

dependent of any sectarian, religious bias, his career, doubtless, would have been very different. He would have moved in a different circle, and not unlikely have had greater influence on the Church and State. He would have used quite a different style, in his discourses and writings, and expressed his convictions in language less mystical, and figurative, and would have given less occasion for his successors to cavil and dispute, then to separate into different sects.

The only difficulty with George Fox, or his journal, is the mode he was obliged to adopt to express his scientific thought, or his spiritual understanding of the mysteries that were revealed to his mind in his pursuit of the truth. Much of the Quakerism of to-day is superficial and visionary, and practically unmeaning, compared with the full and fearless enunciation of it, as revealed to the mind and proclaimed by George Fox. We must not vainly conceit that we, to-day, are in advance of George Fox, except it is in compromising and compounding with the popular, public sentiment of the age.

The ancient methods of vindicating Quakerism may be, and they really ought to be, obsolete. The mode of expressing religious thoughts should change with the change of style in language.

Perhaps the most serious hindrance to the spread and acceptance of the principles of primitive Friends has been the reluctance, and too largely the refusal of public Friends to abandon the old style altogether, and clothe their thoughts, their expressions and definition in more accurate, scientific language, avoiding everything obscure, mystical and empirical, so unsatisfactory and confusing to the listener.

The classic or mythological style of the Bible, that makes the composition so mystical, so theological that it appeals more to our marvellousness, our ideality and reverence, than to our intelligence or understanding. For this we are indebted much to Jerome,

the infatuated monk who translated it from the Greek to the Latin. He was a scholar, and so enamored with the Greek mythology, which he so mingled with the text, that the Church, on this account, discarded his translation for two hundred years; but finally adopted it with all this serious imperfection of style and sentiment.

On this account much of it is, in a great measure, a sealed book to the common, unlearned reader. Our primitive Friends knew this, and so accepted it.

And why should not we, of this age, be as frank, as plain, and openly sincere as they were? Robert Barclay, in his Third Proposition, says:—"By the infinite obscure labors of which of kind men, intermixing their heathenish stuff, the Scripture is rendered at this day of so little service to the simple people." If Friends had adhered to the original Quakerism of Fox and Barclay, what a different history they would have made, and different influence exerted in the world.

T. E. LONGSHORE.

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## THE PILGRIMAGE.

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### IV.

Leaving London by rail for Switzerland, in about two hours we arrive at Dover, on the coast, which is immediately recognized by its chalky cliffs, on the way, passing Rochester Cathedral, which was begun in 1126, Canterbury Cathedral, begun in 1130, and the ruins of an old Norman Castle.

Crossed the English Channel to Calais, in France, the sail over the "waters blue" making a delightful change.

Passing through France, were charmed by the evidences of thrift in the highly-cultivated land. There were no fences, excepting a hedgerow along the railroad, and grain of all sorts, and hay and vegetables were growing in strips of either one or two rods wide, making many shades of green and yellow in close proximity, while here,