

exempt from the frailties incident to humanity, and though many of them were favored with clear views on religious duty, there were, doubtless, some who mistook the suggestions of the imagination for the promptings of the Spirit of Truth." But the Society should not be held responsible for the errors of a few whose conduct it publicly condemned. Even as conservative a man as Robert Barclay felt constrained, from a sense of religious duty, to pass through three of the principal streets of Aberdeen, clothed in sackcloth, "after the manner of some of the ancient prophets, and with similar motives." He afterwards, in a short address to the inhabitants of that city, says: "This was the end and tendency of my testimony, to call you to repentance by this signal and singular step, which I, as to my own will and inclination, was as unwilling to be found in as the worst and most wicked of you can be averse from receiving or laying it to heart." One author, previously quoted, says: "There were also a few instances of persons, professing with Friends, who thought it their religious duty to appear as signs to the people, in a manner which would now be condemned as indecorous." "One of these, Solomon Eccles, passed through the city of Galloway, in Ireland, stripped from his waist upwards, and a pan of fire and brimstone on his head. Such singular exhibitions were probably suggested by the examples recorded in the Old Testament, where the prophets are described as sometimes performing, from a sense of duty, actions no less repugnant to modern notions of propriety." It would be extremely unjust to apply to all the actions of former generations the standard of propriety now adopted in enlightened nations; for although the cardinal principles of morality have been nearly the same among good people in all ages, there has been a vast difference in their manners and their ideas of decorum. The few instances of indecorum among the early Friends may well be pardoned when we reflect that they lived in an

age when, by order of the public authorities, and for no other offence than religious dissent, worthy men and virtuous women were stripped to the waist and cruelly scourged in the public streets both in England and America."

In conclusion I would say that in my view the incongruity of these things is largely due to the strict literalism with which the scriptures were viewed at that time, and to a large extent at the present time, regardless of their own testimony that the letter killeth but the spirit giveth life.

GEO. S. TRUMAN.

Genoa, Neb., 11 mo. 20, 1894.

TEMPERANCE.

Essay read by Libbie Wilson at the Philanthropic Session of Lobo First-day School.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Often times the taste for liquor is germinated in early days at home, by using wine on the table, and when once the taste is formed it leads on and on, until the participant will find himself ensnared by an endless chain of evil deeds, which are sure to follow.

It hardens the heart, steals the conscience, and deadens the soul to every religious feeling, and thus prevents the due influence of Gospel Truth on the community. Not only does this evil beast, lying ever in wait for the unwary, prevent men from entering the Church of Christ, it also prowls around the fold, and snatches thousands from its sheltering embrace.

Should we not try to repress the rum traffic? It ruins men and pauperizes and breaks the hearts of women and children,

If the temperance people will rouse in their might, they could hurl from power, any Government, Provincial or Dominion, Conservative or Reform, that would not heed the moral force of the country, for the emancipation of our land from the curse of a licensed drink traffic.