

to everyone his due, his right? Not in money matters only, this is but a part of the consideration, but there is a deeper meaning to my mind attached to giving everyone his due. Do we accord to all others the freedom of thought, speech and action that is their *right*; that we wish to exercise ourselves? if not, then are we failing in this part. In the next place do we conform to truth and reality, or do we often hide our real self, our truthful convictions, and utter meaningless phrases, or worse, what is directly contrary to our ideas of right. "Fair representation of facts." How many are clear in this respect; how many sufficiently thoughtful of what we say of others; careful never to say a disparaging word about our fellow-beings, either in jest or earnest? Sometimes we say a thing jestingly that if it went no farther, would do no harm to anyone; yet it may be repeated time and again, each time growing a little larger, and changing a little, till it is no longer a jest; but the word spoken in *earnest*, that is defamatory in character, *that* is the mischievous one, *that* is the one that hurts; and against all such, we should sedulously guard both our ears and tongues. It has been well said, "That if there were no listeners there would be no talebearing; how could there be?" Now, to go back, how can we be guilty of *any* or *all* of these violations of the definition of justice, and at the same time be doing what the Lord requires of us, and when we thus violate this part, we are also guilty of violating the second part, which enjoins us to love mercy. If we love mercy, we will be merciful; if merciful, we will not unnecessarily wound the feelings of another. "Walk humbly," that is, without pride and highmindedness; thinking no more of ourselves than we find, on close self examination, we deserve, and in a spirit of love and justice award to others as high a meed of praise for their intentions and actions as we would like, under similar circumstances, should be granted to ourselves. Now all this

is strictly in the line of the statement with which I started out: That we must *do*, not be inert and unconcerned, but awake to our possibilities; *find out*, *discover* what is the work God appoints for us to do. In Nehemiah we are told that in the rebuilding of the walls of Jerusalem and the restoration of the city, he set "everyone in his watch, and every one to be over against his house;" not his neighbor's house, but his own, to watch, and where *everyone* watched *his own* house, *all* were watched, none were missed; that watching meant work for the *all*; *our* watching ourselves, which is the same as houses, means work for *us*, and in *our* case, as in *theirs*, this vigilance will be rewarded by the keeping of our enemies at bay. If we can open no other field of labor than this, let us accept it as God's will with cheerful heart, and trust in Him that "He can hold His own."

Holder, Ill.

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#### "OUR GALLERY SEATS."

There seems something particularly pathetic about that piece of poetry in the REVIEW of third month last, with the above title—especially as the same paper holds an obituary of that loved minister, S. P. Gardner, whose life work has been so replete with good, and leaves another empty "gallery seat." How our hearts ache to see them one by one leaving us, for we need the spiritual nourishment the same now as in those days when the gallery seats held the forms of many a beloved parent and Friend.

"Our fields are unto harvest white,  
Our laborers are few;  
And whence shall reinforcements come,  
Save, dear young Friends, from you."

Ah! how true it is that reinforcements must come from the younger Friends, and why do they hesitate in taking the trust? Why are their hearts not stirred with the religious zeal that characterized so many of the youth in years past, when they used with undaunted hearts, before age and wisdom,