

than too much truth from a pure minded parent could be.

My points then are these : There can be no social purity without individual purity. The standard of purity alike for men and for women is—purity, purity of thought, word and deed. There should be more care taken with children, not to keep them ignorant, but to save them from the errors of ignorance, remembering that knowledge without principle is of small account. And, finally, that perfect frankness and close intimacy between parent and child is the only sure safeguard against the contagion of impurity.

QUAKERISM AND PHILANTHROPY.

The gateway of His Kingdom He did shut
On those who named His name, but let the sick
Lie helpless; and the naked go unclothed;
The fatherless uncared for; prisoners
Unvisited; the weebegone of earth
Unsuccored;—vainly dreaming to love God
Who did not love their brothers.

The Light of the World.

In my articles preceding this I have gauged the genuineness of Quakerism by its conformity to that which Jesus taught to be the substance of religion. This test of true Quakerism is eminently the proper standard, because the message of Jesus was based upon precisely the same conception of the relation of God to man that Quakerism demands—that of a Divine Father, whose love for man is unbounded, and whose law for man's development is revealed in every human soul. All other forms of religion differ from Quakerism in being more or less dependent upon some action of the past, of revelation, of intercession, of atonement, making it exceedingly important that a correct understanding and a just appreciation of the religious experiences of past generations should be obtained and implicitly confided in, whilst Quakerism simply calls for an attentive spiritual ear and a responsive heart such as Jesus showed Himself to possess in His life among men. The true Quaker

can say reverently with the Master : "As I *hear* I judge," as he can also, in sincerity, declare, "My meat is to do the will of Him that sent me," and to accomplish the work He would have me do. And thus I find Quakerism in its past history wonderfully akin in its teaching, and in its ministration among men to the message and the ministration of the "Son of Man." It would be a daring assumption, indeed, to claim even for the best expression of Quakerism, as it has borne fruitage in any human soul, more than a feeble endeavor compared with the accomplishment of Him whose purpose to do the will of His Father never faltered, but the endeavor and the fruitage of the one is in harmony with the purpose and the accomplishment of the other. And so I find dominant in my thought as I take up the subject of Philanthropy—the example of the great Spiritual Leader "who," Peter declared, "went about doing good ; for God was with him." Religion to ancient Israel meant, largely, doing God's will among men as the major part of the "Commandments" show ; but the commandments that at first were representative of God's impress upon the hearts of good men when handed down in the oral law from generation to generation had lost their spirituality, so much so that the most religious Pharisee had little regard for the welfare of any of his fellowmen outside the limits of his own selfish interests. Contemplating the rigid adherence of the Pharisees and Scribes to a formal observance of the law, and the utter disrespect of its moral demands, Jesus said to them : "Ye have made void the word of God because of your traditions," quoting to them the prophecy of Isaiah :

"This people honoreth me with their lips ;
But their heart is far from me."

And so Jesus revived the commandments, stripping them of their verbiage, and moulding them into two :

(1) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.