

simply as a preparation for work. It is all very well "to await the directions of best wisdom," to "dwell deep," to pause "till the way opens," and to beware of "creaturely-activity," but it is a sad reflection that these phrases have, by frequent reiteration, become a *Quaker coinage*, that has to a harmful degree replaced a currency of purer metal that bears the stamp of Christ—"My Father worketh even until now, and I work; My meat is to do the will of Him that sent me and to accomplish his work; I must be about my Father's business." With what tireless energy he prosecuted that work, "Preaching the Kingdom of God; bearing witness to God's infinite and eternal love, and the holiness that he requires of his children with a patience that was never weary." How he went up and down through his native land, visiting the sick, comforting the afflicted, cheering the despondent, reclaiming the outcast, seeking out the publican and sinner that he might fill their hearts with the love of God; illustrating in his own conduct such divine love, that he has to all succeeding ages typified the Christ. If this be the message that came to one who lived in such intimate communication with the Father, and this the conduct of one who was so entirely responsive to the message, who may doubt that Quakerism, that claims to be founded upon "the eternal Truth of God" revealed in the souls of men asks also for a life of service. Says the author of "Quaker Strongholds": "Where a living fountain is really springing up within, it needs must tend to overflow. The leaves and blossoms are as essential to the health and fruitfulness of a tree as its root. The secret, as I believe, of the strength of our Society, its peculiar qualification for service in these days, lies in its strong grasp of the oneness of the inward and the outward, as well as in the deep spirituality of its aim in regard to both. If we be right in our belief that the salvation of Jesus Christ is a purely spiritual influence—a flame which finds in every human heart some

prepared fuel, and which is to be spread from heart to heart as a fire is kindled from torch to torch, which is to be maintained not by rites and ceremonies and the apostolic succession of outward ordination, but by that turning from dead works to serve the living God, which is in the power of every living soul, and which no one can perform for another; if this view be true, then, Friends have yet a great work to do in promulgating it, and a great responsibility in having received it as an inheritance."

In accordance with this view it is well that Friends are to consider in the forthcoming Religious Conference at Chappaqua, methods of "Religious Propagandism," and the "Mission of the Society of Friends in the World." It is an indication that Friends are arousing to a realization of the importance of this work, and the "great responsibility of our inheritance."

WM. M. JACKSON.

New York, 6th mo. 19th, 1894.

AN INDIAN SPEECH TO A MISSIONARY FROM MASSACHUSETTS.

BY RED JACKET.

My father, Halliday Jackson, was well acquainted with this celebrated Indian chief of the Seneca nation. He was one of the young men sent out by Philadelphia Yearly Meeting in 1798 to teach the Indians agriculture, and they remained there about two years.

ELIZA H. BELL.

In the summer of 1805 a number of the principal chiefs and warriors of the Six Nations of Indians, principally Senecas, assembled at Buffalo Creek, in the State of New York, at the particular request of a gentleman missionary from the State of Massachusetts.

The missionary, furnished with an interpreter, and accompanied by an agent of the United States for Indian affairs, met the Indians in Council, when the following talk took place: