

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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If you are poor, in all life's good
You yet may have a share—
The peace that teaches you to sing,
The faith that breathes in prayer.

The air, the sun, the stars, the flowers,
The joy of children's love,
And with the Father fellowship
In things of life above.

Oh keep the highest, richest ;
Let the poorest, meanest go ;
For no man need be truly poor
Who does not will it so.

—Marianne Farningham.

QUAKER WORSHIP.

Quakerism, as a religion based upon the eternal principle of the ever continuing revelation of God's will in the human soul, demands a form of Divine worship suited to its special character. The ritualism of the general Christian Churches will not meet its needs. Religions that proclaim the Bible as the *alone* source of information concerning the will of God to man, necessarily require an earnest study of the Scriptures to discover the nature and extent of human duty, and so in the rituals of the "evangelical" churches Bible reading is an essential part of Divine worship. Creeds that imply a naturally depraved human character,—a character totally incapable of assimilation with the Divine Spirit and of favor with God, except through an imputed salvation bought by the merits and atonement of a Saviour prepared from the foundation of the world, properly have a form of worship in which ministers carefully trained for the work of interpreting their doctrines are an important part. Invocations for Divine favor, prayers for Divine mercy, praise as an act of

propitiation properly belong to these, while in the religion of the Quaker they would find no place at all. For in the ideal Quaker concept there is no cessation of Divine favor, nor limits to the abundance of His mercy. Like the good shepherd "doth he not leave the ninety and nine and seek that which goeth astray?" Our Father who knoweth what things we have need of before we ask Him needs no requests from us for favors.

Quaker worship seeks no change in God's plans, it implies no possible condition of change in Him (for it ascribes to Him the perfection of Love, of Goodness, of Justice and of Truth), but it demands instead a change in the character of the worshipper; it means any and every effort of the human mind to put itself in harmony with and under the control of the Spirit of the All-Father; "not *my* will, O Father! but *thine* be done." And so the Quaker meeting is not a place for the discussion of doctrines, and is not essentially a place for songs of praise, for extended exhortations and vocal prayers, though praise and exhortation and prayer may sometimes be helpful in the meeting. The meeting is essentially a place for meditation, of seeking to know the mind of God, and thus silence becomes an absolute necessity to the Quaker form of worship. But simple silence is not worship, and a silent meeting may possibly be devoid of every element of worship. It is the attitude of the mind that constitutes the worship. As a man thinketh within himself, so he is—says the ancient maker of proverbs. The silent thought may lead away from all that is good. It may be simply a repetition of the cares, the complaints, the weaknesses