

## IN REPLY.

I have read over and over again Norris Field's communication in the last issue of the YOUNG FRIENDS' REVIEW.

The topic which our friend introduces is one that must for many years to come demand of us a fearless and continuous inquiry.

It is clear to my mind that our Society can never become prominent, by reason of our manner of worship. The future *advancement* of the Society of Friends is dependent upon reform. However painful this fact may be to some of us, we must, nevertheless, set about this work, or become reconciled to the inevitable result of conservatism.

Friends' meetings are held on a "basis of silence," and young people are not inclined to give themselves to meditation and reflection. We must not expect them to assume the gravity of mature age. Young people everywhere are fond of amusements, fond of fashionable clothes; in fact, young Friends are not unlike other young folk. Do we expect young persons to appreciate a "silent" meeting? We must remember that the extreme simplicity of our meetings is not helpful to everyone. In view of this fact, how are we to "hold" our young people, except by conforming somewhat to their tastes and inclinations? The "ministry" cannot "hold" them, something more is required. Other denominations offer attractions that are decidedly "drawing," and young people will go where they will best be entertained. It is not surprising that, in this day of culture, the Young Friend finds enjoyment in music and singing, and in every social attraction offered by other denominations. We never have been much concerned with the social side of Quakerism.

Our friend asks, "Have we advanced or gone backward?" It may be said with truth, as a denomination we are "progressive in thought," progressive

as regards our attitude towards all philanthropic movements; we are in harmony with everything that is uplifting, yet we are so attached to old ideas, so adverse to everything that suggests innovations, that the world looks upon us a non-progressive organization. "Is the Light from which Quakerism sprung burning as brightly to-day as when first lighted by George Fox?" George Fox was not the first to discover the light from which Quakerism sprung. The ground-work of our faith is the (Inner) Light, the power of God, This Light is all-sufficient; its brilliancy, however, is restricted, because of various circumstances, many of which are beyond our control. It is an evident fact that unless we adapt ourselves to the changing circumstances of society, we must be content with the fame acquired by our ancestors.

We do not need "a second George Fox" to re-awaken the inspiring power of Quakerism, we need the united effort and the helpful service of all who love our faith.

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Bloomfield, Ont., Can.

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## ROSE AND LILY.

The rose is queen of flowers, they say.  
Roving o'er the lawn one day  
A fair white rose we bore away  
To where a fair white lily lay.

Which is the fairer of the twain?  
We asked again, and yet again,  
Both were fair as we could see  
And both were sweet as sweet could be.

But which was fairer, who could say?  
Our hearts gave answer back that day.  
We think the lily is most fair  
Tho' many frowns must meet and dare.

We think some sunny summer day  
It has been crowned, not queen of May  
But queen of flowers. And so to-day,  
We crown it, in our hearts this way.

E. AVERILL.