

God is exemplified as acceptance of a creed, and love to man is assumed to be "mere morality," which the most popular evangelist of the present day has declared, "don't touch the question of salvation."

With this teaching Quakerism stands diametrically opposed. According to Quakerism, sin is disobedience to the law of God in the heart, disregard of the prompting of the Spirit; salvation, is being saved from sinning (not from the consequences of sin), by obedience to this law; heaven and hell are conditions in life following obedience to, or disobeyal of the will of God as thus revealed. In other words, Quakerism is purely spiritual in character, dependent upon one condition only, obedience to revealed requirements. It, therefore, requires no learned clergy to explain the mysteries of the doctrine, no metaphysical philosophy to enable the human soul to know the Infinite, no understanding of theological dogmas to bring the human into direct intercourse with the Divine Spirit. Quakerism erects no altars to the unknown God, for God is recognized in the revelation in the soul that enables man to know the right, to eschew the evil, and to achieve the good, in that inward motive which inspires the soul to seek to know the truth and to do it. This abiding spirit in the human heart, teaches righteousness unto all mankind regardless of forms of belief, but most, indeed, to those who put themselves directly under its heavenly influence.

Regardless of creeds, irrespective of nationality or race, this is the only power that lifts the soul to God, the only medium of communication between God and man. Men become sons of God by doing the will of God. Observation and reflection upon the effect of God's spirit upon human character throughout all ages, ennobles and strengthens our trust in God, but 'to put the right emphasis in our lives we must also walk with God' as the righteous have ever walked with God, obedient to His revealed will.

He, therefore, who appreciates the fundamental principle of Quakerism, will not desire to appear "evangelical" in the sense in which the word is generally understood. Whatever may be his mental attitude toward the "articles of faith," however he may estimate the importance of recognizing the validity of the essential doctrines of "orthodoxy," every true Friend must hold the dogmas of the "evangelical" faith as of secondary importance. For all metaphysical problems, beyond that of a faith in the Divine indwelling, Quakerism gives to its adherents liberty, either of belief or disbelief, but to none of them does it give supremacy over it. It asks not a uniformity of belief on all points of doctrine, it imperatively demands a unity of belief on one. The Quaker "must have an inward personal conviction, a faith which goes below all language, which is like that of a child who simply holds his father's hand, and so feels safe."

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JAMES PARNELL, THE YOUNG FRIEND MARTYR.

I.

It is midwinter in the ancient town of Carlisle, in A.D. 1653. A youth of sixteen years walks slowly down the street, his eyes bent upon the ground. Past the ancient castle and tower; past the red stone cathedral, whose doors stood open for the people, who are beginning to gather for worship. At length the youth quickens his pace as the walls of a dungeon appear in the distance; at its massive door he seeks and obtains entrance. Through a dark passageway, past cells whose open doors emit a sickening odor the jailor at length pauses and fitting a key to the lock throws open a door, from which the boy recoils, so noxious is the air which rushes out. Only an instant does he hesitate, then, quickly entering he glances eagerly