

forked ; his look, innocent and mature ; his eyes, grey, clear and quick. In re-proving, he is terrible ; in admonishing, courteous and fair spoken ; pleasant in conversation, mixed with gravity. It cannot be remarked that any one saw him laugh, but many have seen him weep. In proportion of body, most excellent ; his hands and arms most delicate to behold. In speaking, very temperate, modest and wise, A man, for his singular beauty, surpassing the children of men !"

The representation of this sacred person which is in the Bodleian library, somewhat resembles that of the print of this medal, when compared together. It was taken from a likeness engraved in agate, and sent as a present from the Sultan for the release of his brother, who was taken prisoner. There is a well-executed drawing of this at the Mostyn library, much worse for age.—*From Ten Thousand Wonderful Things.*

THE QUAKER IDEAL.

[Continued from last number.]

"The Friends of our time are not the coterie of mere philanthropists, which people in general have taken them to be, and which, perhaps they were—too much—in the last century. They are alive to their yet higher calling of bringing men to Christ, and teaching them something deep and true about His gospel. But they are not going, I am sure, to neglect philanthropy ; they will still be in the van, I dare say, in every movement which is calculated to benefit mankind, and in which they can consistently engage. At the present time one of the most conspicuous proofs of their practical philanthropy (in which the religious element is the substantial basis) is the surprising fact that this little Society consisting of only about seventeen thousand persons in Great Britain, teaches in its First-day Schools, from week to week, nearly forty thousand people, a large proportion of whom

are adults. And although this effort has not consciously or professedly aimed at proselytizing, nor been always of a very pronounced Quaker type, its tendency has certainly been in that direction. It has, in fact, resulted already in a considerable accession to the membership of the Society. But it is probable that those of this class who remain in the body will need a somewhat lengthened term of "apprenticeship" in order to impart to them the deeper and more spiritual characteristics of their new profession ; for the essence of Quakerism is not imbibed in a day. They are an interesting class worthy of all Christian sympathy and care, but they constitute an acknowledged difficulty. On becoming members of this democratic Church, they find themselves possessed of powers for the exercise of which they are as yet but imperfectly trained.

"They have, besides, a natural tendency to look for the superficially attractive and sensational features of religious observance, which prevail around us. But the only plea for the continued existence of the Society, on its distinctive historical basis, is the rigid exclusion of these sensational elements from its teaching and polity.

"The Quakerism of the future, to be worthy of continued life, must be a deep and thorough reversal of the worldly standards of religion and religious observances, and I may add of the Calvinistic creeds which still so largely dominate the Christian churches.

The fulfillment of its special mission depends upon the degree in which it upholds the genuine principles of primitive Quakerism. If it lets them drop, its continued existence is not even desirable.

"God is teaching the nations Divine wisdom by some bitter experiences. Cultivated and thoughtful people, everywhere, are abjuring ecclesiastical dictation and mere documentary authority, and many of them are anxiously looking for a surer basis of religious belief and guidance. And amongst the