

2:6, "God will render to every man according to his deeds;" 2:3, "For not the hearers of the law are just before God, but the doers of the law shall be justified;" and Peter, 1:17, "And, if ye call on the Father, who without respect of persons, judgeth according to every man's work;" Rev. 2:23, "I will give unto every one of you according to your works;" 22:12, "My reward is with me, to give to every man according as his work shall be."

Faith and good works then must go hand in hand in order to *save*. A living faith is an incentive to good works, and the *doing* increases such faith. This is the faith which worketh by love. "Faith *without* work is dead."

S. P. Z.

PEN PICTURES IN THE LIFE OF JOHN WOOLMAN.

Paper read by Edgar M. Zavitz, at Coldstream Young Friends' Association, 11 mo. 22nd.

The first picture we will look at is one of his youth, in his early school days. It reveals the character of his after life. "As I went from school one Seventh-day," he says, "I remember while my companions went to play by the way, I went forward out of sight, and, sitting down I read the 22nd chapter of Revelation. 'He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.' The place where I sat and the sweetness that attended my mind," he says, "in after years, remain fresh to this day."

His first attempt at public ministry furnished him a lesson of warning to which he was remarkably attentive in his future discourses.

One day, being under a strong exercise of spirit, he stood up and said some words in a meeting, but not keeping close to the divine opening, he said more than was required, and being soon sensible of his error, he was afflicted in mind for some weeks.

One of the most pleasing incidents in one's life happened to John Woolman in his 29th year, when he said, in public, to Sarah Ellis—"a well inclined damsel"—that he would be unto her a "faithful and loving husband until separated by death." No further scenes in his domestic life are we favored with in his journal. But his religious pilgrimages among Friends, and in behalf of the Negroes and of the Indians very frequently separated the loving pair before the final one of death. We will see him engaged on some of these journeys. We will take for instance his visit to the Indians at Wehalaosing village, about 200 miles north of Philadelphia, on the banks of the Susquehanna river. To reach it he required to travel through the dense primeval forest and across bridgeless rivers, at a time too when the war whoop resounded, the tomahawk was raised in rage and the scalping knife knew bloody work. It would have been as perilous and as certain of doom for Woolman and his companions venturing on this long journey through the savage forests and the more savage natives, than it was for the 600 English who stormed Sebastapol had he been possessed with the same spirit. But the love of the meek Quaker always had the effect of disarming of every warlike weapon, and of changing the spirit of hostility into that of friendliness. At a time Woolman, hearing a man outside the tent, stepped out and found himself confronted by a fierce looking Indian with tomahawk lifted ready to strike him down. But his defenceless condition and calm bearing with a few words spoken with kindness, and the rage of the red man was dispersed, friendly conversation followed and the Indian was soon inside the tent smoking his pipe.

Again, on the same journey, we find him with his weak constitution, after having travelled in the rain, lying at