

the living God. Blessed is that man who knoweth how to live upon it." When we read these words it seems to us as if through the silence of two hundred years we were listening to the words of George Fox, as from some hilltop in England his powerful voice was heard addressing 'the thousands assembled to hear him. And when we think of him, unsupported as he was by any earthly power, and when we consider his great work and how the pure doctrines he taught are acting as a leaven in the hearts of many to-day, we reverentially exclaim, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Thus we see that George Fox brought people back to the source of Christianity itself; to the power within them by which the worlds were made, and which did not leave man without a guide as we see in the cases of Abraham and Enoch, who lived before the scriptures were written. George Fox only brought before the people the doctrines of Christ and His apostles, but which had been so long kept out of sight or explained away by priests and ministers, "blind leaders of the blind," who would have Christ only without them and not within them, contrary to Christ's words, "I in them and they in me," and the apostles, "He works all in us and for us," "Christ in you the hope of glory," "Christ is in you unless you be reprobrates," &c. We see in George Fox and his followers the fulfillment of the prophet's words: "They shall teach no more, every man his neighbor and every man his brother, saying 'know the Lord,' for they shall all know me from the least of them unto the greatest of them saith the Lord." "For the light which shineth in the heart gives the light of the knowledge of the glory of God in the face of Jesus Christ." "And as many as received Him to them He gave power to become the sons of God" LYDIA J. MOSHER.

ONE SIDE OF THE QUESTION.

FRIENDS OF THE REVIEW. — Since writing "Playing Meeting" for the children, I took up the last number of the REVIEW and my eyes fell upon the question, "Why do not young Friends take a deeper interest in the Society?" I am glad it is being discussed in the Executive Meetings, for it shows that he older members are awaking to the truth. Now, it seems to me that the question could be answered in one sentence, viz.: It is because the Society takes no deeper interest in *them*. It preserves a dignified reserve, like a stern parent, and knows nothing of the heart-aches that sap the spiritual strength of the "Young Friends," the children, and injure their life happiness as well as their usefulness in the Society. It knows nothing, I say, of the heart-aches, and the repulsed feeling by the critical eye, and the lack of sympathy for the bubbling emotions and aspirations of youth. In other words, the Society knows no such thing as children. With them there *are* no children, for they are all expected to be equal in knowledge, and judgment, and understanding, to their elders, and to walk in the same dignity of deportment, to think in the same channels of thought, and with the same volume as the most enlightened ministers of the Society.

Until recently they have not been allowed Sabbath schools, to study the scriptures, or learn the doctrines of the Society, and how many parents ever took the pains to read and explain to the children the scriptures and their meaning as they understand it, or as it is understood by Friends? The little ones are left to find out, as best they may, and, feeling weary and perhaps a trifle chilly and neglected, they are in poor plight to receive benefit from grown folks' meeting. Yet they have come up somehow, and, held partly by filial affection, perhaps, they have stood by the Society for over two hundred years, and yet the children are held to