

May the youth, O Friends, early in life, before habits of wrong have been formed, be taught and instructed in divine truth. Give them as much as possible the results of your riper experience, and induce them into the habit of meditating on things divine, that they may attend to the tender admonitions and grow in the knowledge of our Heavenly Father.

Our God is a God of mercy, a God of love. He never can be angry, as some represent Him, even with the sinner. This quality is given by men ignorant of His true nature. This feeling was found in the sinner's mind and was attributed to God. It mostly obtained with the Old Testament writers, but Jesus Christ, the revealer of a higher law, by word and act testified against the error and represented Him as a God of unchanging love, and this love ever goes out to saint and to sinner. It is His ingathering power drawing His children unto Him that they may hold sweet intercourse and communion together, for He speaks a language adapted to every condition. And He will lead them along, becoming more and more to them as their desire increases, until they may come into the Kingdom of Heaven even here and now. But this one thing remember, in the day of our visitations lay restraint upon everything that rises in the heart counter to the divine will. This restraint that is required is not designed to be cruel, but is required through love as a necessity for our soul's welfare. Then let us seek for the manifestation of His love either in its calling forth or restraint, for it is the moving of God's spirit in our souls. It is to this love, the love with which God loves all men, the love which Jesus manifested alike to His friends and to his persecutors, the love which will induce us to do good even to our enemies, that I feel, O Friends, to commend you all to.

Make yourselves nests of pleasant thoughts.—[John Ruskin.

FAITH.

Editor Young Friends' Review.

In the last REVIEW was a note from myself calling attention to the fact that many words and expressions current in religious speech and writing are of doubtful meaning and fail to convey definite ideas to hearer or reader.

"Faith" and "Faith in God" were mentioned as representative terms of this kind, and the REVIEW has opened the subject for an interchange of views, so that we may come a little nearer to a perfect understanding of one another.

Religious ideas are progressing and demanding new terms for their perfect expression, but we are holding fast to the old terms and trying to revitalize them with new meaning—like putting new wine in old bottles, the old terms are brought into disrepute and the new meaning is lost.

Faith was defined long ago as "the evidence for things hoped for, the substance of things not seen." That may be a good definition, if we can only decide what it means, and all accept the decision. The object of language is not, as Talleyrand said, "to keep people from knowing what we think," but to be the means of accurate interchange of thought.

The more I think about it the more I am compelled to define faith as synonymous with confidence. To have confidence we must have confidence *in something*. The same with faith, it conveys no meaning to my mind, except in connection with something in which to have faith.

When we talk about having faith in Jesus Christ, do we mean that we have confidence that by obedience to the Divine Light, as He was obedient to it, we shall reap for ourselves and others the best possible results here and hereafter, or do we attach some vague, mysterious significance to the term which we can not put into words?

When we talk about faith in the Bible, do we mean that we have confidence that we shall gain wisdom and