

views of Friends' interpretation of the Scriptures, or of Friends' testimonies. I think I hear some one say, "Would our friend have us teach doctrine?" This Society has become identified with certain views that, while truth to us, are none the less "doctrines"; and to these we hold just as tenaciously as our brethren of the evangelical or orthodox faith hold to their views. Will we say that it makes no difference what phase of belief is cherished? or that it is immaterial whether we believe that God is a God of love or a God of wrath? We have been too remiss in the education of our young people in the fundamental teachings of Quakerism. Can we afford to neglect what so clearly appears to be our duty? I am aware that a cold intellectualism can never take the place of heart fervor, but let us be not afraid of intellect. If we have a love for truth we will endeavor to place ourselves in the van of modern scholarship, and we will also endeavor to place the sublime teachings of the Bible in the highest and strongest light. Is it not self-evident that the success of the First-day School is directly dependent upon teachers? That they will be successful—will fulfill the function of their office in just the degree that they see clearly and *know* accurately the beauty and worth of the truths they are trying to teach? Every day must be a day of preparation if we would move surely and successfully in this calling. As time rolls on the real meaning of life is unfolded through each day's experience, and the performance of this hour's duty must be the best "Preparation" for the hours that are to follow.

CHARLOTTE C. TALCOTT.

Bloomfield, Ont., Canada.

There is a sort of economy in Providence that one shall excel where another is defective, in order to make them more useful to each other, and mix them in society.

For the YOUNG FRIENDS' REVIEW.

## GENTLY WAKE THE SOUL.

Gently wake the soul from slumber,  
For thy mission soon is past;  
Christ alone can cleanse the leper,  
And can save us all at last.

Gently wake the soul from slumber,  
Let no rude awakening be,  
Christ was always kind and loving  
To the blind who wished to see.

Gently wake the soul from slumber,  
From its trials and troubles sore;  
Christ could save in the beginning,  
And can save forevermore.

Gently lead the blind and erring  
From the darkness to the light,  
When Christ cometh in His glory  
He will ever read them right.

He who lived a life of sorrow  
While upon this earth below,  
Surely now can save from evil,  
If we only to Him go.

E. E. HEACOCK,  
Salem, Ind.

Dedicated to Edward Coale.

## POISE.

Paper read by Emily Zavitz, at the Y. F. A., Coldstream, 6th mo. 25th, on the vii. chapter of Dresser's "Power of Silence," which the "Literature" section are at present studying.

The chapter following "Adjustment to Life" is "Poise," the one which was allotted to me for review.

The knowledge that there is one, and only one, reality who is a part of our being, if we inquire far enough, will show us we have no independent life. Everything that occurs in your life and mine has some meaning in this world plan. This is life in its deepest and truest sense. This is Poise.

There are experiences that call us out of and beyond ourselves and the soul expands with the new experience. The deepest self is not physical, nor even intellectual, but is spiritual.

Man is not a body with a soul, but a soul or spirit which in every well poised person is master of the body and of the powers of thought.

Now, if the soul stands uppermost