

which had members their to carry back the influence of the meeting. Our friend Richard Widdifield, who was called this way again after years of confinement at home, remained with us a few days and visited almost every family in our neighborhood carrying with him unmistakable evidences of a true minister of the Gospel of Peace. Our Fourth-day meeting which he remained to attend also, we felt to be a favored season in a remarkable degree, and his labors of love reached down into every heart as he entreated for a perfect dedication of our lives to the divine will, and as he portrayed with clearness the whole field of religious work in which we, in this neighborhood are engaged, commending the spirit in which the work is carried on, and encouraging to press on that the reward was sure in the end.

On Fifth-day he went to Arkona to visit Friends there and to attend their meeting on First-day.

Coldstream, 8 mo. 26.

S. P. Z.

THE RELIGION OF TRUTH.

For Young Friends' Review.—

'This is universal! It is confined to no sect, and to none of the great branches of religion unto which the world is divided. It is the religion of Christ in its broadest sense—in its true sense. The term "the religion of Jesus Christ" has been narrowed down so that I fear I would have been misunderstood had I made that the heading of this article. Christ is confined to no particular age or period of time. He, the Christ declared through Jesus that "before Abraham was I am." He was the Word that was in the beginning, that was with God, and was God. "By Him was all things made, and without Him was nothing made that was made." "In Him was life and the life was the light of men." That light was not hemmed in and not for a favored Jew, but it was "that true Light which lighteth every man that cometh into the world." Christ here alludes to no par-

ticular period, but covers all time. Thus we see the universality of this Religion of Truth. It was to this Jesus declared He came to bear witness. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." No man should be ignorant of this truth, for it is of God, and "Because that which may be known of God is manifest in them, and God hath showed it unto them." It seems so strange to me and so out of joint with the Scriptures, and with reason that a multitude professing to teach the religion of Christ can proclaim that millions are without this witness of truth, and are only born to be condemned, or more truly are condemned before they are born. "O house of Israel are not my ways equal? Are not your ways unequal?" Ye you have been teaching "that the fathers have eaten sour grapes, and the children's teeth are set on edge. As I live saith the Lord God ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine, as the soul of the father as also the soul of the son of mine. The soul that sinneth it shall die." "Yet say ye, Why doth not the son bear the iniquity of the father?" Still the answer cometh the same. "The soul that sinneth it shall die." "The son shall not bear the iniquity of the father neither shall the father bear the iniquity of the son." "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezekiel xviii.

Dear reader I want us to understand that the religion of Truth—the religion of Christ cannot be hid under a bushel, and that it is not unjust to the least of His children. But that the light of His countenance beams upon every soul. "That there is no respect of persons with God," "who will render to every man according to his deeds." "In every nation he that feareth Him and worketh righteousness is accepted with Him." Now it is not necessary for any