

pursuits. Religion to him is a practical thing, it is to do good and "to keep one's self unspotted from the world."

This self-contradictory judgment of the world on the Quaker is an evidence to me that the world does not understand his religion. He does not place anything upon the crying out, "Lord, Lord," but he places all upon the *doing* of God's will. His religion is not one of show, but a powerful and steady but secret undercurrent that bears up all the ships of commerce and trade that are employed in his life's work. It is an unreserved surrender of self-will to the will of God in all things. It is a casting of the whole being upon the tide of the best and highest aspirations within him.

Another evidence that the world does not understand our simple faith is in the fact that it has called us the "Mystic Sect." Mystic—mysticism—well I rather like the expression. There is something in the word that awes one. When applied to Quakerism I take it as synonymous with spiritual—spirit. And to characterize our religion by the adjective mystic means only that our religion is more spiritual than other religions. And this is truly its distinctive feature, and which brings it nearer to God, for God is spirit. What wonder that the world looking so much to forms and ceremonies, and codes of doctrine, and pomp of modern worship cannot understand our simple faith and therefore say that they do not like our religion, and call us mystics.

A further objection is urged against our belief, viz., that it is too lofty for the present condition of humanity. The world, they say, is not prepared for it yet. It is good in theory but altogether impracticable. Taking the oath is necessary, they say, to check falsehoods, and to "resist not evil" would be suicide. Well, this is the religion that Christ taught in his sermon on the Mount, and I apprehend the world must come to it at last. If any wish to know the creed of our Society they may find it in the fifth, sixth and seventh chapters of St. Matthew. It comes with authority from God through the inspired lips of Jesus. And Oh, to be the guardians

of spiritual religion, and the pioneers of the coming millenium! Surely there is nothing in that to be ashamed of. Rather we should rejoice that we have been born into such a goodly heritage, rejoice that our lives, stubborn and wayward, have been softened and chastened under the sweet influence of a pure religion. E. M. Z.

For Young Friends' Review.

QUESTIONS ANSWERED.

In the REVIEW for Tenth Month last, "Science Lesson No. 2," I notice four questions referred to the reader for answer. As no one has yet volunteered, I will attempt, with the Editor's permission, to answer the last three of them. The first question, namely, *Why do persons prespire when they exercise, and some more easily than others?* I would like to see answered by some one better informed than myself.

The second question is, *Why is the appetite increased through exercise?* We know that the use of implements and machines made by man is always attended with wear, so that, from time to time, they need repairing; that is, old and worn-out material must be replaced by new. So it is with the human body, which is a most complete and wonderful machine. Each part of it has certain work to do, and the doing of this work involves a gradual wasting or destruction of the tissue, of which it is composed. For every movement of the limbs, there is a loss of tissue to the muscles that move them; the stomach, in digesting food, must part with some of its own substance; so with the heart in its pulsations, and the lungs in breathing; and for every thought we think, every act we do, every operation that is performed in the body, the brain or the nervous system must give up a portion of its tissue. Now, the materials for repairing this loss are furnished by the food we eat. After digestion, that part of our food which will be useful to the body is absorbed from the digestive organs and poured into the