

with his fellow Christians, if we keep in mind that he proclaimed on all occasions that "none can read the scriptures aright without a measure of the same Divine Spirit that gave them forth," and that it was because he interrupted the preacher in the Church at Nottingham in 1649, and denounced his doctrine of the supremacy, of the authority of scripture, that Fox suffered his first imprisonment, and that again in the following year at Derby for a similar interruption and explanation he was arrested, tried and condemned as a blasphemer. Edward Burroughs, on this same matter, writes: (see works of E. B., pages 732-734). "The same truth that the scriptures declare of *must be revealed in the heart by the same spirit that gave forth the scriptures.*" The statements of William Penn in confirmation of this view are so many and so clear than any who are seeking information upon this point can readily obtain it.

Notwithstanding these testimonies of the founders of our Society, and in despite of the only logical conclusion that, if God reveals his will at all times to man, there can be no authority paramount to it, and that all creeds and confessions of faith must be brought under the control of the direct revelation of the Light within. Very early discussions arose regarding attempts that were made to limit the freedom of conscience among the children of the Light. One of the earliest of these was upon the subject of the adoption of a discipline, the details of which I shall reserve for a future article. The most serious as well as the most lamentable in its effects upon the growth of Quakerism was the acrimonious discussion of the soundness of the preaching of Elias Hicks, which culminated in a division in the Society in 1827-8, a division which has since logically resulted into sub-divisions, many in number—all of them based upon loyalty to the opinions of men instead of loyalty to the light of God. Within the past year has occurred, in one branch of the Society, a signal instance of an infringe-

ment of the liberty of conscience, which true Quakerism gives, viz., the deposing from their stations of three acknowledged ministers, members of Iowa Yearly Meeting. Ever since the separation in 1827, the body of Friends, with which these three ministers, Joel and Hannah Bean and Benjamin H. Jones were identified, has recognized a standard of "orthodoxy" based upon a particular interpretation of the scriptures, but within a few years the Yearly Meeting above mentioned in conjunction with other Yearly Meetings sent delegates to a convention, in Richmond, Indiana, who there formally adopted a creed for their Society, one clause of which demanded a belief in the doctrine of eternal punishment for the sinner in the life hereafter. The three Friends referred to proclaimed in their ministry a faith not in accordance with this dogma, and as a consequence they were dealt with by the parent meeting, were declared unsound, and deposed from their stations of ministers.

This seems a strange proceeding for a body of followers of the Light in whose history it has been said, "They found no form of worship so good as a patient waiting upon God in silence, no outward ceremony, no observations, no words, not even the best and purest words—even the words of Scripture,—able to satisfy their souls."

This is, indeed, a strange arraignment of the ministry, in the light that Barclay says, "Every true minister of the gospel, is ordained, prepared and supplied in the work of the ministry and by the leading, moving of the Light of God ought every evangelist and Christian pastor be led and ordered in his labor and work of the gospel."

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AN ORTHOËPICAL NOTE.

Tell me by what lingual law, ye
Dare to call the isle Hawaii?
You're just as much in error, say I,
As are the men who say Hawaii,
But best authorities will stand by ye
you pronounce this name Hawaii,
—The Orthoëpist.