

ESSAY ON THE LATTER PART OF THE THIRD QUERY.

In the Sermon on the Mount Christ said: "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." . . . "Wherefore, by their fruits ye shall know them." Again, in the fifteenth chapter and fifth verse of St. John, he says: "He that abideth in me and I in him, the same bringeth forth much fruit."

Paul, in Galatians, tells plainly what the fruit of the Spirit is—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."

If we are bearing these fruits of the Spirit, either as a society or individually, or, rather, both as a Society and as individuals—since our Society is so dependent upon the correct living of the individuals who compose it—we will be in a condition to answer all the queries fully. Just how sincerely we endeavor to manifest these virtues in our daily lives, our answers to them are intended to make known. Then I would repeat what was so plainly stated in the preceding article on this query: Our ability to answer these queries satisfactorily depends wholly upon our abiding in Christ and having Him abide in us.

If we love our Society and believe it to be essential to the advancement of Christ's Kingdom on earth, we can not be indifferent to its condition in the respects queried after, and we rejoice only when improvement is apparent.

In the generations past since the Society of Friends was founded, the Friends have acquired such a reputation for honesty, truthfulness, quietness and generosity, that to-day the word "Quaker" is synonymous with gentleness, just weight, and fair dealing.

We know this was attained by a fixed purpose, on their part, to be found by the help of Christ doing those things that "make for peace." They, like Jesus, could of themselves do nothing. What presumption it would be in us to expect to do the same good

work of ourselves, or in our own strength! It were well for us, since we have so nearly laid aside the distinctive dress of the old-time Friends, to endeavor to make our lives show all the more plainly that we are not of the world—worldly. Self-control and self-restraint are in themselves worthy qualities for which to strive; and yet if there has been justifiable censure bestowed upon members of our Society, it has been largely on the ground that some of its members were stiff, formal, cold and passionless; and, being so themselves, looked with disapprobation upon all who differed from them.

This was simply the result of trying to live up to what their discipline told them was their duty, in their own strength.

We have ministers, and many less prominent members, among us to-day whose preaching and whose living warn us against making this mistake; besides, we have numerous journals, biographies, and kindred writings of Friends, who have lived in the near and more distant past, testifying to the happiness and usefulness of a life spent in the service of the Father, and the companionship of the indwelling Christ.

Would it not be wise for us all to exert ourselves more earnestly to bring these writings and like reading matter elsewhere obtained, more frequently to the notice of our children?

Telling them when they are quite young, in language as simple as we can make it, the more interesting events; fostering, so far as in us lies the power, an interest in the truths for the promulgation of which the early Friends suffered so much. It is not necessary to confine the child to a mental diet of the writings of Friends, or one composed entirely of religious thought, to implant a love for wholesome reading. But for his mental and spiritual development it is essential that all that is false or impure in its teaching, or weakening to the moral character, should be withheld.