

ing into the heart of slavery and world-worship and the mammon-god. Thy elbows jerk as in strong swimmer-strokes, and every stroke is bearing thee across the prison-ditch, within which Vanity holds her workhouse and Rag fair, into lands of true liberty, were the work done, there is in broad Europe one free man, and thou art he ! Thus from the lowest depth there is a path to the loftiest height ; and for the poor also a Gospel has been published." George Fox wrote of himself : "Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can by words be declared, but as people come into subjection to the spirit of God, and grow up in the image and power of the Almighty, they may receive the Word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being."

We little know what an influence upon the world our Society has had in the propagation of this one great truth, and in passing on, the influence it has had on ourselves to those around us. If we but knew our possibilities and were fired with the zeal of the prophet, —by allowing this indwelling spirit to control all our actions we would proclaim louder than words. "Ye are temples of God and the Spirit of God dwelleth in you," and "As many as are led by the Spirit of God they are the sons of God.

S. P. Z.

Coldstream, Ont., 12th mo. 6th, 1894.

THE TEACHING OF JESUS.

Jesus said on one occasion that the people were unable to discern the signs of the times. They had not done so in Noah's day nor in Lot's day, nor did they then in his own day. There are certainly momentous signs in our day which the people fail to discern or interpret. The full accounts which have been given in the present century of the great religions of the world, have had an indirect effect upon our views of Christianity. The princi-

pal feature in those religions is their practical teaching, in the rules they have prescribed for the conduct of life ; whereas, the principal, almost the sole feature in Christianity, has been the propitiation of God's wrath by the sacrifice of Christ and the restoration of the hope of heaven, which had been forfeited by the sin of Adam. The study of the practical teachings of other religions, has led to the study of the practical teachings of Jesus, or at least to the appreciation that his teachings have a practical side. Some comparison of the practical features led an English bishop to say that Mohammedanism was a better religion than Christianity for Africans, since the former prohibited the use of spirituous liquors, which was the peculiar bane of savage tribes. But this opinion necessarily ignores the ecclesiastical view of Christianity, which regards it as the only religion whereby the Pagan can escape eternal torment, compared with which drunkenness for a few years on earth would be a small matter. Again Bishop Magee, afterwards Archbishop of York, said (I believe it was in the House of Lords) : "That no Government could be administered safely for a single week on Christian principle." This expression led to some controversy or explanation in the magazines of the last half of 1890, but though I have anxiously sought, I have been unable to find the articles. And now in the International Journal of Ethics for October, 1894, comes a Mr. Bradley, and assails Christianity as impossible and impracticable. Says Mr. B. : "If Christianity is to mean the taking the gospels as our rule of life, then we none of us are Christians, and no matter what we say, we all know we ought not to be." I have seen only an abstract of his article, not the text of it, and the ground of his condemnation seems to be the injunction to give to him that asketh, which may oblige the industrious citizens to give up the savings of a lifetime, laid by for the support of helpless infancy or worn out