

committee for the purpose having been there appointed, and considerable interest shown in the matter.

¶ Martha Roberts for the History Section, reported on the life of Isaac T. Hopper, and made the point that a child, who is by no means "goody-goody," may become a very good and helpful man.

The paper on "The Observance of the Sabbath," by Julia Hicks, gave a detailed account of the day as kept in different countries. The "continental Sabbath" is a day of merry-making rather than of religious exercise. In some countries the elections are held on First-day, and the Germans call it the People's Day instead of the Lord's Day, and use it for attending to their own homes and gardens.

The question of how to make the best use of the Sabbath is much discussed, but still unsettled. If we choose to go to Meeting to worship God, or to see our friends, while others prefer to seek recreation out-of-doors, at the museums, or in the theatres, we must leave them as they do us, free to judge, each one for himself, what is best for him.

FORGIVING OTHERS.

"We punish ourselves when we hate other people."

A goodly old gentleman, now deceased, once said to a friend that for a number of years he could not easily repeat that portion of the Lord's Prayer which says, "Forgive us our trespasses as we forgive them who trespass against us," because a certain person had grievously injured him. This little incident doubtless has its parallel in the experience of most of us; and the query comes up, can we dispel the sinister *under* feelings of dislike, hatred, retaliation, anger, etc.? Yes, if we place ourselves under training; but we must now introduce an entirely new element into our lives, one that is not prominent in any species of animal life where self-preservation is at stake.

Certainly, our environment has much to do in forming our bent of mind; back of this comes individual heredity that begins with the person's own life. This new element Prof. Drummond called "The greatest thing in the world"—the spirit of Light over darkness. It amounts to being "born again," and manifests its presence by living for others as well as ourselves.

It changes the quotation "Live, and let live" to "Live, and *help* live." "A new commandment I give unto you, *love* one another." It introduces the idea of the common brotherhood of man, being the children of our Father.

Recognizing this will help us up to higher stages of thought and action, and we come to feel that there is a spirit of things that is finer than ocular things. If God so loves us that, after creating these tabernacles of ours, He left within each a monitor prompting to the Right, and, failing in this, then a sense of uneasiness, how readily it would seem, we would learn by the common experiences of life that there is a ways one better way, one that never leaves any sting of remorse, even though we fail for the time. Under the most favorable conditions we make mistakes, and through these shortcomings we can cultivate a feeling of charity towards others who have not yet arrived at a higher stage of "understanding." Again, under a closer observation, we find in them some good strong points that are lacking in our own make-up, we are by and by drawn towards them, and the Spirit teaches us to love them for the *good* that is in them. Love conquers when ill-will or even neglect drives further away. We therefore have cause to be lenient towards one another.

Dewey says:—"To hate your adversary will not help you; to kill him will not help you; nothing within the compass of the universe can help you but to love Him."

It comes to pass, then, that as we make ourselves lovable creatures, we