

that was made. In Him was life ; and the life was the light of men." And it is this Word that is defined by Barclay to be "*Deus Loquens*, or, God speaking," and as the formal object, as well as author of the Saints' faith in all ages of the world, and which is so sweetly expressed by the poet, Whittier :

Oh, beauty: old, yet ever new !
Eternal voice, and inward Word,
The Logos of the Greek and Jew,
The old sphere-music which the Samian
heard !

The reader is also referred to a few of the many texts of Scripture that might be cited in support of the truth of the doctrine of this divine Word, and witness in the soul. Deut. xxx., 14 ; Ps. cxix., 9, 105 ; Prov. viii. ; Isa. xxx., 21 ; Mic. v., 2 ; John xvii., 17 ; Rom. x., viii. ; James i., 18 ; II. Peter i., 19.

And it was by an attention to this living, internal operative principle, and the heaven-born and immortal faith springing therefrom, that enabled the sons and daughters of the morning of our religious Society to become as polished shafts in the hand of the Almighty, as arrows in His quiver, and as walls of burnished brass ; it taught their "hands to war, and their fingers to fight," so that "one was enabled to chase a thousand, and two to put ten thousand to flight." Yes, and all the combined powers, both physical and intellectual, of great and mighty England proved unequal in the contest. And if, in this, our day, a recurrence is had to this vitalizing, immortalizing principle, we need not doubt that judges will continue to be "raised up as at the first, and counsellors as at the beginning," who may adopt the burning words of that evangelical prophet, Isaiah : "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." For "Zion shall be redeemed with judgment, and her converts with righteousness." And then, as was of said of old, "Out of Zion shall go forth

the law, and the Word of the Lord from Jerusalem."

And although I am well aware that it is the prophecy of some, and the hope of others, that the time is not far distant when the Society of Friends shall be known only in history, yet I have "faith" to hope and to believe better things for us, and "things that accompany salvation," and that the Society will be in the future, as it has been in the past, as a "dew from the Lord in the midst of many people," and that, too, in nations that now "slumber in uncreated dust;" that our Jacob will go on conquering and to conquer, for "God hath brought him forth out of Egypt;" he hath, as it were, the strength of an unicorn: "He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows;" and, in the final consummation and "restitution of all things," he will divide to his wrestling seed that goodly portion and inheritance that lies beyond Jordan, and which he "took out of the hand of the Amcrite, with his sword and with his bow."

A. COLEMAN.

Irondequoit, 2nd mo., 4, 1890.

THOMAS FOULKE.

What tribute of love and esteem could have been more impressive than the assemblage of Friends, old and young, that filled the meeting-house at 15th St., last second day, when we gathered for the last time about all that remained to us of our dear friend, Thomas Foulke?

When we entered the vestibule of the meeting-house, where we had so often received his kind greeting, and met, instead of smiling faces, groups of sad ones ; instead of cordial greetings, heard hushed tones, we felt that we had entered into the presence of death ; that He had given his beloved sleep ; and that one more of our beloved ministers would walk no longer with us here. But during the course of that solemn meeting we came to feel as the