

less lives, proved that they, too, were inside of the Kingdom of God, partakers of his righteousness, though still outside the traditions and dogmas of Christianity."

"Jesus, the blessed friend of sinners, the peasant-prophet of righteousness, the simple priest of character, the man illuminated and illuminating in the Sermon on the Mount, the golden rule, the matchless parables of the Good Samaritan and the Prodigal Son, was magnificently honored at the Parliament. His fame was immeasurably extended and his power increased. But the Christ of dogma, the Christ of a 'scheme of salvation' of a vindictive, soul-damning god-head was threatened. There was little place on that platform for any atoning blood that will snatch a murderous and thieving Christian into Heaven, and plunge an honest, life-venerating Pagan into hell. Jesus, one of the saviours of the world, the noblest, as it seems to me, of that noble brotherhood, the spiritual leaders of the race, remains made more near and dear by this fraternity of religions. But Jesus, as 'The Saviour of the world,' who, by miraculous endowment or supernatural appointment, is to supplant all other teachers and overthrow their work, will find but little endorsement for such a claim in the thought or feeling that will grow out of the Parliament of Religions."

Jenkin Lloyd Jones deserves the thanks of all holding to the liberal persuasion for preserving in concise form, as far as possible, the prevailing sentiment and spirit of the Parliament. But the judgment passed by the critical audience in indicating their approval or disapproval gave an inspiration of hope to every liberal-minded thinker, beyond what the mere words can even suggest. It will remain a living inspiration to all who were favored to witness it. In that applause I heard prophesied the broader thought of the twentieth century. The Parliament means more light in the world, and this purer light shone

out so brilliant at times during those seventeen days, even from our Pagans, if you choose to call them so, that error and narrowness and superstition cowed before it. Oh, let all lovers of the liberal faith, of a reasonable religion, help to usher in this purer light of a diviner day.

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### MARRIED.

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LUKENS-CHEYNEY—On Seventh mo. 26<sup>b</sup>, 1894, by Friends' ceremony, at the residence of the bride's brother, J. Passmore Cheyney, in West Philadelphia, Charles Ellsworth Lukens, of Chicago, to Emily Cheyney, of West Chester, Pa.

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"Come unto me all ye who are weary and heavy laden, and I will give you rest."

"I would have gathered you together as a hen gathereth her chickens under her wing but ye would not." And why not? Was it not because you were following after that which scattereth rather than that which gathereth? Following after the deceitfulness of riches and the pride of life instead of minding the care-protecting power of safety.

"Choose ye this day, choose now whom ye will serve." This protecting power that will lighten your burden, or serve the deceitfulness of riches and the pride of life, which will make the load heavier for our nature to bear up under. Surely we wouldn't be so unwise as to choose the latter; yet, a great many of us do, or are rather drawn into doing so apparently unawares by the deceitfulness of things which are contrary to the care-taking power of which we should mind and obey and be gathered into, in preference to the deceitfulness of riches and the pride of life. Let us be hereafter more willing to serve where our burden will be easy and light. Be willing to have the mind or spirit single to the one thing needful and not be busied about too many things, as was of old, who neglected the one thing most needful—that our burden may be easy