

# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VI.

LONDON, ONT., SEVENTH MONTH, 1891.

NO. 7

## "FRET NOT THYSELF."

So wearily the feet must move  
When the heart is not at rest;  
God keeps His children in His love,  
And He knows best.

So tedious is the path of life  
When the care is borne alone;  
But God, amid the greatest strife  
Quiets His own.

No road is sunny all along,  
But the shadows thickly lie;  
Yet reason is there for a song  
Since God is nigh.

No heart but has to bear its pain,  
Yet the trouble goes at length;  
The fading hope is bright again  
When God gives strength.

Oh, child of God, be calm, be still,  
Let the past be what it may,  
Live now as for the Father's will,  
And Him obey!

And let the tumult and the rush,  
And the doubts and questions cease;  
Give God thy care, and know the hush  
Of perfect peace.

—Marianne Farmingham.

## ARE WE DOING OUR SHARE OF THE WORK TO BE DONE.

Young Friends "We are building a monument  
grand,  
A tower more lasting than stone.  
Shall we lay its foundation on loose shifting  
sand,  
Then soon it will be overthrown.  
Let us build on the rockland of genuine worth,  
Dig deep the four trenches and wide,  
Lay the wall and its corners in deep solid  
earth,  
And fill every chink well beside."

Yes, let us look to the foundation of  
the monument that we as Young  
Friends are building. The funda-  
mental principles of Friends are perme-  
ating all Christendom. In the years  
past, the pure, simple doctrine that

"There is but one God, a spirit which  
dwelleth in the heart of every human  
being, urging him to do right and res-  
training him from wrong doing," was  
thought to be peculiar to the Society of  
Friends. But not long since an article  
was published in the Woman's Tribune  
entitled, "*The Brahma Somaj, and  
what it is doing for the people of India.*"  
The word Brahma Somaj means "God  
Society." This organization is now  
composed principally of educated  
Brahmins who have become disgusted  
with their *national religion*, and have  
adopted the following fundamental  
principles:

First, "No book or man shall ever  
here be acknowledged as infallible and  
the only way to salvation: neverthe-  
less due respect shall be paid to all  
scriptures, and the good and great of  
all lands and all ages."

Second, "No man or class of men  
shall here be regarded as the elect or  
favorite of God and the rest of man-  
kind as lost to that favor."

Third, "It shall be the object of all our  
preachings and discourses to teach men  
and women to love God, to seek purity,  
to hate sin, to grow in devotion and  
spirituality, to promote purity among  
men and women, to uproot all social  
evils and to encourage virtuous deeds."

Do not these principles have the  
ring of genuine worth? Do they not  
savour of Quakerism? Me thinks that  
our own loved society could not make  
more liberal, Christ-like declarations

A few years ago Keshub Chunder Sen,  
a young man whose English education  
had destroyed his hereditary faith in  
the religion of his fathers, found nothing  
for a time to fill the void thus cre-  
ated, but by cultivating the habit of  
prayer he found light. He acknow-