

a direct tax upon the people. These taxes were known as Church tithes, and required from all whether members of the national Church or not. These tithes became a fruitful source of trouble to the early Friends, as they felt it to be their duty to bear testimony against a mercenary Priesthood, they believed that the Gospel of Christ could not be learned in schools of men, that it was freely given by the Head of the Church, and should be preached freely, as it was in the Apostles' days, without fee or reward from man.

Thus we see that the religious views and practices in the beginning of the 16th century were for the most part of the outward form, and more or less mixed up with superstition. A member of the Church was rated according to his observance of the prescribed rules of the Church and not by any genuine religious conviction.

Now it is not surprising that, when a new order of things made its appearance, a new doctrine began to be disseminated, which reached the hearts and convictions of the people, that, to say the least, much uneasiness should be the result. The priesthood and others who made their living by their calling readily saw that, should the principles advocated by these despised Quakers be generally adopted, their position and livelihood would be gone, and I cannot but believe that they were in some degree convinced that they were not true followers of their divine Lord and Master. Let us give just a passing glance at the doctrines or principles that were advocated by the early Friends. The first or principal cornerstone of belief upon which the Society of Friends is built, is the conviction that God does indeed communicate with each one of the spirits which he has created in a direct inbreathing of some measure of the breath of his own life; that he never leaves himself without a witness in the heart of man. This inward teaching, by a direct revelation of divine grace, has always

been the fundamental doctrine of the Society of Friends. This light; this divine grace; this power of his eternal word, shining into the soul, can alone give us a true and saving knowledge of our Heavenly Father. This great truth was remarkably shown in the results that attended the ministry of the Lord Jesus.

Although he spake as never man spake, being filled with divine wisdom and power, through the Spirit of the Father who dwelt in him, yet none received his ministry save those who were obedient to the inward teaching of the Spirit. "No man can come to me," he said, "except the Father which hath sent me draw him."

The sacred records were and are considered by Friends as being of inestimable value; but being susceptible of being understood in all their beauty and meaning only by those whose minds are enlightened by the Holy Spirit, they do not believe it proper to call the Scriptures the Word of God, because this title is appropriated by the sacred writers to the Son of God—the word that was in the beginning with God was God—yet it is an accepted belief that the Scripture were given forth by the Holy Spirit, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

The subject of Faith has always been upheld by the Society as one of the cardinal principles of its doctrines or creed. I quote from one who was accused by a priest as being lacking in this one virtue. In reply, he said we believe that Faith is the gift of God, and without it, it is impossible to please God; that Faith works by love, and is the evidence of things not seen, the substance of things hoped for. The just live by Faith, but Faith without works is dead. If you have faith in God, believe also in me. This living and Divine Faith must be in the heart, through and in Jesus Christ, the Son of