

but true scholarship is modest and stands with Agassiz with bowed head to learn the truth. Even when we can not agree with such men, when we are not ready to accept their conclusions as our own, we should be very careful of our expressions concerning them. The habit which has become so common with Friends and others of denouncing as "unsound" any one with whom we do not agree or whom we do not understand, is criminal in its cruelty, and savors more of the spirit of those who would call down fire than of the Master. It will not do to pronounce men infidels or unbelievers because they no longer hold beliefs which are dear to us. Humility is admirable both in scientific investigators and religious teachers. Of those who are making the Bible a study and are searching the world over for manuscripts which may throw light upon the sacred pages, the great majority, to say the least, are earnest, devoted followers of the Lord Jesus Christ, who would lay down their lives rather than falsify a word of Bible truth. Let us neither condemn Galileo nor burn Wycliff. We would surely not wish scientific research to cease lest the truth be found different from our preconceived ideas. Neither would we wish the earnest, devoted Christian study of the texts and the times or Scripture authorship to be stayed lest some time-honored passage be found other than we have been taught.

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and heart, according well
May make one music as before."

It is not the profound scholar who is irreverent. It is the flippant, to whom a little learning has proved a dangerous thing. It would seem that such teaching were best controverted by preaching the Gospel. It seems strange for Friends, of all people, to be uneasy over modern investigations. We may as well make up our mind that investigation will go on in every

branch of human knowledge and that some of the old beliefs will be assailed. Under the circumstances, is it not wiser to lay hold of the eternal and teach those things which are of universal importance for time and for eternity? Will not our youth be better fortified to meet without fear the unfoldings of research, be they what they may, by being taught that these things do not reach within the Holy of Holies of the human soul, by being grounded in the love of God as shown in Christ? Is not this being "founded upon the rock?" It were a great wrong, it seems to me, to teach a young person that unless Jonah lived three days and three nights in the interior of a fish and the Ninevites did in fact repent at his preaching, the Son of God was a false witness. Jesus used an illustration to teach a truth, an illustration with which his hearers were perfectly familiar. He could have used it (I do not say he did, because I do not know) as we might take some of Christian's experiences to explain our own condition, and while this possibility exists, and while the whole thing is being so twisted about, it seems to me perilous to make a matter of such paramount importance as a perfect faith, an entire trust in Christ, hinge upon such an expression. Jesus himself said: "Ye search the Scriptures, because in them ye think ye have eternal life, and will not come to me that ye may have life."

— *From The American Friend.*

A QUAKER SERVICE AT KESWICK, ENG.

I was spending my holiday at Keswick during the Convention week, hoping to combine pleasure with spiritual stimulus. But when Sunday arrived, the excitement of meetings had given place to a yearning for quiet rest. I was homesick for a Scottish sabbath; so I stole out of my lodgings in the early morning, and wandered through the sleeping town,