

truth. They did their work, and great has been the result of that work. We are profiting by it to-day, even though we, as a body, may be small, compared with other denominations. Although the more liberal sects may be small compared with those who retain more of their old forms, their old traditions and creeds, yet such is the power of truth over error that it modifies and regulates it, and it cannot be resisted. It was said of those who opposed the believers formerly, that they could not withstand the power of truth.

The Thirty-nine articles may remain, and the Pope may be in power, yet after all there is a new philosophy in the world; they do not admit what would seem to be the meaning of their verbal creed; they laugh at us if we suppose they believe so. They do not so read it and interpret it. My Friends, among ourselves there are some clauses in our Discipline which we have outgrown, which are gradually becoming a dead letter; so every denomination and every age has its growth.

I have been impressed with a prophecy of the past generation: "Mighty powers are at work in the world, who shall stay them? God's word has gone forth, and it shall not return unto him void; a new comprehension of the Christian spirit, a new reverence for humanity, a new feeling of brotherhood, and of all man's relations to a common Father; these are among the signs of our times." Do you not like, my Friends, to hear these prophetic utterances and to perceive that in a generation's time there is a recognition of their fulfilment? Certainly there are evidences that there is a new feeling of the brotherhood of man in this generation. There is a more enlarged toleration; (shall I use that "proud, self-sufficient word"?) there is a more enlarged recognition of the right to worship and believe as circumstances may lead the believer and worshipper.

There is a better understanding

of these things, and it has been brought about, in a great measure, by a union for great and good purposes. People have learned that their neighbors are better than they thought them, that their dissenting friends were better than they had been taught to believe. With all the adoration for the name of Jesus and the fear of a denial of his divinity, many seem to forget that men should be judged by their fruits—by their works, by their love one unto another. They seem not to understand that He said, "An evil tree cannot bring forth good fruit," therefore "by their fruits ye shall know them." But, after all, men do judge one another more by their fruits, by their everyday life, than by their professions. A life of righteousness and true holiness, goodness, is ever held in high estimation, not mere sectarian piety. This speaks for the general judgment of the children of men, eye for the children of God, for I recognize all as the children of God—of one common Father. As people learn that "He is teaching His people Himself," there will be richer fruits. We see it now in the great benevolent acts of the age; we may call this mere charity, but let us not disparage this disposition to give before death, rather than leave to be distributed after death. Thousands upon thousands are now devoted to the building of better tenements for the poor, for education, and the bettering of the condition of society. All this goes to show that there is a new comprehension of the Christian spirit, a new reverence for humanity, a new feeling of brotherhood, and of all men's relations to a common Father.

(To be continued in our next number.)

NOTES FROM NEW YORK PARLOR MEETINGS.

The inner light, which may be said to be the basis of the religious testimonies of the Society of Friends, is of the same nature and character as that voice which spoke to Adam in the garden of Eden, and has been manifest to all ages and all people from the