

is that a manifestation of the Spirit of God is graciously offered to every rational soul, which, if accepted and lived up to, will be both wisdom and power, enabling that soul to fulfill all God's requirements, and will lead into everything necessary for man's present well-being and his everlasting salvation. Friends profess to depend for salvation wholly upon the spirit and power of God operating upon their souls, which, as they co-operate with it and live in faithful and devoted obedience to its manifestations, brings them into the Divine nature.

"The manifestation of the Spirit is given to every man to profit withal" — 1 Cor. : 12, 7.

"God is no respecter of persons, but, in every nation, he that feareth *Him*, and worketh righteousness, is accepted with *Him* — Acts 10: 34 and 35.

"He hath showed thee, O man, what is good, and what doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God." — Micah 6 : 8.

Dr. Magill, in an address to the students at Swarthmore, gave the following :

"We believe in God, the supreme one over all ; we believe Jesus to be the most perfect manifestation of God in man, and we should follow the example He set and try to do as He would have done had He been in our place. We believe He was Divine inasmuch as He had the power to resist evil. We believe in the Bible as a book given for our instruction, but our principal belief is direct revelation from God to man, that now He tells this people His will as he did in the olden times, and this is all we need for our salvation if we obey the still, small voice."

THE INWARD CHRIST.

The outward word is good and true,
But inward power alone makes new,
Not even Christ can cleanse from sin,
Unless he comes and works within.

Christ in the heart ! If absent there
Thou canst not find Him anywhere ;

Christ in the heart ! O friends begin
And build the throne of Christ within.

And know from this that He is thine,
And that thy life is made divine,
When holy love shall have control,
And rule supremely in thy soul.

FOR YOUNG FRIENDS' REVIEW.

STUDIES IN QUAKERISM, OR THE LIFE AND GROWTH OF FRIENDS.

(Continued from last issue.)

This had to be the liberal basis on which the Society was formed. The degrees of "Light," and the shades and hues of it, were as various and multitudinous as were the individuals that composed the Society. The imperative exhortation to "Mind the Light" was honestly obeyed by some. Each followed his own clearer or shadowy, his borrowed or reflected, his stronger or feebler, his truer or illusory "Light," as best he might, leading to a corresponding variety in conviction, testimony, and conduct.

The difficulty of organizing this heterogeneity into a compound of homogeneity was soon made apparent by the early discords in the sect. To all mind their own Light and keep in harmony was impossible. It led to dissent, prescription and schism.

The Society was almost wrecked with these, before it was fairly organized. This conflict proved there was error somewhere. Either the principle was wrong, or the effort to organize under it was an improper one. The only alternative now to save both the principle and the Society, was to effect reconciliation through compromise and concession. Unity was to be the ostensible basis of all Church action. Majorities were discarded as unfair to the minorities, and tending to party spirit in Church decisions. A nominal unity must be secured before any onward movement could be made. Peace first and progress afterwards, if