

the downfall of untold numbers of our brothers and sisters; and that it endangers the integrity of our Republic; The Religious Society of Friends in Baltimore Yearly Meeting assembled, most earnestly protests against the licensing such sale of alcoholic liquors by City, State, or National Government, and urges the members of our Society to maintain a consistent opposition to the Liquor Power in all its forms, and against any system of obtaining revenue from them by the Government."

The various Yearly Meeting Committees submitted reports reviewing the work done in their respective fields of labor, and there were none more interesting, or that received more favorable comment, than the report of the Committee on the Purification of the Press, which labor is mostly performed by women Friends, whose good work is not only appreciated by those of their own household of faith, but it has also received the favorable commendation of the press of this city and of other localities.

Fourth-day afternoon of the Yearly Meeting was devoted to the interest of the First-day School, which was held in joint session, and the occasion was felt to be a truly interesting and profitable one. Two memorials of Little Falls Monthly Meeting, commemorating the lives of those faithful standard bearers—Abel A. Hull and Darlington Hoopes—were approved by the Meeting. Feeling allusion was made to the beauty and simplicity of their lives, and the example that they have bequeathed us of purity, uprightness and filial devotion to duty.

Near the close of the morning session on Fifth-day Sarah J. Price visited the Men's Branch, and touchingly addressed those assembled nearly in substance as follows: "Art thou in health, my brother, spiritually and physically? Have we love for our brother? Do we love our neighbor as ourselves? Let us open our hearts

unto God, for power and wisdom and spiritual strength, then may we come more fully to realize the true inwardness of a deep baptism of spirit. Oh, how my spirit travails for the preservation of my own people. Let us manifest a deeper love for each other, for love and selfishness can never come together. Then can it be truly said of us: 'See those Quakers, how they love one another.'"

Near the close of the Meeting, on Fifth-day afternoon, Joel Borton appeared in supplication nearly as follows: "Our Father who art in heaven, let us consider whether our day's work is finished. Let us not put off nor falter by the way; may we be enabled to overcome these difficulties in long distances. Let thy love deepen and go out to our dear offspring. Revive our hearts, we ask Thee; encourage and add Thy Divine blessing upon those who are called; strengthen them in their weak moments. We raise our hearts in praise of Thy many blessings all along the line of our lives. And finally, dearest Father, we place ourselves under Thy care and affection, now, not only now, but forever more."

M. O. T.

Baltimore, Md., 11th mo. 14, 1894.

Note. — The long distances referred to by Joel Borton, in his supplication, was relative to the difficulties sometimes encountered in visiting distant Meetings.

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Editors of the YOUNG FRIENDS' REVIEW.

I would like to ask through your paper this question: Why do all denominations (or all that I have ever attended) when they repeat the Lord's Prayer, repeat it different than all translations of the Bible say Jesus said it? Although trespasses and debts may mean the same, yet He used debts, and in studying the Bible we learn this beautiful prayer the way He repeated it, and in the Church we are forced, if we wish to repeat it with others, to change His way and our way and learn to repeat it a new way. Is it a better way? S. C. W.

Madison, Wis.