

will be preserved from the consequences which would have followed our yielding to it, and so we are, or would be saved, not only from the commission of that which would have been wrong or sin for us to have done, but from the consequence which would have resulted from its commission, and so God, by the immediate revelation of His will or law has proven to be our Saviour from the commission of that sin, and therefore it does not appear to me to need any further elucidation to show that this same principle can, or may be applied to every act in the life of man by the commission of which, or in the omission to do, he may sin against God. So too, there come to the human mind impressions that there are certain duties to be performed by which others may be influenced, or helped to overcome, or be reclaimed from their peculiar, and it may be frequent, besetments or departures from the requirements of the laws of God. These impressions, like those given to prevent the commission of sin, come to us unsought, and they too result in a debate in our inner life as to whether we ought to do what they dictate or direct, and we go through the same process of reasoning to determine what ought to be the action to be taken under the circumstances. Sometimes we strive to reason that it is not a duty because it may involve too much of a sacrifice of our plans or desires, and we conclude we will not attend to it, but we find such a conclusion does not bring rest or peace, but on the contrary disturbs it, and by our refusal to do what these impressions demand we commit the sin of omission; whereas, had we attended to the impression we would have been saved or preserved from the consequences which follow this, as well as all other forms of wrong doing. While it is true that these impressions of duty may be more or less influenced by our environment or our education, by which one mind might regard it right to do that which another would find no liberty or command to do, this does not

by any means invalidate the truth that each right impression or duty comes from a source or power higher than man, for it is but reasonable to infer that the All-Wise, omnipotent God understands just what each soul is fitted for, and just what that soul can or ought to do, to guard its own happiness and extend an influence for good over the happiness of others. So, as we critically examine each human act in which is involved human happiness, we will find these impressions are always present, either to direct or to reprove. And while it is true that the human imagination may at times present impressions of questionable lines of duty, these may be readily distinguished from the impressions which come from and through the Divine Spirit, by the fact that in this debate in the inner life as to whether to attend to the impression or not, those that come through the human imagination can be set aside without the consciousness of doing wrong, but those which come from the Divine can never thus be set aside.

So the Friends regard this inspiration or revelation of the will of God as thus immediately conveyed to the soul as sufficient to save man from the commission of sin if he will give heed to and obey it, and hence this immediate revelation of the Divine Will to men is regarded by them as the foundation on which their religious faith rests.

(TO BE CONTINUED.)

MISSIONARY WORK AND FRIENDS.

The views that the Society of Friends have repeatedly given in regard to mission work, were corroborated by such authoritative words and manner at the Parliament of Religions at Chicago that Christianity ought not soon to forget the wholesome lesson. We, as individuals and as a Society, have been charged again and again with selfishness, and with uncharitableness because we did not send missionaries or