

cling to forms of words, when the life is gone out of them. I used the theological formula "divinity of Christ" as a representative of a class of expressions, not as an isolated case. Our ministers speak of "the prepared body" of the "great atonement" of the blood shed for our sins." All these expressions have their true meanings as metaphors and were so used, some of them, by the apostles, and by Jesus himself; but since the church has warped them and given them technical meanings they are not for the lips of those who profess plain language. To affect peculiarity of dress when the world's dress is more sensible and comfortable is bad. To use words with the meanings of a time gone by, that are understood in the widely different meaning of to-day, is worse. Persistence in this on the part of our ministers is a great cause of loss in our membership. Not one time in a hundred are our beliefs distinctly spoken; and so it is no wonder that many of our young people never find out what they are. If we have a truth it cannot be too plainly and pointedly uttered. If we have not; if our distinctions from other denominations are too hazy and indefinite to be put in words the sooner we emerge into them the better. If we stand boldly, we few, with our truth, against the world, I shall not fear for the result. It is only because I feel very earnestly that we have a great truth in our keeping and because I am confident that our truth will be victorious if we only give it a chance, that I speak with such emphasis. We have masked our strongest battery long enough. We should stop speaking so much for truth and let truth speak for itself. From our care to guard it one would think it a weakling instead of a giant. In fact it needs only to be heard to have influence. Many Friends are weary of explaining that their religion does not consist solely in using "thee" for "you" and dressing in a peculiar way. If they could only have unequivocal words of present life and feeling

to show them what it really is, their loyalty would revive and their usefulness increase. JESSE H. HOLMES.

Washington, D. C.

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[The following poem, and its companion piece on "Water," which shall appear next month, are by an English lady-Friend and poetess. They have been kindly sent us by an acquaintance of the author in this country. We think they bear the stamp of a truly poetic genius, and feel our little REVIEW is highly honored in being the first paper to publish them in America. ED.]

## WINE

*"Is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."*

The Tempter poured forth a rich goblet of wine,

Exulting—"How bright is its sparkle and shine; It is red as a ruby, and clear as a bell!"

And he bade me "now drink," for he loveth it well;

Then I cried unto Truth, "Hold this goblet on high,

And interpret to me 'neath the light of thine eye."

"Ah! look not upon it," Truth earnestly said,  
"But hate it as poison, and shun it with dread;  
For the adder of death and the serpent of sin  
Lie coiled at the bottom and hidden within."

Have you seen the fair lily with petals of snow,  
Its stamens like gold of the sunniest glow,  
How it rears its bright head with a beauty and grace

Which might hallow the highest or lowliest place?

Have you seen on the morrow when, torn by the blast,

Thro' all its white petals the lightning has passed,

When the stem that upheld 'neath your footfall lies low,

And ruined and blackened its bosom of snow,  
When tarnished the gold that was lying within,  
And its grace and its beauty all vanished and dim?