

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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ONCE IN A WHILE.

Once in a while the sun shines out,
And the arching skies are a perfect blue ;
Once in a while, mid clouds of doubt,
Faith's fairest stars came peeping through.
Our paths lead down by the meadows fair,
Where the sweetest blossoms nod and smile ;
And we lay aside our cross of care,
Once in a while.

Once in a while within our own
We feel the hand of a steadfast friend ;
Once in a while we hear a tone
Of love with the hearts own voice to blend.
And the dearest of all our dreams come true,
And our life's way is a golden mile ;
Each thirsting flower is kissed with dew,
Once in a while.

Once in a while in the dessert sand
We find a spot of the fairest green.
Once in a while from where we stand
The hills of Paradise are seen.
And a perfect joy in our hearts we hold,
A joy that the world can not defile ;
We trade earth's dross for the purest gold,
Once in a while.

NIXON WATERMAN.

A SERMON

PREACHED AT THE FRIEND'S MEETING-
HOUSE BY JOHN J. CORNELL.

John J. Cornell, of the Park Avenue Friends' Meeting, spoke yesterday from Paul's Epistle to the Ephesians. The text was: "For there is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism; one God and Father of all, who is over all, through all and in all. But unto everyone is given grace according to the measure of the gift of Christ."

He said: If Paul had been living today, and had uttered or written these expressions for the first time, he would have been regarded by one class of Christians as a heretic, and subjected to the charge of unitarianism and of denying the divinity of Christ, because

he does not recognize the Trinity nor the personality of God, as the Trinity requires, but refers to him as a spirit. His declaration of the one body and one spirit indicates the union of the different classes of God's children into one common bond of unity with the one God as spirit.

The Jews had been taught that there was but the one God, and the prophets had to frequently remind them of this fact to keep them from their tendency to idolatry. And, as Paul was educated a Jew, he does not seem to have embraced the idea of a trinity of Gods; nor does a spiritual interpretation of the texts upon which the doctrine, of the Trinity is based substantiate this doctrine, which is such a mystery as to be insolvable by the human mind.

There is no process of reasoning with which I am acquainted that can convince me that there can be a possibility of three distinct Fathers and yet but one Father. We speak of God the Father, God the Son or Word, God the Holy Ghost, not as three personalities, but as three attributes of the one God—as the Father, the source of all we call life, and particularly of spiritual life; as the Son or Word, that medium through which he holds communication with the spiritual life he is the father of; as the Holy Ghost, the rewarder of those who are obedient to his counsels and directions. In this sense he is the one Lord, one God and Father of all, &c.

There can be but one faith, when we come to a close analysis of what faith is. We are very apt to confound faith with belief. There may be a variety of beliefs, but one faith. A man may believe many things, but not have faith in them; he may believe in God, but lack faith in Him. There are many doctrines he may believe, but his life