

is acquired. Every one hath the seed, and if cultivated will grow and fill the garden, overshadowing the weeds and undergrowth, so these will have nominal effect in retarding divine fruitage. The prescribed law found in the gospel of God is: Personally learning from the word, voice and head of the church His will concerning us. They who receive and act therefrom know of the doctrine unto salvation—the heirship in the kingdom of heaven. The spirit-birth discloses to man the identity of the immortal body; leavening our natures into the divine, which constitutes the oneness; an established fact, acting under the influence of the leaven. Consequently not my doctrine but him that sent me, in which the wayfarer may walk and not err. Jesus's teachings were all practical and easily understood in the spiritual field; laboring with the masses to enter into a condition wherein they could be taught of God; personally knowing that which is of man and that of the pure spirit—the Son sent and His Gospel—wherein we may adopt his language, “Father, into thy hands I commend my spirit.”

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FRIENDS' CIRCLE OF BALTIMORE

For Young Friends' Review.

The Friends' Circle of Baltimore held its first meeting, since its re-organization, in the library room of the Park Avenue Meeting House, Sixth day evening, 12th of 12th month. After disposing of the regular routine of business interesting exercises ensued. The occasion was made doubly interesting by a prolonged discussion as to the practicability of conducting the business of the monthly meeting in joint session. Joseph J. Janney opened the field for discussion by the reading of an able and, we might add, an almost exhaustive argument in advocacy thereof, which elicited a very general expression of unity therewith, and so practical was the reasoning, so con-

vincing the language, and so forcible the argument, that even the few present who had not previously felt prepared for the change, seemed almost ready to sanction the movement. The writer has long advocated joint assemblages throughout all branches of the meeting, from the yearly meeting down, believing such a course to be conducive to the best interest of society, the welfare of the whole body. The writer has long contended, too, that the partitions in our meeting-houses were detrimental, a hindrance to the mutual progress of the body. Though we must admit that it was after much reflection and observation that we were led to acknowledge the wisdom of the change. As in early childhood the writer was taught to believe that it was essential to the right government of the body, for families to be separated in meeting by wooden structures in whatever capacity assembled, whether for the purpose of rendering acceptable worship unto the all wise Father or to transact the affairs of the church, and that it would be considered improper and in fact classed as bad behavior for both sexes to be promiscuously seated when convened for the purpose noted. We would not be understood as advocating changes, for the sake of change. As the writer is somewhat wedded to many of the old ways, if we might so term them, and he can recall with feelings of gratitude, of satisfaction, and of pleasure, being permitted to mingle with, or rather to hear them relate the pleasantries of bygone days, and sit under the ministry of those who were wedded to good old times, but were they here now, and permitted to witness the earnest heart-felt uprising of their children, and their children's children, we do not believe that they would longer advocate the separation of the sexes. We know, too, that some of the opponents of the change express the fear that some of our yearly meetings, and more particularly Philadelphia and Baltimore, the greatest numerically, would prove too