

Spirit of the Lord may direct. * Instead of a confession of faith it established a discipline for the encouragement of its followers to lead righteous lives, to entertain fraternal relations with all mankind. "First be reconciled to thy brother and then come and offer thy gift" to God is the demand of Quakerism. In it there can be no excuse for war, none for oppression, none for injustice, no place even for anger. He who enters into the spirit of any of these, puts himself in antagonism with Quakerism, becomes an "offender" against the faith. The very stepping stone to a life with God—is a life of love to man, and the fundamental action in the building up of a character that shall be pleasing to God is the cultivation of philanthropy. This is Quakerism—it is more than this—it is Christianity, that demands as an integral duty, love to God and love to man.

To love God with all the heart and the neighbor as ourself, is at once the sum of all true religion shadowed forth in Quakerism, clear as the noonday sun in the religion of Jesus Christ.

HOW BEST CAN WE MAINTAIN AND STRENGTHEN OUR HOME MEETINGS?

As this subject is claiming our attention at the present time, it might be well to mention a plan that our Monthly Meeting at Plainfield, N. J., has adopted and found, so far, very satisfactory. For a long time the Monthly Meetings had been growing smaller, owing to the decease of many of our older members, and to the business engagements of so many of the others, which made it almost impossible for them to attend on a week day.

About the beginning of the year the idea of holding Monthly Meetings on First-day, at the close of the meeting for worship, began to be agitated, and a committee to consider the propriety of such a change advised, that

for six months as a trial the Monthly Meetings be held on the third First day in the month, and that they be held in joint session. The first one occurred in 2nd month.

It is deeply gratifying to mark the difference. Not only the older members are in attendance, but many, in fact nearly all the younger ones, are there, and manifesting their interest by giving attention to or taking part in the business of the meeting, thus proving it was not mere indifference or carelessness that had kept them away before. Even the children released from school are learning to feel an interest in the Society, of which they are a part, by listening to the transaction of its business.

The good to be derived from the change, not only to the Meeting, but to the larger share of its members, is so evident that, notwithstanding a slight feeling that was manifest at first against holding a business meeting on First-day, we feel that when the six months shall have expired there will be little doubt as to the final decision. We trust the change will prove to be a *strength* to our Meeting.

M. V.

SOCIAL PURITY AND IMPURE LITERATURE.

Philanthropic work is strongly objected to by some as being prompted by a selfish motive for self-aggrandisement. But when we look at the true meaning of the word, we find that it is not thus defined. And again when we consider the multiplicity of care and exercise of deep concern and humility; that those who have labored for the good of the human family have manifested, there is no room to doubt their call and qualifications. Philanthropy is a love of mankind, or general benevolence, and such a work is not moved for selfish ends, but must be brought about by an unction of the Divine mind. To love mankind so as to enter such a work, there must be self-