

# Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

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## SPRINGTIME.

O how we long for springtime—

The springtime of the earth,

And even now it's flowers

Are springing into birth ;

And soon amongst the branches

The bonnie birds will sing,

Oh, it will be a pleasant time—

A joyous time in spring

O how we long for springtime—

The springtime of the mind,

When principle, not prejudice,

The human soul shall bind ;

When every man shall cease to fear

His fellows' boasted might—

When every one shall dare to speak

The thought he knows is right.

O how we long for springtime—

The springtime of the world,

When the flowers of love and mercy,

In their beauty are unturled ;

When superstition's icy garb

Shall melt and pass away,

Before the heavenly light and warmth

Of Truth and Charity. A. H. G.

## ARBUTUS.

Shy flower,

Thy hidden haunts we do not know—

Beauty fragrance these are thine ;

And there are those who love thee so,

They seek thee out, and bring to us—

Thy loveliness.

Thou comest with the early spring,

Thy beauty rare,

Unfolding, with the leaf and bud

In April air ;

Heralding all the flowery train,

Born of the sunshine and the rain.

E. AVERILL.

## THE UNIVERSALITY OF THE SPIRIT.

"Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth Him and worketh righteousness is accepted with Him."

Seemingly innate, possibly acquired through long ages of exercise, exclusiveness is a tendency in man, which, though within certain limits essential

to progress, becomes when rigorously exercised death to the highest development of the race

A new principle takes not its birth from the thought of the masses, but a gift to some seeking soul, it is nurtured in solitude, gradually gathering force through the adherence of congenial spirits, until, when sufficiently powerful, it becomes the lever by which humanity's ideal is advanced.

The history of each race and nation, each religious sect and society, bears witness to the fact that the formative period was one of seclusion.

Abraham led his people from the land of their idolatrous brethren that their easily shaken faith, escaping the dangerous leaven of Chaldean influence, might, as they pastured their flocks and herds upon the fertile Jordan plains, become strong through communion with the divine within and about them.

As we trace the early history of this nation, we find them carefully guarded from close contact with surrounding tribes. When sojourners in a foreign country their faith almost failed, this instinct again led them to seek their chosen home ; and at last fully matured, their grand faith in the one invisible ever-present creative power went forth to Christianize the world.

In later times nations have realized the necessity of excluding unhealthful elements ; sects have found it best to to abjure the world for a season, that sympathetic souls, working in harmony with the divine, might become the recipients of truth ; yet, every age and clime has witnessed the baneful effects of excess in this direction. China still lingers in the twilight of bygone ages. Egypt failed to find within herself the elements of unending progress ; the Christian Church is just catching fitful