

the other statement made up a considerable portion of his address with arguments showing the evangelical character of his body of Friends regarding the doctrines of the Christian Church. As followers of the Light the two essayists agreed, as followers of the doctrines of men, they differed. To me it seems a truth that the points upon which they differed are matters of private interpretation which should be relegated to the conscience of every Friend for such disposal as he chooses to make of it, each granting to each a perfect liberty of view, and each recognizing it a matter of duty not to place the letter above the Spirit, the doctrine above the Light.

To me it seems also a truth that the points of agreement in the two statements constitute the distinctive faith of Friends, and, as well, portray a theology towards which all forms of religion are gravitating, and which eventually will bring all mankind into diviner relationship with God. WM. M. JACKSON.

THE DISTINCTIVE VIEWS OF FRIENDS.

BY JOHN I. CORNELL.

(Continued from last Month.)

And while accomplishing so much, it will not discard the teachings of the past any more than it will any other of the instrumentalities God has employed or may in the future employ for man's salvation or preservation from the commission of sin.

Had all men always lived up to this ideal of the Friends, there would have been but little need of spoken or written instrumentalities, and it may be noticeable, as a matter of history, that the farther men have gone from this immediate revelation of the Divine Spirit, the more need there seemed to be for such aids to enable them to return, and it may also be noticed that there has been a tendency when such aids were given and relied on, to deify or unduly reverence the aids so furnished, and hence to lapse into a pseudo-idolatry and thereby lose sight of the

object intended by the Divine Spirit in furnishing them. When, however, these aids are understood to have been given as a further corroboration of the truth immediately revealed, and given because of the love the Father has for His rational children, that they may grow up and attain to the higher plane He designed them to occupy, they will accomplish the purpose for which they were given, and become invaluable auxiliaries for such accomplishment or attainment. It is in this sense that the Bible may become to us of inestimable worth, not as the alone law for us to follow or the alone source of the knowledge of truth, and the alone judge of our faith and practice, but the corroborator of the immediately unfolded will of God, through the Christ within us, as we trace throughout its pages, the understanding of the writers out of the inspiration given them and expressed in accordance with that understanding, revealing under different circumstances and in different ages some new phases of divine truth and the results of its acceptance or rejection by those to whom it was given, or the consequences which have followed a daily obedience to or disobedience of the divine law, so in the government and regulation of our own lives, we may be checked or encouraged as the circumstances under which we are placed, may require, and in this experience we will ever find that what was truth in one age, is truth in another, though there may be a different adaptation of it required to meet the changed, or changing conditions of humanity.

With this idea of the Bible, we shall be preserved from making it an idol, and hence from worshipping it instead of God. It will become more valuable as an auxiliary reference and one which will aid us in the removal of many a doubt, or in the confirmation of many a supposed duty. We shall not with this thought regarding it, seek to interpret it either by the aid of our own or other human intellects alone, nor shall we attempt to analyze it by scientific