

side slipped quietly upon her knees, and in a soft mellow voice prayed for the bereaved, the widow, the orphan, that they might be helped and comforted. Her words themselves were winged with healing for anyone in trouble, as was evident from what immediately happened. A lady, dressed in deep mourning, accompanied by two children, was sitting, with head bent forward, two seats before me, apart a little from the rest. Without knowing why, I looked at her when the prayer for the troubled ceased. Then she rose, and, lifting up her face, brokenly said, "The cup that my Father hath given me to drink, shall I not drink it?"—nothing more. She sat down, but the words thrilled. They were a protest against the heart's rebellion and an appeal to the Father for help. There was no more speaking or praying after this. For full ten minutes we sat worshipping, and then a gentleman's voice said, "Friends, the time has arrived and we must depart. We shall meet again, God willing, next First-day morning here." So we all rose, and I went home understanding better than ever before what it is to worship God in spirit and in truth.—*Exchange.*

ON GOOD WORKS.

So much of the religion, which has passed as the religion of Jesus Christ in the Christian world of the past few hundred years, has consisted of faith and belief, that character and good works have been largely undervalued, and even sometimes ignored. This it seems to me was not the religion which Jesus taught. It is not the religion taught by the Friends from the beginning, and if we gauge aright the development of religious thought in the world to-day it is not to be the religion of the near future. There are many passages in the New Testament which make clear the relationship of the two—Faith and Practice, Belief

and Character. It has been said to Friends by these mere "believers," "You cannot get to heaven by your good works," ignoring the fact that good works are but the result or fruits of a *living* faith, and that a faith that does not produce good works is not as one has said, "a living faith." James, in his general epistle, 2nd chapter, makes this very plain—"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?"

The teaching of Jesus also is positive on this point—that a faith to be of value must produce good works: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. And further, 'Wherefore by their fruits ye shall know them.' Also, 'Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'"

Are we then to be judged by the deeds done in the body? If we are not justified by good works, then by the same reasoning we are not condemned by our evil deeds. By what then are we to be judged? By our faith? By our belief? Not so, but by our works! What say the Scriptures? In Matt. 16:27, Jesus says: "He shall reward every man according to his works." Paul says: Rom.