

story of Dr. Chamberlain's experience with the followers of Buddha in a city of India, who were first bent upon putting him to death, but becoming interested in his story of the promise of pardon and the way to seek it, became converts to Christianity. The cry for pardon, as the lecturer said, is a deep human cry, heard in every land, among all peoples, and the promise of pardon is one of the great promises of the Old Testament as it is of Christianity.

Another promise that was referred to in the same lecture was the promise recorded in the first chapter of Isaiah, verse 18th: "Come now and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." The way in which this was interpreted, the skillful analysis by which it was shown to mean the transformation of character, and the illustration from the life of John B. Gough, these were certainly among the best features of the whole course. Only when the character has been transformed by the full surrender to, and full obedience to, the spirit of Christ within, can this promise be realized; then the very powers which made the man dangerous as a sinner, being transformed, will make him a strong and efficient worker for righteousness. These two promises are such an important part of the message of Christianity to the world, and are so greatly needed, that it has appeared strange that they should have been overlooked in the published reports.

In intimate relation with the last promise, above referred to, was the statement of Dr. Abbott (which must have seemed startling to some of his hearers) that the "eating the flesh and drinking the blood of Christ" could have no meaning if interpreted in an outward, physical sense. "How could men," he exclaimed, "eat the physical body or drink the blood of Christ? and even if they could, what effect

could that have on their moral or spiritual nature?" His interpretation of this command of Christ spiritually, the "blood" meaning the life or spirit of Christ of which all can partake spiritually, was not a new teaching to us, for we have heard it repeatedly, almost continuously, in our meetings. Indeed it was this plain and simple Christian teaching which subjected Elias Hicks to the severest criticism and the harshest treatment he was called on to endure. It seems strange indeed that teaching so fully in accord with the words of Christ: "The flesh profiteth nothing; it is the spirit that giveth life," can still find those who refuse to accept it in its spiritual meaning.

Another point in the lectures that was emphasized by Dr. Abbott, and which has especial interest for Friends, was the distinction he drew between the two kinds of sacrifice—the Pagan and the Jewish; the Pagan always being intended either to placate the wrath of an angry God, or to purchase the favor of a corrupt God, or as an offering to an eating and drinking God, while the Jewish sacrifices were offered as an evidence of repentance, or as an expression of thanksgiving, or as an evidence of consecration to God. This spiritual interpretation of sacrifice is one that can be readily accepted and heartily approved by Friends.

Throughout the course there were repeated expressions of belief that appeared striking because of their entire harmony with the teachings of Quakerism as we have heard them, and read them, from childhood. No doubt many of those who heard them were surprised to learn how good a Quaker (indeed, I might almost say how good a "Hicksite" Quaker) Dr. Abbott is, even though unconsciously. Perhaps this was the highest teaching of his lecture; the fact that, back of all forms, and ceremonies, and creeds, the spirit of Christianity is one and the same; that all who profess the name