

aggregate of all the ethical influences that have followed him up to the period of his conversion, becomes suddenly the servant of an all convincing light, and, henceforth the conscience of reason and temporal experience in Paul recognizes and bows to the revelations of the Divine within him.

And this, we have been impressed to believe, is ever the relation of this faculty. It can be an absolute and infallible guide to right action only as it is secondary to that power and wisdom which comes direct to each individual soul from the source of all truth. Robert Barclay has most clearly expressed the condition in the following distinction: "To the Light of Christ, then, in the conscience, and not to man's natural conscience, it is that we continually commend men." The principle of the Divine Immanence,—the corner stone of the faith of Friends, as we have been taught to believe, has no foundation if made to yield to a faculty in man that is nothing more than a product of reason and experience. We need, therefore, to keep clearly the distinction between these two important forces—that the power and influence of conscious knowledge may be molded ever by the highest principles of love and moral rectitude—and that this natural conscience may be awake to the possibility of the intuition of new ideals of truth, which must take precedence, even to a complete reversal of the life heretofore lived in "all good conscience." B

FOR YOUNG FRIENDS' REVIEW.

THE TRIALS OF CONSERVATIVE FRIENDS.

Those of our members who are on the descending plane of life, and who, by early association, became attached to the ways of Friends, are, many of them, greatly distressed at the present tendency to the removal of old landmarks.

These aged and elderly ones were blessed with parents who took pains to

instruct them in the usages of the Society, before they were old enough to understand the deep things pertaining to doctrine; and as they were taught both by example and precept to respect age, and to reverence sacred things—without questioning *why* they should do so—they grew up in the faith that the Society of Friends was the best of all religious societies, that they were greatly favored to be members of it, and that it was a high privilege to have the opportunity of listening to a free gospel ministry.

The "Rules of Discipline" were much respected, and the good counsel handed forth in our business meetings had a tendency to increase the respect for the excellent code, and to emphasize the importance of keeping within its limits. True, it was then, as it is now, that the exuberance of youthful spirits would sometimes rise above the prescribed mark so that parental restraint would have to be exercised to repress it. Momentarily we (for here the writer may use the first person), might feel a little restive under this repression, but affection for our parents was so strong that we desired not to grieve them, and confidence in their judgment produced a ready acquiescence therein. The next time the queries were answered in our hearing, we would feel much interest in listening for the particular point at which we had come so near sliding off; and, possibly, some concerned Friend would feel moved to extend a word of caution or encouragement in that very particular. It might have been a matter of dress, of amusement, of reading a novel, or of missing a mid-week meeting. But, whatever it was, the subsequent reward so far exceeded the temporary cross, that we would feel deeply grateful for the favor of having wise and faithful parents who were capable of guiding our inexperienced feet in the pathway that would lead to peace.

Having been reared under such discipline, and surrounded by such influences, is it not to be expected that we