

consistent, but were simply inward, earnest desires to do His duty.

If He indulged in occasional ejaculations, they were but the expressions of the agonies produced by his tormentors.

He favored the frequently assembling of the people together, and went among them Himself, not to worship in any sense other than to teach them more sensible, intelligent and philosophic views of life and the duties that would add to its more full and complete enjoyment. He did not attempt the foolish and vain effort of trying to introduce them to the secrets and mysteries of the unknown and inscrutable. He placed the heaven we were to seek for and the God we were to worship within man, to be found and enjoyed now and not only after death, in an hypothetical existence beyond the grave. His whole mission was secular to the living, and for the living.

We may study His life and mission by the drift of His teachings and His acts. We cannot fail to see that He was not religious, as the world counted religion, nor did He worship in any popular, orthodox sense. None but the narrow, the bigoted and biased will accuse Him of such inconsistency, from any slight thing He may have said or done that would seem at variance with His otherwise rounded character as a philosophic, consistent, rational teacher of secular and scientific ethics. We cannot study His character disinterestedly while we are indulging in practices and habits that we call worship, which He so emphatically pronounced hypocrisy, and did what He could to induce the people of His day to abandon, as pernicious to their welfare.

We Friends admire and almost reverence the name and heroic religious courage of George Fox.

If we could but study his character without the prejudices of education that conceal from our views his real greatness, in rising above the perversions and abuses of his age, we would

see much in his life to correspond with the example and precepts of Jesus. He witnessed the same degeneracy, and from the same causes, that Jesus had to contend with near Jerusalem.

His mind wrought out the problem through the same methods. He followed the Master in theory and practice, in reasoning and action.

George Fox left all that school of worshippers that were trying to serve and worship God, rather than to enlighten, instruct and to save men.

The most vigorous and active part of his life was spent in saving men, with scarcely enough of serving God to shield him from the persecution of the most devout God-worshippers of his age. His worship, if it may be called such, was the work of rescuing men from the thralldom of superstition.

He was as radical in denouncing the worship of his age as Jesus, and for the same reason, its sham mockery.

T. E. LONGSHORE.

(Concluded next issue.)

FROM TEXAS.

For the YOUNG FRIENDS' REVIEW.

EL PASO, 3rd mo. 26, 1895.

We had nearly concluded not to write any more to the REVIEW, as we feared we were taking too much space, and might grow tiresome. Our letters have been quite long, but we scarcely know how to make them much shorter, as there is so much that is interesting to write. We hear, in various ways of late, that our efforts have been appreciated. Two very kind letters have reached us—one from Mendon Centre, N. Y., and one from St. Thomas, Ont., and we now feel encouraged to write again.

This month has been very much like 5th month at home. We had high wind and dust a part of each day—the fore part, but for some time the weather has been perfect. The alfalfa fields are lovely now with a luxuriant growth, dark green in color, so restful to the eyes. The first cutting will be