

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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TO LIVE IN GOLD.

ITALIAN FOLK SAYING.

Oh, what is it to live in gold?
Some flowers first the secret told;
They give the sun's gold ray away,
And golden flowers they shine to-day.

Oh, what is it to live in gold?
Those birds that no sweet note withhold,
Are golden birds with golden songs,
For what they give to them belongs.

As by its gifts the heart is known;
What we give most is called our own;
And good bestowed, creates a grace,
The heraldry of a grand race.

Oh, what is it to live in gold?
The miser's soul, for riches sold,
Is ignorant of wealth like this;
He dies and never knows the bliss.

Oh, what is it to live in gold?
To live in giving hundred fold;
Gold words, gold deeds, the coinage pure,
Of blessedness that shall endure.

ANCIENT LORE.

SERMON.

DELIVERED BY JOHN J. CORNELL AT
NORWICH MONTHLY MEETING,
HELD IN LOBO, 2ND MO. 13TH,
1891.

The religion which Jesus taught, although it was eminently a spiritual one, was at the same time a strictly practical one. It did not, and it does not appeal to man's credulity but to the best judgment and highest common sense. It is especially adapted to the needs of the human family in the present life. It recognizes a God as the creator and sustainer of all material and spiritual things—the Father of all spiritual life, the source of all spiritual know-

ledge. It recognizes a Christ—a son, as the medium through which God communicates with his children and secures to them happiness in this present life. It recognizes in Christ an attribute that never was, and never can be crucified by man. It recognizes man as a mortal being, capable of receiving, through this Christ medium, knowledge and rules of life, that, if obeyed, would render him acceptable in the Father's sight. It also recognizes in man the necessity of performing these divine laws in order to obtain this acceptance. It is simply, as was said once formerly, "Obey, and thy soul shall live." The introduction of this religion was to aid man in affecting his highest happiness amid all the vicissitudes of this present life. It does not, as I understand it, give man an immunity from the suffering and the sin incident to the vicissitudes of human life.

It was designed to save man first from the commission of sin. Whatever of mystery surrounds the religion of Jesus, it is the result of man's misunderstanding, or his designing influence upon other men's credulity to advance his own interests. We have been called upon to accept as a saving faith the manner in which Jesus died at the hands of malicious men. This view seems repugnant to me, and inconsistent with what I know to be the nature of God.

Let us compare the two views. The one presents life here as a sort of an endurance, harassed by an influence as potent as God himself that threatens to destroy the soul for the present and the future, clinging to the hope that Jesus did in suffering death upon the cross expiate their sins, looking to him