

and the regular religious meeting proceeded.

The bride and groom were dressed in ordinary street dress, and little unnecessary show was made. To the right of the bride were seated Ephraim Smith and his wife, while next to the groom were Prof Rendel Harris and wife, of Haverford College. The bridesmaids were Hannah Morris, of Olney; W. Virginia Nicholson, of Haddonfield; Sue Lippincott, of Philadelphia, and Elizabeth S. Ecroyd, of Overbrook. The groomsmen were Dr. W. S. Sharpless, of West Chester; Dr. Edward G. Rhoads, of Germantown; Charles E. Gause, Jr., and J. Clinton Starbuck, of Philadelphia. At the close of the meeting the wedding company retired to the house of the bride's brother, William Elkinton, at 733 Spruce street, where the reception was held.

Dr. Nitobe in 1878, while a student in a Government college in Japan, embraced Christianity. He came to this country about seven years ago, and while studying in the Johns Hopkins University, became especially interested in the doctrines of Friends and joined that religious society. It has been erroneously stated that he had joined the religious society for the special object of accomplishing his marriage with Miss Elkinton, while the facts are he was received into membership at Baltimore before they had met. He occupies a good social position in his own country. By birth his rank corresponds with that of the English gentry, and his father was Vice-Chancellor at the court of the Prince of Nambu.

Dr. Nitobe has recently published, through the Johns Hopkins Press, a work on "The Intercourse between the United States and Japan," his former efforts in the line of authorship having been a German Treatise on Landed Estates in Japan, recently translated into French under the auspices of Dr. Schwiedland, of Vienna, and another on the "Emancipation of the Peasantry of Japan."

He returns to Japan to occupy a professorial chair in the Imperial College at Sapporo.

SOME FEATURES CONCERNING REFORM UNDER THE GROWTH OF SCIENCE.

Standing to-day upon a wider plain of research than when science was in its infancy, we hold the chain of reason in a firmer grasp, and bid adieu to an unintelligible orthodoxy.

No longer do our enlightened thinkers entertain the belief that Hebrew was our mother-tongue. Such men as Max Muller and a host of the most profound students in philology have swept away the dust of a fallacious past.

God has endowed mankind with the power of analysis, which is no other than reason itself. The more we tread this pathway of reason, aided by an enlightened conscience, the more closely do we attain to the Father's likeness. If, on the other hand, we are willing, without questioning, to accept the myths and legends of a darkened age, we must expect to find our lamp of true intelligence decreasing in its power.

Men are afraid of an honest doubt, therefore science is deemed by the unthinking world a dangerous thing. An honest doubt has often been the bridge to a grander truth.

God breathes into the hearts of his children, and will, by gentle taps upon the door of consciousness, bring the wanderer into a brighter light. We, as a people, need more confidence in the good Father Himself, and less in the letter of the law, which can in no wise give us life without the spirit's aid.

Erring humanity must be taught the omnipotence of *right*, right for the *sake* of right without thought of its reward.

Science is endeavoring, by a continuity of thought and reason, by a consummate study of philological investigations, to divest truth of her past unbecoming drapery.

MARY ELLA W. CLARK.