

of Christendom, the faith which we think we must accept and maintain under pain of damnation. And when it was formulated in successive Councils, though certainly repudiated by one-half of the Christians, it was established by an imperial decree of the Emperor Theodosius and his two young associates, A. D. 380. "Thus," says Dean Milman, in his history, "the religion of the whole world was enacted by two feeble boys and a rude Spanish soldier. Happily (he adds) it was on the right side," like that of the rest of the Christians, is that which was thus enacted, and it would have been whatever else had been enacted. Men are widely doubting their obligations to accept the edict of Theodosius as their rules of faith. J. D. M.

Washington, D. C.

THE QUAKER REFORMATION.

To Editors YOUNG FRIENDS' REVIEW.

"If we strive more to know what a Quaker meeting means we shall not need organizations to bring others into membership."

These words were spoken lately in Philadelphia at the Young Friends' Association, and seem to me to form a connecting link with the recently published thought of the interest that attaches to the study of our religious organization

It is a pleasant evidence of an increasing concern among our members to hear these expressions. We need more light upon the spiritual meanings of established forms. More light for the understanding of much that hitherto in our short existence, as a society, has lain in shadow unexplained. I hope these expressions will be responded to in a manner which will truly enlarge that loving veneration, that we, the descendants of the "children of the Light" have felt, almost intuitively, towards our ancestry. A deep birth-right love has been our inheritance, even with those who rarely come among us. It has been a distinguish-

ing feature of Friends among the "worlds' people." It has been the bond of our continued existence. It had its birth in those three words of Creed, which have been our strength, and our beauty, entering our inward natures, and asserting itself at some point in our outward lives.

The stilled assurance of the presence of the Christ within; the dependence of self upon the invisible accuser; the Word that always lives, and though crucified by sin works gradually on through dark surroundings till the lost sheep is found; sleeping tenderly in seasons of barrenness; waiting till the time of watering shall come, and springing into renewed warmth as the messengers of God come nigh; such is the gift of life that we have known.

As I look back on the faithfulness of our society, in our own America, on all the privations of pioneer life; the scarcity of books; of scholarship; the habitual isolation; the push of outside influences, I feel my deep veneration for those wonderful gifted leaders, in the Quaker reformation, really mingled with awe. It was no usual light they walked by, and the Christ so visible to them has sent some brightness, of their possessing, on through the years to us.

The lines of life from 1648 to 1894 fell into one of the most interesting epochs of history. Its chapters of thought, of change, of action, could be woven into a history of surpassing power. The oppression of the middle ages had been shaken by the strong intellectual, and religious outburst of the preceeding century, although the axe had not been laid to the roots of the tree of religious intolerance. Tindal and Wycliffe had given the Bible to the common people in the English language, a result of that revolt, which the purer Catholic mind had made, from the gross infamy of its priesthood.

Yet rich as the 16th century had been in men of rare mental power, and moral purity, it was also distinguished by the fearful wickedness and