

the Spirit and fire," and "the communion is inward and spiritual . . . by which the inward man is nourished in the hearts of those in whom Christ dwells."

Logically these departures from the faith of those who claim to be the only evangelical Christians, carries also a departure from their creed regarding the nature and mission of Jesus Christ. For if God is spirit—if His will is revealed spiritually—if baptism is a spiritual experience and the "Lord's Supper" is a communion in spirit with Christ, then it is Christ the Spirit and not Jesus of Nazareth that has ever been the Saviour of men.

Is, then, Quakerism Christianity? The answer depends upon the definition of Christianity. What is it to be a Christian? Webster defines it to be "a believer in the religion of Jesus Christ." According to this, a Christian may be (1) a person who imitates in his life and character, as nearly as he possibly can, the life and character of Jesus Christ; or, (2) it may be a person who ascertains and adopts, as nearly as he can, the belief of Jesus Christ concerning God's relation to man and the mode by which He communicates his will to man. It seems to me there is no other method of becoming a Christian. There is, it is true, a third standard of Christianity, and that is the one generally adopted by the Christian Churches, namely, that of the adoption, as fundamental truths, of certain formularies of Christian doctrines concerning God, the origin of sin, the nature of the Son of God, of justification, etc., etc., as contained in the Apostle's Creed, the Athanasian creed, the Nicene doctrines, the Augsburg confession or the Westminster confession of faith, but it seems to me this is rather to be a follower of Paul, of Peter, of the early Christian fathers, of Luther or of Calvin, in other words to be a follower of some expositor of the nature and function of Jesus Christ, rather than to be a follower of and believer in the

Christ, and hence, a Christian. It may be a bold assumption to declare that Friends are more eminently Christian in their religious faith than are the adherents of any other Christian sect, yet it does seem to me that religionists, who believe that "Christ" was the spirit of God in Jesus; that the "Word of God" is the "Christ," and not the Bible; that sin is disobedience to the "Word," and that "Heaven" is being in perfect accord with the Spirit of God are, if their practice corresponds with their faith, pre-eminently Christians, as judged by either of the first two standards set forth above. If judged by the first standard, viz., that the life of a Christian should conform in character as nearly as possible to the life of Jesus Christ, then the *testimonies* of Friends that the righteousness of Christ is fundamental to a Christian life, and that there is no "efficacy of sacraments" apart from this, are indeed pertinent.

If judged by the second and more important standard, viz., a harmony of view with Jesus, regarding his relation to God, and man's relation to God; of God's will to man, and man's duties to God; then Quakerism, true Quakerism is, indeed, Christian in character. Jesus certainly affirmed his relationship to God in very positive words. He declared himself to be the *son* of God, and invariably addressed God as Father. Did he believe his relation to God and his Father different from the relationship which those he addressed should hold to God? If he did, it is inexplicable that he should have said, "Love your enemies, that ye may be *sons* of your Father which is in Heaven," or, "Be ye perfect as *your* Father in Heaven is perfect," or, most especially, that he should have declared, "And call no man your father on the earth, for one is your father which is in Heaven."—It is true that he is reported as saying to the Jews who asked of his relationship to God, "I and the Father are one," but that he meant "one" in spirit, "one" in purpose and in will, is shown in his prayer for his