

heard any voice of equal compass and power. It seemed like hearing some new kind of instrument that one had never heard before. Their was a thrilling weirdness in his tones that I have never heard equaled. He was encored, and sang "Jesus, my Saviour, from Heaven He Came" with thrilling effect. It was with difficulty the venerable black bishop, who was presiding, could keep to the programme, the audience was so carried away. The meeting seemed to me, as I looked at the scene from a seat on the platform with which I was honored, as a grand celebration of the emancipation and uplifting of a down-trodden and oppressed race. I could not look upon the scene presented and hear the noble Christian utterances of these men of the African race without feeling that it was a fulfillment of the prophetic hopes and expectations of the poets and reformers of former days. One could not attend such a meeting without feeling that "the world moves." In 1858, on visiting Mount Auburn cemetery in Boston, I was much impressed by the following lines on the tomb of the Rev. Charles Torrey, who died in prison in Maryland for aiding the escape of slaves:

"Where now beneath his burden
The toiling slave is driven,
Where now a tyrant's mockery
Is offered up to heaven.
There shall his praise be spoken
Redeemed from falsehood's ban,
When the fetters shall be broken
AND THE SLAVE SHALL BE A MAN."

This prophetic hope history has transmitted into a realized fact.—*Dr. Dewart in Christian Guardian.*

MENDON CENTRE, N. Y.
10th mo. 19, 1891.

EDITOR FRIEND'S REVIEW.—I notice in your last issue, in the account given of Bucks Quarterly Meeting, a quotation from the remarks of Margaret P. Howard, which reads "I will now give the last message of Jesus as recorded by John: To him that overcometh will I grant to sit with me in my

throne even as I also overcame and am set down with my Father in His throne."

It is a common error among our ministry to ascribe this quotation to Jesus—and I deem it prudent to now call the attention of your readers to it that it may be avoided by them in the future. The passage occurs in Rev. 3:21, and is part of that which John was directed to write by the spirit to the church in Laodicea, while in the Isle of Patmos years after the death of Jesus. The whole directions given to the churches is in the beautiful imagery of the oriental language, and represents the Christ or spirit of God, and not the man Jesus as giving the directions. It would be well for M. P. H. and others of our ministry to carefully read the whole context, that a more true idea of its meaning might be obtained that in future it may be correctly quoted.

JOHN J. CORNELL.

OUR COZY CORNER.

WELCOME.

I rise to greet you, dear "Hopeful Band,"
All wide are the shutters, the sun is clear;
But whether from sea or from distant land,
Such a greeting I've had not for many a year!

Come in like the light through the open door,
Come in with your frolic and laughing fun;
All shadows must flee from the wealth of your store;
You remind me of Dickens when school was done.

But who are your numbers, O. Hopeful Band?
Are ye white-winged cherubs from realms above,
That come with some message at His command,
On the wings of our Heavenly Fathers' Love?

For how could you know, ye shining sprites,
How the light would fall through my latticed door,
Come streaming in from such lofty heights,
Above and around me, and over the floor?

There was once a time when I helpless lay,
Too ill to move either head or hand;
Too weak to weep and too faint to pray,
Yet some living angel my spirit fanned.