

writings of Elias Hicks, he believed that what separated them from us was much more vital than anything that separated us from any other Friends there. He would not defend all the acts of discipline that led to the separation, and he recognized that even at that time many who followed Elias Hicks did so without a full appreciation of the points at issue, so that there might be still a great diversity of opinion amongst them. But that would not justify the Yearly Meeting in ignoring fundamental differences.

W. H. F. Alexander, while thinking that the meeting might not be prepared to take action at once, urged that the words of John William Graham should rest on the minds of Friends, and that an endeavor should be made by investigation of actual facts to base our action on the state of things obtaining at the present rather than on the past. It was a striking fact that if any new book from America was found to appeal strongly to the young Friends of the present day, the chances were that it was from the pen of a Hicksite.

John William Graham desired to emphasize his entire acceptance of what J. B. Braithwaite had said with regard to the necessity of continued allegiance to Christ, in whom it pleased the Lord that all fullness should dwell, and to point out that the remarks of J. B. Braithwaite on the subject were, he hoped, no answer to anything that he had said.

DR. LYMAN ABBOTT'S LECTURES ON THE BIBLE.

"HOW THEY MAY HELP US."

(Dr. Lyman Abbott delivered a course of Lectures on the Bible at Horticultural Hall, Philadelphia, in 3rd and 4th Month, 1897, under the auspices of a Committee of Friends. The following paper was prepared by request, and was read at the meeting of the Philadelphia First-day School Union, in the 4th Month, 1897):

The answer to the question, "How may the course of lectures recently delivered by Dr. Lyman Abbott help

us?" will necessarily depend upon the point of view we individually occupy in relation to them. If our attitude is that of critical opposition, without particular desire to receive any aid from them, we will probably derive little or no advantage from them. If, on the other hand, we have heard them, or read them, with sympathetic interest, wishing to gain all the help possible, we have been—we will be—greatly aided by them. What is here presented is, of course, due to the latter point of view, not the former.

The Friend from abroad, from whose suggestion this course has grown to be an accomplished fact, said to the writer a few months ago that the position occupied by our Branch of the Society of Friends with reference to their views of the Bible, and its essential message to humanity, was in full accord with the position of almost all the advanced students of the Bible, those who are known as students of the Higher Criticism; and added that in his opinion our Friends did not begin to realize the strength of our position. One of my first thoughts in reviewing the course of lectures we have just had, has been the confirmation of this statement. We have enjoyed a great intellectual feast from the most scholarly minister of the Gospel now living in this country, and we have heard from him not only this confirmation of the views of the Bible which we have always held, but also the presentation of other views as to Christian faith and teaching which we have held, and which we had grown accustomed to regard as almost distinctively Friendly doctrine.

The first help, then, that we can gain from this series of lectures is this, that the Friendly views of the Bible, and of the place it should occupy in the Christian life, has the support of the best scholarship, and of the most advanced Christian teachers of the present age. If we have not heretofore realized the strength of our posi-