

(2) Thou shalt love thy neighbor as thyself," and cemented the two by a declaration unmistakable in its import, "and the second is like unto the first."

As in the heart of Jesus came the message, so comes to the soul of everyone who will hear the Divine command, "Love thy neighbor as thyself," and it is therefore not strange that in the lives of the converts to Quakerism we find a record of philanthropic endeavor that has left its imprint on the memory of people who know little or nothing of the religious faith of the Society of Friends. The world may smile at the Quaker's peculiarity of speech and of dress, knowing not that these are surviving traces of a moral movement, begun by Friends, some two hundred years ago, which has done more for the elevation of mankind than did the Magna Charta, but it recognizes the fact that wherever there has been a movement to remove the burdens from down-trodden humanity, wherever an effort has been made to evolve from it a purer manhood and womanhood, there some Quaker name comes into prominence, there the Society of Friends has been found in sympathy and action.

And this course of life with Friends has resulted, not from the restraints of any traditions of the fathers, nor of injunctions of any discipline, but from a trust in an indwelling, informing Spirit, believed by the Friend to be the voice of God in his soul, that leads him to acts of love and deeds of service to mankind. Works of righteousness in the Quaker code must attest the sincerity of the religious profession. The record of the Friend must be pure, else he is at once in disunity with the organization of which he is a member. For him there is no liberty to injure his fellow men. While members of other Christian bodies might keep slaves, not so the Quaker, for even if there be any uncertain declaration of Scripture regarding the law of God, in the soul is clear: "Whatsoever ye

would that others should do unto you, do ye even so unto them." Thus while the discipline would call for personal purity and probity, he who puts his trust in the Divine revealings may, and probably will, find himself called to higher duties. He must be not simply negatively good, he must be actively good in whatever community he may be found. Not from any peculiarity of birth or influence of association, or power of example, primarily, but because of the demands of his religion the Quaker name has become associated with almost every effort to lighten the burdens of humanity, and to liberate mankind from thralldom of ignorance and sin. The record is shown, and if we be worthy followers of virtuous sires, we shall follow in their footsteps, not in manners and customs, but in giving unbounded allegiance to the word of God, written day by day upon the tablets of the heart.

WM. M. JACKSON.

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HOW TO RETAIN THE INTEREST OF THE YOUNGER MEMBERS.

Time and time again at our First-day School Unions and at our Association Meetings, we have had papers on the above subjects, and with most of the suggestions I am in hearty accord. Yet it seems to me that none of them have touched upon the vital point on which the very existence of our Society depends. That there is not the life there should be in most of our meetings, I think you will all concede. If there is a void in a religious society, you can remove it only as the physician cures diseases—by removing the cause. In this paper, I will say, that I am a progressive Friend, but not in the sense of one who would introduce new-fangled ideas into our Society. I would, rather, return to that progressive spirit that inspired Fox and Penn, in the formation of our Society. I would do nothing