

what manner of mind ye are of and in a measure lets us see ourselves as others see us. In short it helps us to think no more highly of ourselves than we ought to think.

"Brilliancy is not necessarily an indication of superior value. A new nickel coin is brighter than an old silver dollar."

Man must work. He may work grudgingly or greatfully. He may work as a man or as a machine.

Temperance in all things is the divine teaching. Paul the apostle says: "Let your moderation be known to all men." Solomon Counsels, "Hast thou found honey eat so much as is sufficient for thee lest thou be full and vomit it." Zeal tempered with wisdom is requisite to a consistent christian walk.

The work that cannot be done properly to-morrow, without starting it to-day, is to-day's work. Thus it is that the morrow shall take care of the things of itself.

This string of game strung as caught is presented for the REVIEW's use, if any are found worthy of mention, or otherwise. It would be an amusing chapter to know just how and what called forth these thoughts within so few hours, illustrative of the *truth*, "Seek and ye shall find." Halting thus, right in the midst of house work to secure unnoticed fugitive thoughts makes me feel as though I have had quite a vacation, so now I must hasten on my work and leave this *thought catching* to others.

#### ONE WHO TRIED.

Self existence, necessary existence, special creation, evolution, all these are theories for the demonstration of one great How—men's origin and destiny.

Mythology may be counted the first attempt to solve the great problem—the mystery of our being. S

The thoughts of the mind show the state of the soul whether it be evil or good. O F. B.

Troubles which we look forward to are like those clouds, which, seen at a distance appear dark and threatening; but which, as they approach us, grow lighter, and scatter letting gleams of sunshine through.

More strength means more of God, for God is our strength. M. V.

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*Editor Young Friends' Review.*

DEAR FRIEND—The kindly notice of my poems in thy paper is only *too* flattering, I am but an *amateur* poet.

I have read the paper with interest, I like the text chosen at the head of the first page, and I desire that thou as editor, and all the young contributors may receive Divine help to use "the gift that is in you" to the glory of God—I believe that this power cometh not but by prayer and fasting; by prayer I mean an abandonment of the soul before God, desiring *only* His blessing—by fasting, I mean an abstaining from self in all its subtle forms, then the Lord will arise upon you, and His glory shall be seen upon you. Then "He, the Spirit of Truth shall come and lead you into all truth." "He shall take of the thinge of Christ and *reveal them unto you*"; but not otherwise—in the light of your own philosophy you must fail.

This is the work of God's holy Spirit to lead men to Christ, first by convincing them of sin—"He shall reprove of sin, because they believe not in Me." First, then, the Spirit attacks the sin of unbelief in Christ; and in this is love, wonderful love, making unbelief the point at which His sword pierces the deepest and oftenest. He singles out the sin of unbelief for the fullest exposure because this is the greatest hindrance to the pardon of all other sins, and because the conscience itself has no natural tendency to take alarm