

Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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SOWING.

I know my hand may never reap its sowing,
And yet some other may ;
And I may never see it growing,
So short my little day.

Still I must sow, although I go forth weeping ;
I cannot, dare not stay.
God grant a harvest, though I may be sleeping
Under the shadows gray.

—[Selected.]

SERMON BY LUCRETIA MOTT.

DELIVERED AT FRIENDS' MEETING,
RACE STREET, PHILADELPHIA, FIRST
MONTH 3RD, 1869, ON HER 76TH
BIRTHDAY.

I read a few days ago, in an article by some radical writer, the belief that Christendom had not yet begun to understand the force of the declaration that God should teach his people himself, that it would be no longer necessary for man to teach his neighbor or his brother, saying, "Know the Lord, for they shall all know me from the least of them unto the greatest of them." It impressed me that there was great truth in the remark.

When we look over Christendom and see the position of the priesthood, not to say priestcraft ; when we see in the more enlightened parts of Christendom the dependence upon pastors or teachers, upon authorities, how few there are who are prepared to take truth for authority, rather than authority for truth ; we can but feel the force of this sentiment in the slow movement of Christendom. We say Christendom, because we have a right to look for more enlightened advancement in those who make the high profession of Christianity.

It is a high profession as compared with the religions of the preceding ages. And yet how little have we advanced ! How slow are we to believe that we have this great inward teacher—this Divine Monitor within ! How much is it entangled with an educated conscience ! How little is the distinction made between the conscience of sect and the conscience which is created by the Divine power operating in the soul of the recipient of these inward teachings ! How little do we understand that it was expedient that Jesus should pass away so that the Spirit of truth might more fully come unto men ! He stated this clearly, and in after times the Apostles saw and felt that though they had known Christ Jesus after the flesh, yet now henceforth should they know him no more but by his inward presence, by the life of God in the soul, by the Spirit of truth which Jesus declared unto them "should teach them all things, and show them things to come."

We have had, it is true, seers and prophets from that time to the present, but these Messiahs of their generation have been few and far between. When the disciples went forth and inquired of their fellow-believers, "Have ye received the Holy Ghost since ye believed," their answer was, "We have not so much as heard whether there be any Holy Ghost ;"—so it has been down to the present day. It becomes a controverted question when the sufficiency of "the light" is dwelt upon,—when the teachings of the Divine Spirit are held up as being all-sufficient for us, as to what are these teachings ? How are we to distinguish them ? How are we to decide wh