

PRACTICAL RELIGION.

Man may substitute mythology for religion, superstition in the place of the pure spirit. Yes, man may choose darkness in the place of light; he may select his own path, yet remaineth accountable to Almighty Goodness for talents placed in his keeping. He may invest them in idolatry, vagaries, tradition; bury them in substitution in its various earthly forms, still he is accountable for principal and interest for these God-given treasures, and must answer for their use. For each individual has his or her garden to keep, and it must be done practically to receive increase, lifting us out of and above emblems, shadows and mythical groveling, into a field of practical spiritual labor—herein divine ministration directs recipients how to till and keep the vineyard producing spiritual knowledge, inviting our associates to enter into and labor for the same end, that they may know the reality there is in spiritual worship, which hath no part in mythology. Acceptable work is attended with blessing, a positive reception, originating in and transmitted from God to the minds and souls of his children, clearly manifesting our relation and duty to him, wherein we can say, Get thee hence myth and thy kindred, we prefer light to thy everlasting darkness. The light, which is the revelating power, expels darkness, wherein we walk with God, as declared by Enoch, and can talk from practical openings from the divine mind, qualifying us in the same unchangeable order as they who have gone before; for they who are led by the spirit of the Father are the sons of God, for the pure spirit is the power moving the instrument in holiness, as Jesus said, "It is given you to know the mysteries of heaven,"—understanding the word of inspiration; "If any man will do God's will, he shall know of the doctrine, whether it be of God, or whether I speak of myself: they who do the will of the Father know the

ing to their natures, more attractive to their taste, than is "Scatter Seeds," edited by Lydia H. Hall, of Swarthmore, Pa. We endorse the sentiment of the writer that "Young Friends do not take a deeper interest in the Society because the Society does not take a deeper interest in them." We all know the wise answer the teacher gave to the children who asked in that old familiar medley, "Mary and her Little Lamb,"

"Why does the lamb love Mary so?"

"Because Mary loves the lamb you know."

This same love and affection and attachment would be returned by the innocent and dear lambs of our Society if the Society would show the tender and protecting love that Mary is said to have shown. There is truth in the statement that "We reap as we have sown."—Eds.]

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting? Rise and share it with another,

And through all the years of famine it shall serve thee and thy brother.

Love divine will fill thy storehouse, or thy handful still renew;

Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain;

Seeds which mildew in the garner, scattered, fill with gold the plain.

Is thy burden hard and heavy? do thy steps drag wearily?

Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, would'st thou sleep amid the snow?

Chafe that frozen form beside thee, and together both shall glow.

Is the heart a well left empty? None but God its void can fill;

Nothing but a ceaseless Fountain can its ceaseless longings still.

Is the heart a living power! self-entwined its strength sinks low;

It can only live in loving; and by serving love will grow.

—SELECTED.

Other men's sins are before our eyes, our own behind our backs.—[Seneca.