

aside of selfishness, brings in the denial of self, and shows us that love and service are the two essentials for spiritual growth.

As we listen for this Divine teacher our ears become more acute, and we discern more clearly the distinction between right and wrong.

But sometimes it is not easy to help bear other's burdens, to keep back the impatient word, the fault finding tone. Sometimes we magnify the wrongdoing of others and fail to look for the good; nowhere do we forget oftener than in our own homes. The intimacy of the family discloses our little foibles, and we need to help and to be helped—to strengthen each other in the development of character. It is the everyday things of life that require great courage. It is harder to do the lowlier tasks than great duties. Blessed is he, who, when things go wrong, can be cheerful and make sunshine, in spite of petty care. We all know that "He who ruleth his own spirit is greater than he who taketh a city."

Shall we falter because the task seems hard? No. "Amend your ways and your doings, and obey the voice of the Lord your God," are the words of the Prophet Jeremiah

The true hero is he who, day by day, lives up to his highest conceptions of duty.

"Heed how thou livest. Do not act by day,
Which from the night shall drive thy peace away,
In months of sun so live that months of rain
Shall still be happy. Evermore restrain
Evil and cherish good, so shall there be
Another and a happier life for thee."

A. J. C.

PHILANTHROPIC REPORT.

8th mo 13th, 1898.

To Prairie Grove Quarterly Meeting:

As time passes and the duties arising from "Applied Christianity" present themselves, we believe that Friends generally endeavor to meet them faith-

fully. Progress is necessarily slow, hence a feeling of discouragement is liable to arise, unless we fully realize that keener and clearer conceptions of right and better knowledge of the correct principles of citizenship must exist before much change for the better will be noticeable. As the control of the spiritual in man becomes greater, it is evidenced by greater power to do good. The religious teacher must be upright personally or much of his teaching will go for naught, even though his tongue be tipped with silver.

The depraved phases of life result largely from deficient or false ideas of life and its duties and responsibilities from absence of effort and from unfavorable conditions. The cure is plainly indicated. To throw light into the dark places, to incite to stronger and better sustained effort, and to improve conditions in all practicable and rational ways.

Here is work for all—the preacher, the teacher, the missionary and the law-maker; the preacher with his messages of light and truth, the teacher to develop the intelligence and lift out of ignorance and intellectual darkness, the missionary with his earnestness and self-sacrifice, and the law-maker to throw around society and the individual the safe guards necessary for their protection and the repression of evil.

The world has been and now is full of charitable people, of those desiring to extend a helping hand; but charity is not always extended wisely. It is a problem of perplexities. The giving of alms will not solve it. In fact, the giving of alms too freely and unwisely is in danger of adding to the trouble and increasing the measure of dependence, for it is unfortunately true that so long as lazy and shiftless dependents can get supported by the public they will make little effort for themselves. It has been well said that "Philanthropy and Science must go hand in hand. Neither is sufficient alone. Love must supply the dynamic, but