

ships, even death itself, and still they grew—and yet there was no discipline to go by. This sympathy in a common cause held them together; they felt as one body and one class; no "separate enrollment"; no cliques were formed, for the people were too much in earnest for any such nonsense as that. But mark! as soon as conditions changed, and liberty of conscience was recognized, and the blessing of the great Divine Principle was beginning to be felt, the Society of Friends, not feeling the hand of oppression on their shoulders, began to take more credit to themselves, formulated a discipline for self government that may possibly have given satisfaction at that time, but it was not elastic enough to expand with spiritual growth; its rules were inexorable, and as a natural consequence, hundreds of the very life and flower of the organization were disowned, many of them for trivial offences that seem almost too grotesque to mention. With all due respect for the departed generation, I cannot see what possessed them to do as they did. The discipline was apparently placed above everything else, even the Christ within. It does not seem possible that the still small voice—the Inner Light—was guiding them at that time; in fact it would be blasphemous to think so. I will not undertake to say what their guiding light was at that time, but it is no wonder they broke up into different societies, cliques and classes under the rigid interpretation of the letter of the discipline, instead of the spirit. Of course there were many glorious individual exceptions to this dark picture, in spite of the letter.

But now that old tremendous sympathy that first brought them together is gone, and, according to my impression, to return only when conditions are right for another spontaneous outburst of loyalty and sympathy, that shall rally to its standard all true friends of liberty and truth.

"New occasions teach new duties," therefore I do not see that the Society will make any very extensive growth only as occasions demand, and until those times come, the best we can do is to keep our lamps trimmed and burning, and "do all the good we can to all the people we can, in all the ways we can," and be in readiness for the conditions that may arise, when all selectness, cliqueism and exclusiveness will drop off, and we will once more be moved by that grand sympathy that shall make us a re-united people.

I close with the hope that the practical suggestions made by T. E. Scott may be seriously considered and acted upon, and I therefore join with him in opposing the "present custom of recommending and recording ministers, making them professionally such."

WILLIAM W. COX

Mendon Centre, N.Y., 1 16, '99.

FOR US.

If we have not learned that God's in man
And man in God again,—
That to love thy God is to love thy brother,
And to serve the Lord is to serve each
other,—

Then Christ was born in vain!

If we have not learned that one man's life
In all men lives again,—
That each man's battle, fought alone,
Is won or lost for every one,—

Then Christ has lived in vain!

If we have not learned that death's no
break

In life's unceasing chain,—

That the work in one life well begun
In others is finished, by others is done,—

Then Christ hath died in vain!

If we have not learned of immortal life,

And a future free from pain,—

The kingdom of God in the heart of man,
And the living world on Heaven's plan,—

Then Christ arose in vain!

CHARLOTTE PERKINS STETSON.

We often praise the evening clouds,

And tints so gay and bold,

But seldom think upon our God,

Who tinged those clouds with go