

of disownment was freely exercised for opinion's sake against these Friends. When we consider this fact, together with the statement in the *Manchester Friend* of 12th mo., 1871, that on the occasion of a visit of the London committee to their Meeting "Barclay's Apology was declared a dangerous work, tending to Rationalism," and that the reason given why another edition had not been printed was that it was "an unscripural book." In view of these facts the change of sentiment noted in a late issue of the *British Friend* in the space of little more than twenty years is wonderful indeed, and I would enquire, to what is it to be attributed? And to be brief, these busy times, I would call the attention of your readers to the following articles published in the last edition of Encyclopædia Britannica, viz.: That entitled "Gospels," by Rev. Edwin A. Abbott, D. D.; "Bible," by Prof. W. Robertson Smith, of Free Church, Aberdeen; "Jesus Christ," by Rev. F. W. Farrar, D. D.; that entitled "Paul," by Rev. Edward Hatch, D. D.; and "The Canon of the Bible," by Samuel Davidson, D. D., LL. D. I give the titles of these authors just as I find them in the Encyclopædia. Now these books have been published at different periods for more than one hundred years. They do not give the biography of an individual until after his demise, neither do they publish facts as given by the above writers, till a general consensus, and agreement, and concord of opinion is arrived at. And upon the subject of Scriptural exegesis the Church of England may be said to have arrived at certain definite conclusions, as may be seen by the above referred to articles, and of course this datum has exerted a powerful influence in liberating men's minds from the bondage and slavery of "the comprehension of a belief in a literal relation and description," which (I use the language of Isaac Pennington) is the "world's religion," for thus he describes it, and

places that of the Children of Light in an eternal antithesis, both of doctrine and of fact, to that "which the world knows not, but ye know Him, for He abideth in you and shall be with you."

DAVID NEWPORT.

Abington, 10th mo. 9th, 1894.

### OUR COSY CORNER.

WATERLOO, OCT. 12, 1894.

Dear Hopeful Band,—Your words of encouragement received. Again I went to the little white church by the border of the woodland; fit place for worship by the softly whispering forest, whose cool shadows and glimmering sunlight seem typical of the sunlight tempered by shadow, that fall upon our lives by the Tree of Life. Walking into the church, we see people of all ages, and various denominations of belief, sitting in quiet waiting. We noticed tiny children leave their parents side, walk quietly across the house, and seat themselves lovingly around their Sunday School teachers. Among them are several negro children, whose white teeth and shiny black faces, contrast vividly with the red ribbons on their hats, and the pink-white faces of the flaxen-haired ones beside them. Their goodness and becoming behavior wins the esteem of all. Here may be seen Methodists, Baptists, Presbyterians, and often promising young Catholics, who, with the two strongest prejudices of past years laid aside, sit pleasantly in a Protestant Church, where are also colored members sitting. Truly is Christ's command beginning to be fulfilled on earth, "See that ye love one another." Presently a lithe, active form, steps softly up the aisle, and seats itself in the pulpit. Involuntarily your eyes rest upon that face, for there is something impressive about it, a beauty something more than mere regularity of feature, for you see at once the beauty of the soul behind it; so young, so fair, it is like the sweet face of a very good boy, devoted to duty, divinely beautiful; and that o