

lites, but in the days of George Fox there was no such fear. The old-time Quaker proclaimed his faith in the face of bitter persecution, as it were, from the house-tops, but when persecution ceased he settled down content in keeping his own life pure, and working in philanthropic fields for the uplifting of his fellow-men, which was all very good to do, but his principles he kept too much to himself from that day to this, forgetting that Jesus admonished his disciples "To preach the Gospel unto every creature" Let us then arouse ourselves and not be ashamed to spread our faith.

George Fox in his ministry brushed aside the traditions of centuries and, though persecuted, preached anew the Gospel of Christ in its primeval purity to the Christian world, which was at that time groping in the darkness of superstition and bigotry, and we who enjoy freedom of conscience have no excuse to be negligent of our duty in this particular. And especially is there a call for such principles in this 19th century when all the tendencies of the age are inclined towards infidelity and to doubt has become so popular that it is almost considered a mark of superior intelligence to criticize the truths of Christianity and oppose religion with science, which, if rightly understood, only serves to explain and enlighten religion.

The main principle of the Friends, the Inner Light—the Christ within—oftentimes convinces the doubter when all else fails, for he cannot deny that which speaks with such power to his own soul, and when he learns that the promptings which had passed by him almost unheeded since his childhood, were the voice of the Christ whom he has denied, he can no longer doubt His existence or His power.

We hear a great deal about interesting our young members and entertaining them in order to keep them with us, and I have heard it remarked more than once that there is nothing in our silent meetings to attract the

young, but if we would bring up the children to listen to God's voice in the silence, instead of teaching them to depend on outward things to attract the eye and ear, then, instead of Friends' children leaving the Society for others we would see new ministers arise to proclaim the truth among us.

When in the days of persecution all the adult Friends of Bristol, England, were in prison for their faith and their young children kept up their meetings, do you think those children had to be entertained in order to keep them interested in the cause?

Let us strive to be more filled with the spirit of Christ, and to be more faithful in attending to our whole duty as become Friends. Then we can say with Whittier :

I ask no organ's souless breath
To drone the themes of life and death ;
No altar candle lit by day,
No ornate wordsman's rhetoric play,
No cool philosophy to teach
Its bland audacities of speech ;
No pulpit hammered by the fist
Of loud asserting dogmatist,
Who borrows from the hand of love
The smoking thunder bolts of Jove.
I know how well the fathers taught
What work the later schoolmen wrought.
I revered old time faith and men,
But God is near us now as then.
So to the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood
That love of God is love of good.
That the dear Christ dwells not afar,
The king of some remoter star
Listening at times with flattered ear
To homage wrung from selfish fear.
But here amidst the poor and blind
The bound and suffering of our kind,
The works we do, the prayers we pray,
Life of our life— He lives to-day."

FOR YOUNG FRIENDS' REVIEW.

ASHA, THE HINDU MAIDEN.

(By Lydia J. Mosher.)

CHAPTER I.—DAVID ELLSWORTH.

In an upper chamber in one of the large cities of our New England States sat a young man, absorbed in study. The room was small and by no means attractive, but the student's lamp burned brightly, throwing a glare of