

for distribution in Porto Rico, the natives of that island having had no previous opportunity for becoming acquainted with any but the Catholic version. The scandal of two United States senators being under indictment and of the loss of millions to the State through mismanagement of canal contracts was lamented. Attention was also called to the efforts of John Russell Young, librarian of the Congressional Library, to increase its usefulness, by certain innovations among which are a special room for the use of the blind, and another for children.

The paper of the evening, on "Our Little Worries and How to Get Over Them," was by Joseph Walker and was followed by the usual lively discussion. According to the writer, some of our worries come from our having ideals so high that we are unable to live up to them. If our foundation principles are good and we do the best we can all the time without stopping to worry about the possible future troubles that in all probability will never come, we ought to be able to live more cheerfully and happily. We are apt to think that our troubles are the worst; but this is because they are ours and we know them. If we could read the secret lives of our neighbors we should probably find in them as many discouragements as in our own. We cannot live to ourselves alone and our moods are as contagious as fevers; if we would have those around us cheerful and happy, we must be so ourselves, and not excuse ourselves by pleading the blues. In this, as in everything else, the Golden Rule applies, and if we live up to it we shall be strong to bear real misfortune and sorrow when they come.

Some men are always asleep when a golden opportunity knocks at the door of their house.

Perhaps there would be more power in our praying if there were more cheer in our giving.

EARLY FRIENDS AS ADVOCATES OF PEACE.

Read by Ethel Zavitz, at Coldstream Y. F. A.

Wars are often promoted from considerations of interest, as well as from passion. During a war of ten years there will always be many whose income depends on its continuance, and, unhappily, if money is in prospect, the desolation of a kingdom is often of little concern. Destruction and slaughter are not to be put in competition with definite personal gain. Who, when he is looking delighted upon these things, is armed against the mischiefs which they may veil? Those who know what the moral law of God is, and who feel an interest in the virtue and happiness of the world, will not regard the bitterness and restlessness of resentment, which are produced by a war, as trifling evils.

If anything be opposite to Christianity it is retaliation and revenge. In the obligation to restrain these dispositions, much of the placability of Christianity consists. The very essence and spirit of religion are abhorrent from resentment. The very essence and spirit of war are promotive of resentment. War and Christianity are like the opposite ends of a balance, of which one is depressed by the elevation of the other.

But it is not from general principles alone that the law of Christianity respecting war may be deduced. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also."—"Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you; for if ye love them which love you, what reward have ye?"