

people have followed them blindly, thinking they were living the true faith as taught by him.

Yet even in their blindness, they have been gently led, farther from the darkness, and nearer to that Perfect Light that lighteth all mankind. Little by little they turn from the evil and learn to do well. They grow ashamed of their imperfect creeds. They cease to preach from them, and finally, they change them.

There are a few churches that have no creed save the "Genuine doctrines taught in the Scriptures," as Webster expresses it. Foremost among these is the Society of Friends. They have always clung to those beautiful teachings of Jesus, inciting to peace and goodwill, as well as uprightness in all things. Always strong in their testimonies against war, they submitted to great persecution, and even death, rather than violate their doctrine of peace; and, strange to say, their persecutors were other churches that professed to follow the teachings of Jesus. Yet, notwithstanding their antipathy to it, they found a spirit in the Society of Friends that could not be extinguished, and, like the "little leaven that leaveneth the whole lump," it has been working in the hearts of these churches ever since, until now they have come to see what they at first tried to crush out, were really the teachings of the "Blessed Jesus." And *now* it is no uncommon thing for a minister to rise up in *any* pulpit, and praise the Society of Friends for their goodness, and their true Christian spirit, holding their virtues before *their* people, as examples worthy to be followed.

It comes to pass that as the world learns more and more the doctrine of peace there are less of wars and bloodshed; nations settle their disputes by arbitration rather than the sword. Here again we are reminded how the "little leaven" shows its power, for though the man who first proposed National Arbitration was a great general, leading the armies of right to

victory as opposed to human oppression, yet behind his generalship we find the records of Peace as well as justice, an ancestry of *Friends*. And when, the victory gained and he sits at the head of a grateful nation the people's chosen, then it is that his peace principles blossom out and spread through all the world, and we have not only arbitration, but a National Congress of Peace. In his outreaching love for humanity, even the oppressed, untutored Indian was not forgotten, and at *his* call Friends rushed to his relief.

Who, in this day and age shall be discouraged,
Seeing peace advance with steady tread;
E'en now, the Light is shining out so brightly
That o'er our lesser hearts its rays are shed?
We, too, can see as with prophetic vision
The dawning of a distant happy day,
When pruning-hooks have favor with the
Nations,

And all the sharp-edged swords be laid away,
True Orthodoxy then will find her mission,
The same that it has always been of yore,
To lead away from wrong and dire oppression,
Into the joys of peace forevermore.

JULIA. M. DUTTON.

Waterloo, N. Y.

JOHN THE BAPTIST.

In A. D. 27 there was, throughout the then known world, beneath the ceaseless activity of eternal life, a deep unrest, with some a feeling of foreboding, with others feelings of great expectancy and hope.

All nations were looking forward to something better than they had known. Amidst the terrible corruption of the cities and the apparent death of everything pure and holy in the places of power, combined with the intense ignorance on the outskirts of the Roman Empire, there was a realization of the unstability of the foundation upon which society was standing. Of course, among the Jews this feeling found expression in their anticipations of the coming of the Messiah, foretold by the prophets of the true God, whom they, as a nation, alone knew and worshipped. But in the heathen na-