

ings without music, singing, or any routine laid out beforehand, that in "the silence of all flesh" we may be able to hear the voice of God speaking to our souls, and enjoy sweet communion with Him. From this comes our free gospel ministry; believing that no one can be a minister of the gospel except he or she receive the anointing from God, no one preaches without feeling a direct command from God, and no one is under any restraint to keep silent if they believe a message is given them for the others with whom they are gathered. Thus do we hold our meetings, trusting in Jesus' promise, "Where two or three are gathered together in my name, there am I in the midst of them."

Perhaps in regard to the atonement more than any other doctrine we differ from the other religious bodies. As God manifested Himself through His Son Jesus Christ for the sake of the world, so Jesus not only lived for mankind, but died for humanity also, in that He bore witness to the truth "even unto death;" thus in His sacrifice, not only doing away with the outward forms and ceremonies of the Jews which He fulfilled, but also perfecting the example which was given for us to follow, and which would not have been complete had He not passed through death, which awaits us all. An eminent missionary has said, "Christ Jesus, the pattern man, the incarnate Word of God, who reveals to us at once what God is, and what man should be." We believe with the Bible writers that the blood typifies the life, and that while the outward blood shed by Jesus cannot remove our sins, his spiritual blood, life, or word in our souls, will remove all that is wrong and sinful; all that comes between us and God, thus making us at one with Him, if we, on our part will submit ourselves to this life, grace or spirit of Christ in our hearts. It is through this that we experience conversion or the new birth; and it is through continued obedience to this that we may be enabled to obey

the command of Jesus: "Be ye perfect." Jesus said, "I am with you even unto the end of the world." We all know this means His spiritual presence, and the operation of this in our hearts is what we believe to be the atonement — at-one-ment with God. This, also, is salvation by Christ. "Christ in you the hope of glory." And as "Jesus Christ" is "the same yesterday, to day and forever," we believe this is, and always has been, the way of salvation. So closely connected is this with the Friends' doctrine of the "Inward Light," or immediate revelation, we will speak of that now. We do not, as many think, confound this light with conscience. Janey says: "The Divine Light is the medium, and the conscience the organ of spiritual perception." This faculty of the soul may be clouded by prejudice, benumbed by disobedience, and even "seared as with a hot iron," by long-continued transgression; but the light itself, though obscured or lost to our vision, remains ever the same, for the "Divine nature is unchangeable." This inward light, which reproves us for sin, rewards us for well-doing, and does, indeed, "direct our paths" if we are but obedient to it, is nothing more nor less than Christ "In Him was life, and the life was the light of men." "That was the true light which lighteth every man that cometh into the world."

Immediate revelation is the fundamental doctrine of Friends, and upon this hang all the others. When George Fox said, "Mind the Light!" he only called the attention of his hearers to a truth as old as the creation of man; a truth which became so obscured even by God's chosen people, that it was necessary it should be proclaimed to the world with authority by His Son. Again, this truth was buried under the forms of superstition and error, but a vital truth can never die; and through the dark ages we see its light shining here and there. Reformers in different parts of the world did what they could to remove the mass of ignorance and