

forked ; his look, innocent and mature ; his eyes, grey, clear and quick. In re-
 proving, he is terrible ; in admonish-
 ing, courteous and fair spoken ; pleas-
 ant in conversation, mixed with grav-
 ity. 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 philan-
 thropy ; 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 al-
 ready 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 “appren-
 ticeship” in order to impart to them
 the deeper and more spiritual charac-
 teristics of their new profession ; for
 the essence of Quakerism is not im-
 bibed in a day. They are an interest-
 ing class worthy of all Christian sympa-
 thy 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 ten-
 dency 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 relig-
 ious 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. Cul-
 tivated and thoughtful people, every-
 where, are abjuring ecclesiastical dicta-
 tion and mere documentary authority,
 and many of them are anxiously looking
 for a surer basis of religious belief
 and guidance. And amongst the