

It is common for many to believe that these two sides of our present existence are necessarily living in open war with each other. Now, I scarcely like this idea, for, if those things that go to make up our present material life are so bad, then we need not, or would not have been placed here as we are. If we live a false life, we must needs become unhappy, if the opposite then peace and perfect satisfaction shall be ours. Just as soon as we will it, to be true and honest to the Master, ourselves, and our neighbors, then shall be ushered in the Millennium and not one day earlier.

It is not, in never having gone astray, that we should regard ourselves as correct, but it is in our realizing that we have erred, and are prepared to cease doing the wrong and striving to do better.

It is in this one act, if no other, that we exhibit the Divine in our nature. Here is, I believe, the turning point of every life, the being born again, the laying off of the old man and putting on the new—the gradual bringing under proper control the strong physical life that we all commenced with and the placing at the wheel that new, higher and better pilot, henceforth and forever. The boat must not be condemned because it has not had the proper pilot aboard. Within the harbor we have been sailing round and round, delighted in our growing experience, but much at random. Even here we have had our little childish conflicts but under the saving care of parental restraint.

By and by as we venture out into the great untried ocean of life, we can place either ourselves at the wheel or an experienced hand; dangers are to be met with, we cannot avoid them. It is a critical period.

The whole of this life is a school; we first know parents' and teacher's authority; but we grow to find these only fallible, and we seek or find, if we will, a Master over all, whose promptings are ever ready, and who cannot direct wrong. He is the only safe guide. Let each of us, therefore, endeavor to see the right, and, finding it, strive to live every day true to it.

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RELIGION AND LIFE.

“These Quakers are good people but I don't like their religion,” is a very common criticism on our Society. Is it a just one? I am not disposed to quarrel with any about the first statement. Where the evidence is so outward and plain the verdict will not be far astray. Conscientiousness, truthfulness, temperance and honesty, no less than plainness, were proverbial of Friends in the past, and I hope these characteristics do not rest on the reputation of our forefathers alone, but are as applicable to the present generation. Therefore, if that be the verdict of the world, I rejoice that it is given on a subject so plain that the world has no excuse for erring. That there are grounds for such a verdict ought to fill our hearts with gratitude to the agencies that produced such a condition. Where shall we look for these? Where is the cause sufficient to produce these effects? There is only one answer. The author of all good is God. It is God's influence then, and the willingness of man to receive it that makes his life pure. And this looking up, in dependence upon a higher power is religion. It seems to me, therefore, that the foregoing judgment is a self-contradiction, as if sweet water could flow from a bitter spring. Our actions are the fruits of our beliefs. If our actions are pure it is an unmistakable evidence that our religion is pure. What we worship, that, in nature, we become. Our acts, as effects, spring from the religion in our hearts, as a cause. I do not mean to say that a person's actions always correspond to the religion he professes outwardly—there are hypocrites, wolves in sheep's clothing—but I do maintain that they will correspond to the religion in his heart. “For out of the heart are the issues of life.” In the Quaker especially his religion is inseparable from his works. Duty to God, to his neighbor, to himself is the motive for everything he does. He looks up to the Author of his being for guidance, not only in the highest questions of eternal welfare, but even in his daily tasks. This is no desecration of a God-given privilege, but an ennobling of man's