

adequate use of the two assisting methods, the Quaker would be ever on the lead and strong in his consciousness of his vantage ground in the ever widening field of existence about him.

"Without the staff of thought in Unitarianism and the pillow of verification in nature, it does seem that the Quaker method may carry one too far at a time, into the nebulous space at the outskirts of knowledge and experience. With the staff, and the pillow of stone, the ladder of Jacob is ever builded anew.

"If my notion is correct, it offers a full and reasonable explanation of the large amount of original work that Quakers have done, and are doing, for progress and civilization. The amount that they have rendered, is out of all proportion to their relatively small numbers."

If there yet remains any need for further explanation of the writer's position, on this subtle question, or, if there be anything to criticise in his position and reasoning, he will willingly meet it. More light, the nearer truth, is what we want.—ED.]

A FEW THOUGHTS ON SOCIAL PURITY.

Written by Lydia J. Mosher for Friend's Philanthropic Meeting, held at Easton, N. Y., during Quarterly Meeting week, Second month 14, 1894. Read by Phoebe Dillingham. Friends requested it should be sent to YOUNG FRIENDS' REVIEW.

As we consider the subject of "Social Purity" our hearts are saddened by the knowledge of so much that is impure in our social life. Many of the young people, and even children, whose faults and shortcomings we severely condemn, do but follow the example of those who should be their guides in the right path. This shows the evil to be far reaching, its roots entwining themselves in the very foundation of our social fabric. But, if by the light of history we study the social life of past ages we may find great cause for encouragement and thankfulness in the conditions of things to-day. Christianity is the power which has wrought the change. Christianity, acting as a

leaven in the soul of man, will, if allowed to control his actions, purify the whole being. The Jews, it is true, had a strict moral law, but the Gentile nations were plunged into a vortex of immorality which we shudder to contemplate. No wonder the Founder of Christianity said, "Behold I make all things new," and it is His spirit working in the hearts of the people to-day which causes the standard of morality to be ever lifted higher. The increasing interest in the subject of social purity is indeed one of the glorious "signs of our times." The separate standards of morality for the sexes have worked untold woe for both. It requires no far reaching vision to trace this unwritten law, so unjust, back to the days of barbarism, where it stands out more prominently, but exists no less surely than in the highly civilized nations of antiquity. Many noble men and women of our times have attacked this hydra headed monster with tongue and pen, and I believe the reason why many feel discouraged is because the facts of the case are so plainly brought to view, facts which before were allowed to pass unnoticed, or as if by tacit consent to go unpunished. But this is no longer the case, and although the enemy is great and powerful, the best people all over the land are aroused as never before, and He who said, "The pure in heart shall see God," is with His people and will strengthen their hearts and hands, and give them the needed wisdom to work in so glorious a cause for the uplifting of humanity, that thus uplifted they may "see Him as He is," for "every man that hath this hope in Him purifieth himself even as He is pure."

May the time soon come when no mother will need to express her feelings as in the following lines:

"Don't send my boy where your girl can't go,
And say 'there's no danger for boys you know,
Because they all have their wild oats to sow.'
There's no more excuse for my boy to be low
Than your girl. Then please do not tell him so,
This world's old lie is a boy's worst foe.