

as Jesus taught it. We wish our young people to become imbued with its principles, because we believe in no other way can they become better fitted for the duties of this life and consequently better prepared for the life to come. There is much in the world—yes even in the religious world to call us away from a *walk with God* through this life. Quakerism places nothing between the soul of man and its God.

We urge our young people everywhere to beware of anything that has a tendency to draw them away from this nearness to God. Creeds and ceremonies and priestly powers may please for a time the natural man, but they cannot feed the soul, and if we depend upon these things the time will come when we shall say, "I have no pleasure in them," or in our remorse we will exclaim with the saintly Augustine—"Too late, I loved Thee, O, Beauty of ancient days, yet ever new. For lo! Thou wert within, and I abroad, searching for Thee. Thou went with me, but I knew it not, for I was not with Thee."

We know there is renewed life and activity among many of our younger members. We hope to encourage this, and seek for an extension of it. The work of the Society will soon rest upon our shoulders and the character of its future depends largely upon our present actions, and our firmness of purpose in the future. Are we not willing to make it, by Divine help, the pivot in all moral reforms? If so we must let nothing of a political or social nature turn us aside. Let each of us say, "as for me and my house we will serve the Lord," seeking those pleasures which come as the reward for right-doing. Then will it be said of the coming generation of Friends: "They did that which was right in the sight of the Lord, and turned not aside to the right hand nor to the left"

"A heritage it seems to me  
Well worth a life to hold in fee."

"A Truthful Knowledge of Self" in our last issue should have been credited  
E la Weeks.

## THE INDWELLING WORD.

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By seeking we find, and having found, we testify to the essential which is to be obtained in no other way but by the Indwelling; for we can do nothing without it. By the heaven raising man above the level of the creature and letter into the field of inspiration where God is pleased to wait on all who comply with His law, and know of the leavening, life-giving qualities, by its rising and producing in us individually; recognizing salutations by divine association—speaking as never man spake; unfolding the celestial to man in this life, on which his happiness depends. Acceptable divine worship—communion of man with God—has existed in every age. Jesus declared He came not to call the righteous, but sinners to repentance. Why did Jesus declare He came not to bring salvation to the righteous? Because these were already in possession of it: knowing the voice of God and living in divine unfoldments, partaking of the fruits thereof; declaring besides God there is no Saviour, and Jesus likewise proclaiming God to be His only divine revelator—obligating and faithfully performing to know the Saviour as He knew Him was our privilege. Jesus' mission being only to those without the pale of salvation; introducing the sinner immediately unto the Father—to the witness in man for proof of His teaching, and they who receive bear testimony to His appearance. Many do not understand or distinguish between the "Son of Man" who hath not where to lay His head, and the "Son of God"—the birth of the celestial (the Christ) in Jesus, by which our Father furnisheth the sons of men with light, peace, and rest; with meats and drinks the world knows not of; but they enlarge and portray the letter instead of the spirit. They seem not to distinguish or understand that Jesus of Nazareth was physical and limited—"The right to sit on right or left is not for me to give," and again bowing to destiny, "not my will but thine be