

This was only the first of many conversations Ruth had with her aunt. It soon became apparent to all that the wife and mother was failing in health. The best medical aid was procured, but in vain, and great was the shock when the family were informed that their loved one could be with them but a short time. How the daughters vied with each other in showing every attention to the invalid.

One evening, when all were gathered in the mother's room, she surprised them by saying, "None of you know what a true Christian girl is your cousin Ruth. I have not always done as I should by her, and here in your presence, I ask her forgiveness." "O, aunt, please don't!" cried Ruth, as she knelt beside the bed and lay her wet cheek by her aunt's pale face. "Dear aunt, you have been kinder to me than I deserved." "Let me finish, Ruth. If any others in my family feel as I do let them not delay, but be reconciled before I die." "O, aunt, you have all been good to me," sobbed Ruth, as she felt the encircling arms of her cousins, and heard the voice of Mary, in a hoarse whisper, saying, "That means me, Ruth. Can you forgive me?" "O, Mary, there is nothing to forgive," whispered Ruth, feeling as if it all was more than she could bear.

Margarett Martin passed away peacefully, with her family around her, and Ruth's hand clasped in her's. A great vacancy was felt in the home, and almost unconsciously the girls turned to Ruth for counsel in many things; her uncle and William seemed to find comfort in her presence; Lizzette clung to her, and when two years later, Mary and Annie married and went to homes of their own, she refused to go with either of them, but stayed with those left in the old home.

Two years more pass away. In a cosy cottage in the suburbs of Philadelphia, we find Ruth, the happy wife of a young Friend minister. They are

not alone, Lizzette is there, and uncle Henry is a contented inmate of the home in which it is his choice to dwell, and he longs no more for a Friend's meeting, but often listens to his own son, William, who has become a powerful minister in the Society, and who spends much of his time travelling in the ministry. We may add also that William finds as true a welcome and congenial a home with Ruth and her husband as with Mary or Annie. Uncle Henry and William, and shall we not say also Mary and Annie, look back with thankful hearts to the day when they admitted to their home the "little Quaker."

LYDIA J. MOSHER.

For YOUNG FRIENDS' REVIEW.

RELIGION AND WORSHIP.

Savage and civilized men, as social beings, need their councils, conferences, and social assemblies, for their mutual enlightenment, assistance, and encouragement, in co-operation and combination for their support and protection. The forces of nature they are obliged to contend with they often find terrific and dangerous beyond their control. In their helplessness they feel at the mercy of the irresistible power that exists in these forces, so they prostrate or humble themselves to attitudes of dependence, and sue for mercy.

This conduct reacts upon their moral and emotional natures. It increases with its indulgence their sense of obligation and subjection. It prompts them to exertions to ascertain with more confidence what they can do to best secure its friendship and mitigate the terrors, or placate the wrath of a seeming malignant influence that sometimes baffles every effort they make for self-preservation. This mental attitude and these sentiments in the process of evolution have developed into fixed, moral traits, the emotions of awe and reverence.

These facts and experiences are the origin and at the bottom of all the