

TO DREAMERS.

Dreamer, cease from idly musing,
Gird thee to life's sturdy fight;
Shrink not from the task of choosing,
Pray that thou may'st choose the right.

When a friend has loved thee well,
Stand by him through every test;
Life's experience this shall tell—
Loves first conquest is its best.

Dream no future, grandly high,
Grandeur is in little things;
Angels, looked for in the sky,
Walk the earth with folded wings.

Do some little good each hour,
Hope that it may greater be;
One small dew drop on a flower,
Shames a thousand in the sea.

Dreamer, life has thorny ways,
Faint not in its scorching sun;
Struggle on—nor ask for praise,
Till thy toilsome journey's done.
—[A. B., in *Strathroy Age*.

ABRAHAM.

Let us leave for a time the busy present and see what lesson we may glean from the ages long past. If we go back 2,000 years B. C., we see Egypt, that country so rich in historic interest, just rising to the height of power and splendor before the invasion of the Hyksos or Shepherd kings.

In the East we see the great conqueror Chedor-Laomer, so familiar to us in Scripture, occupying not only the Empire founded by Nimrod, but extending his dominion over all the surrounding regions, and in his haughty pride continuing his march into Palestine, with what disastrous result we know. At this time also we find in the mountains of Media the nucleus of that great power, afterwards known as the "Medes and Persians."

And under all the governments thus represented, idolatry reigned supreme; idolatry in some places of the grossest kind. When the heads of nations worship idols, and the children of the people are taught to do the same, where can we look for light?

But even in that dark time light was to be found.

In his father's home in "Ur of the Chaldees" was a boy who, strange as it may seem to those who know the unchanging customs of the East, refused to worship the gods of his fathers. All the trials and persecutions of his early life we may not know, for trials deep and dreadful he must have had, but this we do know that throughout them all he was never deserted by the loving Father, in obedience to whose voice he afterwards left home and kindred to journey to the land which God had promised him.

We need not follow him in his long and often eventful journeying, until at last he was able to settle in Canaan as his home; but we may pause to contemplate that sublime faith in God, to whose voice he was ever so obedient, that it did indeed direct him in all his ways and in every event of his life.

Ah! call not new the doctrine the Friends brought to light by George Fox after being buried for centuries under the rubbish of superstition. The corner stone of that doctrine, direct divine guidance, was what faithful Abraham followed; the rock of the wandering Israelites; the Word which afterwards "took flesh and dwelt among men," the Light which lighteth every man that cometh into the world, which, if we will but listen to and obey its teachings as faithfully as Abraham did, will be our guide forever. We now see Abraham in his domestic life, young Ishmael is beside him, and so fondly does the father's heart turn towards him, he has come perhaps to regard him as the child of promise. But as it is now made known to him that the time is at hand when that promise is to be fulfilled; but with all a father's yearning love he cries unto his God: "O, that Ishmael might live before Thee." Do we not see an answer to that prayer when 2,600 years later Mohammed, though his doctrines were full of error, yet led his followers, the descendants of Ishmael, away from their idols to serve the God of Abraham.