

from controversies like that which in the fourth century arising between the rival Councils over the words HOMO-
OUSION and HOMOIOUSION rent the
primitive church in sunder. The very
word Incarnation is unknown amongst
us; we are not tormented with futile
attempts to explain in quasi-scientific
terms that which science is powerless
to investigate, and which must for ever
remain amongst the things which, by
the scientific method, can neither be
demonstrated to be true nor proven to
be false. We, in fact, as Friends,
have been trained for two centuries to
exercise that very suspension of judg-
ment, that sacred doubt in things that
are neither provable nor matters of
direct personal individual revelation,
which claimed attention at the outset.
My point, then, is that modern thought
will clear away only the human error
that has grown up around divine truth;
and that, of the accretions which it
will clear away, the greater part have
already been renounced by Friends.
But that which is divine truth, modern
thought will leave wholly untouched,
or will touch but to confirm. The
Kingdom of God cometh not by observa-
tion; *neither will it depart by observa-
tion; the Kingdom of God is within
you.*

Here then I close. Being Friends,
we are, to the unspeakable gain of our
souls, preserved alike from those
diseased word-battlings that afflict so
many honest and sincere but less en-
lightened Christians, and from the tor-
turing fear that science may one day
undermine our faith. We have learned
a new and more blessed meaning to
the words "Trust" and "Love." We
have reached a stronger anchorage of
hope and felt a higher incentive to
prayer. We have found a stronger
because a purer faith. We have
learned that sin, being a spiritual dis-
ease, requires a spiritual remedy. We
have advanced beyond the materialistic
notion that sacrifice is better than obe-
dience. We have learned that there is
no infallible man, no infallible church,

no infallible book. We have learned
that creed is not separable from con-
duct; that a man's religion is not that
which he professes, but that which he
lives. That our dealings with our fellow-
men must be judged from no lower
standpoint than that of the springs
which govern our inmost thoughts and
actions. The habit of accurate thought
and speech, of letting yea mean yea
and no more, which is characteristic of
Friends, is one that the scientific
method tends ever to strengthen.
From modern thought truth has noth-
ing to fear; it can but sweep away the
incrustations of error. Before it may
go down mere mediæval survivals, Jew-
ish modes of thought, and customs hal-
lowed only by the tradition of men.
Repulsing and degrading notions like
those of fountains filled with blood,
entirely unscriptural as they are, must
go, as being not only unscriptural but
unscientific. But all that is true, all
that is real, all that is vital will remain,
will prosper, will grow; and our growth
in the truth will be all the more sure
because modern thought shall have
cleared away so much that choked and
hindered the clear in-shining of the
Divine light of Christ in the soul.

Thanks to Him, He never is dishonored
in the spark

He gave us from His fire of fires, and
bade

Remember whence it came, nor be afraid
While that burns on, though all the rest be
dark.

HOME TRAINING, AND ITS RE- LATION TO SABBATH SCHOOL WORK.

A paper read by Samuel P. Zavitz, before the Lobo
Sabbath School Association of all denominations, in the
Presbyterian Church, at Vanneck, 1st mo. 29th, 1896.

"I consider the proper training and
education of the children second to no
other human interest," once said a de-
vout minister, and when we fully under-
stand the far reaching influences of
early training and environment, we
shall, undoubtedly, arrive at the same
conclusion. If a carpenter is to build
a house, there are two important