

not a question of right,—the workman, to whatever craft or profession he belongs, being worthy of his meat—and carnal things being very poor value in exchange for spiritual things. It is a question to be decided upon the far higher and nobler principle expressed in the words, 'Freely ye have received, freely give.' Why are there so few nowadays to emulate the example of the great Apostle, who, though he did not refuse freewill help from his friends when unavoidably needed, worked diligently at his trade, and gloried in making the gospel without charge.

"I suppose some people will think that it was something more than a bold thing—rather a mad thing—for the founders of the Society of Friends to propose actually to carry into practice the counsels of perfection contained in the New Testament with regard to worship and the ministry. What! set up a Church with no visible head, no officiating functionary, no priestly or mediatorial representative, no service provided, no preacher of accredited ability appointed, the whole thing left to chance and to the uncontrolled activities and crochets of anybody and everybody in the congregation? No! these brave men did something better than that. They had no belief in the anarchy of the Ranters, or in the spiritual efficacy of mere talk, however eloquent or clever. But they left nothing to chance. They fearlessly confided the government and oversight of each congregation to the true Head of the Church, in whose spiritual presence and guidance and qualifying power they believed and trusted. And they did this not in one experimental case, but in hundreds of places, almost simultaneously. And what was the result? Why this, that a band of men quickly sprang up all over the country, whose unpaid and self-sacrificing zeal and heart-reaching ministry took the nation by storm and added to the new church daily numbers of those who were seeking for a gospel of practical efficacy.

There was no lack of preaching in the manifest power of the Holy Ghost in those days. Here let me remark that there is a striking characteristic about genuine and, as Friends are fond of calling it, living Quaker ministry, which it is difficult to do justice to, or make intelligible, without laying one's self open to the charge of undue mysticism. Genuine Quaker preaching is always extempore, and it is unstudied in the sense that it has not been thought out and put into form beforehand as a sermon. The minister does not decide before entering a meeting what he may feel called upon to say, nor even whether he shall speak at all. He literally trusts to the inspiration of the Holy Spirit at the time and for the occasion. Now my testimony, from long and close observation, is this: that such spontaneous preaching has a freshness and directness—a certain spiritual quality which in religious parlance is called unction—an influence which is truly a baptizing power; a strong evidence of the directness of its current from the Divine source. You may hear, as it were, the very bubbling of the sacred spring in it. I say it has distinctly more of these fine spiritual qualities than a prepared or carefully elaborate discourse generally or ever possesses.

G. S. T.

Genoa, Neb., 5th mo. 9, 1894.

[To be continued]

## THE INWARD GOSPEL.

Sermon by John J. Cornell at Park Avenue Meeting, Baltimore, Fourth month 23, 1893.

(Continued from last number)

He also has this same thought in view when he presents the idea in this form: "The grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." The grace of God represents to my mind the loving kindness of God, given to man without regard to man's condition, or his worthiness to accept it. It is represented as grace, because