

unwieldy. If the fear thus expressed should be verified, after adopting the course proposed, we would say by all means divide them, and have more yearly meetings, but do not separate sexes—and though by such an act the bodies would necessarily be fewer in numbers, there may be no lack of life, of power, of wisdom, of action, and of spiritual growth in consequence thereof. Some, too, have expressed the fear that if such a course is adopted, that other changes will follow; that we will let out our seats, rating them according to location, and that singing and music will be introduced, and still further will come the clamor for a paid ministry; but we have no fear of such demands, of such an innovation, and if such were the case, if such should come to pass, the writer, in unison with others, would have to proclaim his entire disunity therewith. As in the language of the great revivalist, Moody, we could not contribute to the support of an ungodly choir, whose renditions in so many instances are only for the compensation received, coupled with desire to gain commendation and praise of their audiences for the talent displayed, and totally devoid of any spiritual emotion. Neither could the writer contribute to the support of a man whose subsistence was dependent upon his preaching, to point him the way unto life, when there is something within that tells him that he does not need an intermediary or intercessor, but that he can go direct unto the Father himself, and seek that forgiveness, that light, that spiritual consolation that man, in his varied journeys through life, oft feels the need of. Some of its opponents, of the gentler sex, say if this reformation was introduced the men would do all of the talking. We but add that their modesty might restrain them for a short time, but woman, in the end, generally has her say. An act of either branch cannot become perfected without being sanctioned by the other. They are recognized as being equal. They are alike interested in the welfare of the body. They serve

upon the same committees. Reports and business of every nature are required to be transmitted to both branches of the body for approval. Then why this separation? We could not probably more fittingly close this article than by relating the language of the writer's revered teacher, T. Clarkson Taylor, uttered by him a short time previous to his translation to a higher life, and which so forcibly impressed me at the time. That he was one of the purest, best of men, deeply interested, too, in the welfare of his people, and the society which he so fondly cherished, all who knew him will admit, and as his utterances always emanated from the proper source, the inmost recesses of the heart, they were full of deep meaning and had their weight. He said, in substance, as follows: "I hope that the time will come when I may be permitted to enjoy spiritual feastings with my family seated around me at meeting, as well as around the fireside and family board at home."

M. O. T.

Baltimore, 12th mo. 26th, 1890.

Rev. Dr. Parkhurst, in a sermon recently preached in his own pulpit, entitled "Helping the Under Man," says: "To be a Christian is business as well as pleasure; it is occupation as well as luxury; it is stout performance as well as holy exercise; it is belonging to the first rank of society, but matching with the rear rank, and helping to carry the knapsack of those that are tired; it is being respectable ourselves and fostering respectability among the disreputable; it is surviving because we are fit; and it is taking those that are not fit to survive and making them fit. Loyalty to Christ means carrying forward in our century the work he began in his; not only worshipping him on our knees, but working with him on our feet; not only keeping up with the rush of the times and the push of necessity ourselves, but helping to keep in trim and in step some poor stragglers that have fallen out, and that have no heart and sound legs to keep up with."