

the Spirit is against and a putting on of Christ. His sheep hear his voice and He calleth them by name. Here is the opportunity for the culture of the soul; a gateway through the Shepherd's fold to hear the Shepherd's voice. There is a spiritual hunger and thirst after righteousness, a something that tastes and sees that God is good.

There is a great capacity for love, even for the love of God, the expanding capacity of feeling more and more

its height and depth, its length and breadth. Until that is felt no man can really understand the language, "so great salvation." For what is its measure but that other "so" of Jesus Christ—"God *so* loved the world that he gave His only begotten Son." Not only *gave* but continues to give the light and life which animated Jesus, by which we also may experience salvation from all that is evil and wrong.

JOHN BRIGHT.

JOHN BRIGHT the statesman, orator, moralist, Quaker, passed away peacefully at his home in One Ash, Rochdale, England, on the 27th of 3rd mo., 1889. Every nation on the globe that esteems worth and goodness and greatness in man has been so'lemnly touched by the sad, though expected and inevitable news, while all classes of his own country, political friends and political opponents, are loud in eulogizing his many virtues and extraordinary qualities.

John Bright inherited a membership in the Society of Friends, and with it a conscientious adherence to principles in public matters as well as private, and an industry and business tact that increased the manufacturing business that his father had established and become prosperous in. His mother, Jacob Bright's second wife, was the daughter of a tradesman, and is described as a "woman of remarkable faculties, fond of poetry, clear minded and studious." John was the second of eleven children. His education was not very extensive, and that in the line of his manufacturing business, having finished at the Friends' School at Ackworth when but fifteen. At 28 he married Elizabeth Priestman who was also a member of the Society of Friends.

Though engaged in an extensive business he was quite a young man when he entered upon public life.

"What the youth admired,
The boy endeavored, and the man acquired."

Perhaps influenced by the discipline of his religious Society he was found first of all advocating for the cause of temperance and education; but politics soon arrested his attention, and gave him ample opportunities to exercise and develop the brilliant powers with which he had been endowed. At 20 he came out as a Reformer. But not till six years later did anything occur that would have left him a fame in after years. It was then that he became identified with the Anti-Corn Law League and publicly associated with Richard Cobden. The following is the remarkable description Bright gives of Cobden's first appeal to him to join in the agitation for the repeal of the Corn Laws:

"I was in Leamington, and Mr Cobden called on me. I was then in the depths of grief. I may almost say of despair—for the light and sunshine of my house had been extinguished. All that was left on earth of my young wife, except the memory of a sainted life and a too brief happiness, was lying still and cold in the chamber above us. Mr. Cobden called on me as a friend and addressed me, as you may suppose, with words of condolence. After a time he looked up and said: 'There are thousands and thousands of homes in England at this moment where wives