

# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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## QUAKERISM DEMANDS MORE THAN QUIETISM.

Sir Edward Fry, in the Encyclopædia Britannica article, "Quakers," says: "With the cessation of persecution in 1689 the zeal of the Quaker body abated. Foreign Missions had no existence except in the occasional travels of some wandering minister. The notion that the whole Christian Church would be absorbed in Quakerism passed away, and in its place grew up the conception that they were 'a peculiar people' to whom had been given a clearer insight into the truths of God than to the professing Christian world around them, and that this sacred deposit was to be guarded with jealous care. Hence the Quakerism of this period was mainly of a traditional kind; it dwelt with increasing emphasis on the peculiarities of dress and language which tended to shut Quakers off socially from their fellow men; it rested much upon discipline, which developed and hardened into rigorous forms; and the correction or exclusion of its members was a larger part of the business of the body than the winning of converts either to Christianity or to Quakerism."

This, if it is just, is a very severe criticism of the attitude of a Society founded as a protest against formalism and carried on by its founders for nearly a-half century as an aggressive, energetic agency for the propagation of a religion whose object George Fox declared was the dissemination of "the Lord's everlasting truth." If "the Lord's everlasting truth," as taught by Fox, is made manifest in the souls of Men, and we may take the example of Jesus as that of one whose career among men displayed the effect of keeping his heart in sympathy with the spirit of God and his everlasting truth, then indeed does Quakerism demand

service among men as a result of the mind's contemplation of the will of God.

"When thou art converted," said Jesus, "strengthen thy brethren," and in this command he simply voiced the law of God that is impressed upon the souls of men, and which finds expression in the feeling of responsibility that demands from all good men a recognition of the brotherhood of man and its concomittant claim for service. The most obvious features in the character of Jesus was his devotion to duty and his service to mankind. *Character and conduct* Matthew Arnold names as "the secret of Jesus," and assuredly the nobility, sincerity and purity of the character of Jesus was accompanied by an unexampled career of helpfulness to mankind that marks his history above that of all other men as one "who went about doing good."

It is not enough to believe in a Divine Being who overrules our lives for good, if our belief means simply the will to keep our lives pure and unspotted from contact with other lives; the human soul is not simply an iceberg, it should be a fountain of love all afire with zeal and earnestness of purpose. The righteousness of the Scribes and Pharisees, the longing simply to save one's own soul will not suffice. It is better to forget one has a soul to save in our earnestness to save some other soul, says the author of "Ten Times One is Ten." In using the words quoted in a preceding paragraph, Jesus chided Peter for his desire simply to be near God, simply for Divine favor; to meet the law of righteousness self must be abased, not abased by self-condemnation, but by being made subservient to the claims of our "neighbor."

It is very well indeed to tarry at Jerusalem till one be endued with power, but we must remember that this was