

to declare their testimony. Their souls were in full accord with the "still, small voice," and spake in a language that all might hear and benefit.

I have sometimes wondered if this mad rush and hurry of the day were not obliterating the grand and noble principles of a Christian life. This strife for a comfortable livelihood that stirs the hearts of the young and plunges them headlong in some rash endeavor, to "leap to heights that were made to climb," must of necessity take their minds from their Creator to a great extent. They are so worried with business cares that it settles like a pall upon them, and even at Meeting you can feel an undue worldly influence they bring with them, and it disturbs those peaceful spirits in the "gallery seats," so willing to teach us the path of rectitude. They feel strangely aware that some one needs a restraining hand, that some heart needs quickening with the divine, and to be brought to an humble state of submission, wherein Christ can touch the natural instincts with his pervading love and tenderness, bringing the subject to its Maker in humility. Again and again must the mind be brought to this humble, penitent state, before it can realize and grasp the lesson of truth. "Unless ye be as little children, ye cannot enter the Kingdom of Heaven," and truly it was spoken.

If young Friends could only realize what a beautiful thing it is to be brought up in this pure, spiritual atmosphere, which so largely helps to prepare the mind for the work of ministry, I feel confident more would devote their time to its requirements. 'Tis a beautiful faith, and the world over, Friends are acknowledged as living most consistent lives. No earthly blessing can exceed that of the "inward light"—the "still, small voice" which our Heavenly Father has given us as a free gift; not one, but all, are under its surveillance if they conform their lives to its requirements. But we cannot live outwardly if we would accept its guidance. Our lives must be

dedicated to the Father, and He, in His turn will so inspire our souls with pure and holy thoughts, we will feel indeed the Heaven of earth. After we have accepted this righteous living, we find ourselves in a particularly pliable state, a condition to grasp new ideas, enlarge upon old theories, and in a word, become the subject of progression.

The history of the Friends, we might liken unto a child passing through the different stages of his development, until he arrives at maturity—but never too old to learn new truths. As a child he grasps all his childish brain is capable of fully comprehending. As a youth he looks up to his elders expecting them to teach him the grave problem of exemplary living, and at all times wholly subject to their prudence and caution; while they, in turn, are molding and influencing his dependant mind to a state of self-reliance. But when he arrives at maturity he looks about him unrestrained and ready to take up his individuality, while the result of his life lay within his own grasp. 'Tis his to make or break, whichever spirit he allows to govern his existence. Now, regarding the Friends, they had their childhood in George Fox's day, ably assisted by William Penn. Then came the youthful years, in which they still felt and were governed by the wisdom of their noble leader. But when maturity came their youthful fancies were brought to an ultimatum by the coming and preaching of Elias Hicks. Now they must think individually. They had outlived that peaceful stage of learning or garnered wisdom, and this new preaching meant a revolution, a choosing of the new ideas or adhering to the old. It was indeed a great pity that all the "children" could not have seen the efficacy of a few new ideas, and still held themselves inviolate, for it had been many years since their childhood and they must surely expect to progress, as God gives to each generation their own peculiar gifts, and we naturally suppose, as time goes on, our