

none free and bold enough to win the epithet of heresy. There would have remained no clear ideas. There would have been no progress.

Martin Luther for his great reform was excommunicated from the church. Later the Dissenters were driven away from the church because they found the people bowed down under a priestcraft that was not living up to their profession. Dr. Momerie at the World's Parliament of Religions declared that the "heretics of to day will in the future be found to be the nearest right."

To-day thoughtful people of all denominations accept the incarnate presence. But George Fox was called a heretic, persecuted and imprisoned for promulgating the odious doctrine. The world was not prepared for it then and its kindlier reception given now to the thought of the indwelling of Christ shows how it is advancing.

An important legacy, indeed, was that exhortation of George Fox to Friends to "mind the light," not necessarily the light of that day, but the light of to-day. In order to be born again we must mind the light, and the light means Christ—the spiritual Christ within. Follow it and we will know by experimental knowledge what it means to enter into the marriage feast with the bride of souls.

EARLY AND MODERN FRIENDS —THEIR METHODS AND SERVICE.

A paper prepared for the General Conferences, at Richmond, Ind., by S. P. Zavitz.

An intelligent discussion of this subject requires a wide knowledge of our Society's work and history, covering its whole lifetime. Because we have not added largely to our numbers as a religious organization, and in this have been outstripped by most other Christian sects, many have been ready to denounce our methods, and some of these, even of our own Society, as

being altogether at fault: but, is adding to our numbers as a Society our highest service? I think not. Our methods are undoubtedly at some points at fault, and may, so far, be a hindrance to our true progress, but largely our methods are the legitimate outcome of our principles. When we go below the surface and discover what the service of the Friends has been to themselves, and to the world, our methods may loom up in a new light. "Every tree shall be known by its fruit," so every religious organization should be judged, not by what it has done for itself alone, but in the larger sense—by what it has done for the world of mankind. Our service to each generation differs because the needs of each generation are unlike, and our methods must necessarily change also if we are to place ourselves in a position to best meet these needs. We would probably be shocked at an endeavor to introduce some of the ruder methods of the early Friends. The fact is our Society has been under the process of refinement since the earlier days, but in this I fear we have lost somewhat in zeal, and power, and spiritual forethought. However the service of the earlier and later Friends to the world has been great, and in comparison with numbers much greater than any other Christian sect. In fact we have it from authority outside ourselves that we have done more for the reformation of mankind than all others together. Whether this be true or not, no one of us, with a knowledge of our service in every great moral reform, but must view with a good degree of satisfaction the result of our work and influence. The stand we have taken, and the influence we have exerted against slavery, intemperance and war, the three greatest evils which have kept the Christian world in bondage, is a matter of history with which the most of us are familiar, and for which others are disposed to give us a fair amount of