ established continued to spread, and for a few centuries shed a brighter and a purer light over the world than it had seen since the Angel of God shut the first transgressors from blooming paradise. The early "Fathers," successors of Jesus, were sincere and Christ-like ; but selfishness, and pride, and the love of power, began to creep in, and ere long led the "Church" away from the true fountain. Again for twelve dark centuries the religion of the world seemed to be a dead religion, so that the period is known as the "Age of Apostasy," or the "dark ages." Some few individuals shone bright against the gloomy background, and some few sects kept alive and untainted the fire of ancient Christianity. Of these I may mention here the Albigenses and Waldenses. The history of each one is deeply interesting. They were visited with all the horrors of bitter persecution from the Romish Church. Bigoted zeal could find no torture too severe to punish these innocent people for the crime of being pure and Christ-like. Fire, sword, the infamous inquisition proved them sincere and patient in suffering for righteousness' sake. Milton speaks of the Waldenses, in one of the most powerful and most perfect sonnets in the English language, thus,—

Avenge, O Lord, Thy slaughtered saints,
whose bones

Lie scattered on the Alpine Mountains cold ;
Even them who kept Thy truth so pure of
old,