

crowd was John G. Whittier, a man whose genius and virtue would do honor to any city, whose poetry bursts from his soul with the fire and indignant energy of an ancient prophet, and whose noble simplicity of character is said to be the delight of all who knew him. In that crowd was Lucretia Mott, that beautiful example of womanhood." This at a time, too, when many who had professed to be preachers of the gospel were according to Channing "teaching the rightfulness of the slave's yoke, joining in the cry against the men who plead for his freedom, giving the sanction of God's name to the greatest offence against his children."

Although but few in those days dared to raise a voice against this great evil, still their influence was like the leaven destined soon to leaven the whole lump, and not many of them but had the satisfaction of seeing every slave in the United States a free man. If many of us deprecate the manner, the bloodshed and sufferings consequent to a protracted and terrible war, and think wiser and more humane means might have brought about the same results by following the noble example of our own dear England, yet none of us I hope but rejoice that the shackles have been struck from their feet, and that the United States is, as Canada has been for many years, in this respect at least, the land of the free. For a peaceable solution of the problem no man worked harder than Whittier. Whittier's love of justice also inspired some of his most spirited writings against the intolerant spirit of the Pilgrim Fathers which so cruelly persecuted alike witches, Baptists and Friends, showing that they had in themselves that same intolerant spirit which drove them from their native land. Joseph Cook in speaking of Whittier in one of his lectures on anti-slavery times, says of him: "That sound heart in Amesbury yonder, in sight of the sea; that soul which often led us in our dark days as

a pillar of Hebrew fire; that entranced poet and reformer never broke with the church, because he was in a part of it that had adopted God's rule of excluding from church membership those who held slaves—a church," he says, "great in quality, not in quantity."

And Whittier, and Garrison, and Binney, and Wendell Philipps, and Harriet Beecher Stowe, and Lucretia Mott, who in those days were considered fanatics by some, are now acknowledged by all to have been wiser in their generation than were the children of the world. What a revolution! What cause for thankfulness! With what feelings of rejoicing can Whittier look back and see the wonderful harvest that has been reaped from this seed sown in trials and persecutions, and even death. (I do not refer here to the war.) As he sits in his quiet home in Massachusetts awaiting his 80th birthday, still displaying the same simplicity of character for which he has been noted throughout his long life, what a worthy example he is to follow! What an incentive is his life to us who are young to manfully take up the work laid out for us by an All-Wise Father.

There are moral victories yet to win, for there are slaves yet—slaves to intemperance and sin, and it will take self-sacrificing work, brave work, suffering work, to free them, for the spirit of persecution is still in the land. Are you ready for the work? Study Whittier and you will become better prepared.

"Lives of great men all remind us
We can make our lives sublime."

My sincerest desire is that we may.

S. P. Z.

God is a kind father. He sets us all in the places where He wished us to be employed. He chooses work for every creature which will be delightful to him if he does it simply and humbly. He gives us always strength enough and sense enough for what He wants us to do.—[John Ruskin.