

servant saying: "There cometh one after me whose shoe latches I am not worthy to unloose," but because one had greater degrees altered not the eternal law of salvation through obedience to God, for God was with each, and Saviour of both; not one of the other. Every child of God may receive appointment from Him, and have clear conception of unfoldment in the higher life, through Wisdom's calling. "Truly my soul waiteth upon God; from Him cometh my salvation." "Our Father, our Redeemer." This teaching Jesus particularly emphasized, "Enter thy closet, and when thou hast shut the door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. He taught no other doctrine, but that God is our Father and His Father—His Saviour and our Saviour, the beginning and ending of the gospel in man. This was plainly the teaching of Jesus, and was maintained by the followers of the Light, that God taught His people Himself. "Behold! God's hand is not shortened that he cannot save," for the operation of the heaven is authority—because it is of God. Herein is established the fact, that mankind had a reliable Saviour in God before the advent of Jesus of Nazareth, who also appealed to the same Head; that God was his authority and without God he could do nothing. To conform to the usage of society at the expense of God-given facts is not in keeping with the teachings of the founder of Christianity in whose precedence Friends are justified in maintaining. Yet the so-called orthodox so construe the letter, and in their zeal give it precedence to the spirit which giveth life. And in the spirit of love the writer submits the sentiments of those gone before under God's special care, together with personal experience, seeking not to impose, or interfere with the religious convictions of any. Still it seems strange that God is not universally accepted as Saviour, for in Him is salvation, but as we are very much the

creatures of circumstances many calmly accept the usage of society without due investigation. Therefore I feel to call the reader's attention to God's relationship to man down through the ages. No matter what stage of progress is attained God's position remains the same, lovingly presiding, blessing and saving all who obey Him, and is no respecter of persons is a fact beyond the range of doubt. This sacred school of inspiration, established in the beginning, is the one and only channel by which we know our Lord and Saviour, the creator of heaven and earth, and unto Him we ascribe honor and praise now and forever, for in Him we live, and move, and have our being.

H. G. M.

Sing Sing, N. Y.

OUR COZY CORNER.

Playhouse, 1st mo. 18, 1892.

DEAR COUSIN JULIA,—

Thanking thee for thy kindly *New Year's Wish*, we must tell thee about the great time each of us had to see the *old man's face* in the picture of a mountain, the rocky front of which looks like a *giant human face*. When held up to view and asked to look carefully to see what it looked like, all scrutinized it industriously for a while, meanwhile exclaiming, *what is it?* why it's nothing but a mountain! Yes, it is a mountain; said the teacher, but you can see a picture here, passing her finger over the outline of the side whereon the likeness was to be seen. Well, we looked more and more intently but saw nothing only unmeaning rock—the teacher using every means to incite to better endeavor, still we saw nothing more, and began to give up trying to find it out. Then to our query she answered "that a *large man's face* was distinctly outlined. Then our waning enthusiasm arose to a high degree, and we nearly tumbled over one another to get the first look, and to be the first to behold the mysterious puzzle, but alas, for our zeal; it had