

When all our fathers worshipped stocks and
stones,
Forget not ; in Thy book record their groans
Who were Thy sheep, and in their ancient
fold
Slain by the bloody Piedmontese, that
rolled
Mother with infant down the rocks. Their
moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes
sow
O'er all the Italian fields, where still doth
sway
The triple tyrant ; that from these may grow
A hundred fold, who having learned Thy
way,
Early may fly the Babylonian woe.

I have dwelt at length on this sect from the significant fact that their doctrines and practices, which the world to-day acknowledges to have been marvelously pure, are so similar to those of the Society of Friends. "They adopted, as the model of their moral discipline, the sermon of Christ on the mount, and consequently prohibited and condemned in their society all wars, and suits of law, and all attempts towards the acquisition of wealth ; the inflicting of capital punishments, self-defence against unjust violence and oaths of all kinds."

But the Romish Church was ever vigilant, smothering the light wherever it appeared, and crushing down liberty of conscience, and freedom of thought and action under its supreme degenerate power, until the dread extremity itself produced a man, powerful enough, and brave enough, to work a lasting deliverance. This introduces to us the second great name that I choose to connect with Quakerism, the name of Martin Luther. The great St. Peter's of Rome was building, and among other shameful means resorted to by the prodigal and despotic Pope Leo X to raise the vast sums necessary for this and other extravagant measures, was the sale of indulgences, or the sale of pardons for past sins, and even of absolutions from purgatory. Starting out in all loyalty to purify the Church of this one absurd notion, Luther was driven on to attack one doctrine after another until he turned his power[ful] artillery

against the very citadel of the Romish Church—the divine authority of the "infallible Pope." Town after town, nation after nation, entered the conflict, which for years of persecution, torture and bloodshed, distracted the whole of western Europe. This is known as the Great Reformation, and ended in the establishment of Protestantism. The sudden emancipation of the mind and liberty of conscience produced a great many new sects, each practicing Christianity more or less pure. In England the Presbyterians, Erastians, Baptists and Independents arose. The Established Church was founded leaning toward Catholicism. As a reaction came the Puritans. In this unsettled state of society there appeared upon the stage of being a man, who, early won to religious thought, wandered from one sect to another, but finding for his afflicted mind no comfort or consolation in any. One day, while thus hopelessly bowed down in grief, he heard a voice speak to his soul,—“There is one, even Christ Jesus, that can speak to thy condition.” He obeyed the voice and was led to the true fountain. He spent the remainder of his life in endeavoring to lead others there. This man is the last of the trio, mentioned above, to whom Quakerism owes a debt of gratitude—its reputed founder, and the means of much of the light and liberty in the world to-day. E. M. Z.

THE TWO CLASSES.

There are, at least, two great classes into which an observant person will readily divide those with whom he comes in contact—"The hopeful" and "the despondent"—more correctly designated by the names of "Optimist" and "Pessimist." Each class is very numerous. Each has its accomplished members, and the world owes much for its progress, and society for its attainments to both classes. Without passing an opinion as to which class I favor, I pen a few simple sentences, calculated to stimulate an interest and self-examination, assisting each member in deciding to which he belongs? if he is satisfied therewith? and why? A member of the first class says "I am glad that I live;" the other, "I am sorry, I must die."