

its character deserves. In his introduction our author says, "I was the son of out and out Quaker parents. My mother was a convinced Friend. I have a lovely mitrature of her in early womanhood, in a coquettish hair dress with abundant curls, and with a fashionable short-sleeved and short-waisted bodice. Of course, when she turned Quaker, all this was reversed. But, as for her Quaker boy, never son of a gipsy had a more light-hearted and health-inspiring time. I remember no restraint nor imposition painfully or regretfully. I made life-long friends of streams and woods, and countless living things in the fields and lanes, and on the heath-covered hills around my Derbyshire home. I was taught all things civil and useful, and all things healthily beautiful in literature that my young brains could master. Being passionately fond of poetry, I revelled in its rich fields, and of my own free choice made a special study of mental and moral philosophy. Thus the reader may judge how much needless pity has been lavished upon 'the poor little drab-colored, staight-laced puritans' of those immemorial days. Many a time, from boyhood up, I have thanked God that I was born a Friend; for Quaker babies are, without any mystic ceremony, birth-right members of the Church of their fathers, and comparatively few of them, I suppose, have any inclination, in after life, to sell their birthright for any price whatever."

"My present purpose is not to write history, but rather to present an ideal picture of what I conceive nineteenth century Quakerism ought to be, and, to some extent actually is. No doubt some fault will be found with my performance; probably no two men would draw the picture in exactly the same lines, but it may safely be said that should any friendly reader be pleased to acknowledge the portrait here presented as a fairly satisfactory likeness, nobody on that account will seriously dispute his title to the dis-

inction of the good old family name, and coat-of-arms."

"With us, public worship means, primarily and principally, an opportunity for people to meet together, to wait upon and get help from God. It presents a noble public testimony to our belief in the Immanence of the Divine Spirit, our faith in the actual fulfillment of the Saviour's gracious promise to be in the midst of those who meet in his name. The thought of mutual edification, and of reference to the teaching of Scripture truth is not excluded, but, it is not the main idea or purpose. Now this waiting upon God in secret prayer and thanksgiving, and reverent expectation, this communion with God, through the Holy Spirit, being at once the very essence of worship and a strictly individual exercise, cannot be supposed to be confined to the occasions of public worship, nor to be dependent in any degree upon human intervention or prescribed ritual. We ought to feel and understand that this privilege of secret personal access to God our Saviour is never withdrawn from us. Worship, in brief, is a daily, an hourly, and a life-long exercise. The Quaker ideal of Christian Ministry differs as much as that of worship from the popular conception. The latter, whilst it sadly restricts the true scope and meaning of the term in one respect—gives it, in another direction, an extension—allots to it a character and functions which we Friends' repudiate. The Christian Ministry covers a great variety of service. It does not only consist in public, or congregational duty, such as preaching the gospel, although that is perhaps its most important function. Every man, woman and child ought to be a Minister of Christ, in some way or other, for the good of mankind. To serve the Master freely and willingly, without looking for any worldly advantage whatever, ought to be the greatest delight of His followers. Payment for such services (as the Apostle clearly puts it) is