

Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

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OUR OWN.

If I had known in the morning,
How wearily all the day
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain ;
But we vex our own with look and tone
We may never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart should cease !
How many go forth at morning,
Who never come home at night,
And hearts have broken for harsh words
spoken,
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometime guest ;
But oft for our own the bitter tone,
Though we love our own the best.
Ah ! lips with the curve impatient,
Ah ! brow with the shade of scorn,
'Twere a cruel fate were the night too late
To undo the work of morn !

INSTITUTIONAL CHRISTIANITY.

WM. G. BROWN, TORONTO.

A study of the Christian Church naturally suggests an enquiry into : —
1st. Its primitive condition, and that which gave rise to it.

2nd. Its progress and development to the time of the Protestant Reformation.

3rd. Its subsequent influence and progress to the present time.

This investigation may be practically considered the study of two great reformations, the former arising in the Jewish Church and marking the dawn of a new dispensation, its most prom-

inent character being Jesus ; the other, a protest against some of the abuses into which the church of the new dispensation had grown, the most prominent and forceful character in connection therewith being, perhaps, Martin Luther. Each were marked by many similar characteristics. There was the protracted period of preparation ; men heralded the coming of a better understanding of things, until finally appeared a man in each case strong enough to carrysweeping conviction and enthusiasm to the many minds anxious to know the truth ; the recognition of higher ideals of life, privilege and duty, assisted in breaking down the traditional yoke in one as in the other ; conspiring with them to that end were the evils of the times as well, for the absence of spirituality, and the presence of a formalism, and a mercenary spirit in the church, marked both periods.

In referring to Christianity either historically or ethically, it is almost needless to say that it manifests itself as, perhaps, the great religious movement of the world. In one sense it is as old as the universe and pervades more or less all religions. We, of course, propose to consider it in a more limited sense, namely, from that eventful period in which the Christ, the spirit of Christianity, was transcendently demonstrated in the life of Jesus, its founder. We make the birth of that Divinely anointed Man the great land-mark of history ; His life and death the measure of human experience and character. That which formally and officially endeavors to identify itself with his doctrine, and through its sacraments to interpose as