

Young Friends' Review

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We do not object to publishing the communication, "The Trials of Conservative Friends," which appears in this number. Not that we agree with all that it contains, for we often differ with views expressed in the REVIEW, but because we love freedom of expression, and the liberty of holding diverse views without the imputation of insincerity. Continual progress is manifestly the law of the universe, but that progress must necessarily be gradual. The conservatism that can brook no changes and the radicalism that would overturn all, (and these views may be held in all sincerity), are alike detrimental to true progress. We are

too apt to question the sincerity and honesty of those who differ with us, especially in religious matters, in which we *should* certainly show the greatest love and charity. Each individual's highest and truest guide is the light of divine truth, and this adapts itself to man's changing conditions. If we are to be the children of the Light, we believe we must recognize that above and superior to the scriptures was and is the Holy Spirit, that above and superior to the man, Jesus Christ, was God the Father, and that above and superior to George Fox and our Discipline is the Light of Divine Truth to each individual soul of to-day. All who dwell in this Light dwell in unity and in true fellowship, and *progress* will be made along the lines of God's purposes. We rejoice in many of the signs of progress in our Society and plead for unity, harmony and tolerance in our efforts upward and onward. We cannot believe that all conservatism is a hindrance in our development, nor that all changes are away from the Truth. Many of our burdens are unnecessarily carried.

While the subject of "The Conscience" is claiming the attention of the readers of the REVIEW, we might add our own impressions regarding it, and thus, perchance, help some to a clearer and truer conception of the term. Some years ago I read an admirable lecture, by Joseph Cook, entitled "Is Conscience Infallible?" Admirable if I, were to make the term "Conscience" synonymous with "Inner Light." But this I cannot persuade myself to do. Joseph Cook answered the question in the affirmative. I remember that he said, "An erring conscience is a chimera." Now, this is a confounding of *Conscience* with the *Inner Light*. Infallibility is a characteristic of the latter, but not necessarily, as I understand it, of conscience. If conscience were infallible how could we use, as the Bible does, such adjectives qualifying it as, seared, evil, defiled, etc. Surely they cannot be associated with anything in-