

There were no persecutions, no dissensions, no aggressive effort. It was a century of stagnation. And yet, to its credit, it produced John Woolman, whose journal Channing pronounced "the sweetest and purest autobiography in the language." Whittier calls him "the serene and beautiful spirit redeemed of the Lord from all selfishness." Charles Lamb said: "Get the writings of John Woolman by heart." It was said that he loved the negro slave, the Indian savage, the poverty-stricken miners, the factory workers and agricultural laborers of England, not as a professional philanthropist, but because he could not help it; loving them as a mother loves her child.

"Up to the end of the seventeenth century," says F. S. Turner, "the society confidently foretold the conversion of the world to Quakerism. In the eighteenth they were paralysed, almost fossilised. In the nineteenth they sadly calculate the probable date of their extinction." Recent stirrings of new life among them are the result of the influence of modern evangelicalism. The "Orthodox Friends," sometimes called "Progressive Friends," or "Gurneyites," would be as horrified by the public announcement that it is not the Scriptures but the Spirit of God that is the supreme authority as were the congregation in the "steeple house" in Nottingham in 1649. The Hicksite Quakers still maintain the beliefs of George Fox.

THE DYING TESTIMONY

of Elias Hicks was that "the inward manifestation of divine light, which reveals itself in the heart of man against sin and uncleanness, is essential and sufficient to salvation."

If this doctrine be not of God then most assuredly will it come to naught; but there is reason to believe that it holds a satisfying answer to doubters and unbelievers. Christianity is not a creed only, it is a revelation from God to save us from our sins, to bring us into the true life. It is the life of

Christ quickening us into the Christ-like life. Whatever else is doubtful this we know to be true. Agnosticism confounds ignorance of the nature of God with ignorance of His relation to us and our relation to Him. God's will concerning us is not incomprehensible, and it is revealed by the inward light. "That faith," says Professor Huxley, "is not blind but reasonable, which is invariably confirmed by experience, and we have the testimony of believers that the fundamental faith of religion is invariably confirmed by experience. "Christianity," says Turner "is a life; the true life of man: the life of the spirit reigning over all the lusts of the flesh. * * *

God and duty are certainties; purity, love, self-sacrifice are certainties. Conscience is consciousness, is spiritual vision. * * * Not to know the truth about Christ, but to be ourselves in one measure reproductions of Christ, is true Christianity. The children of the light began with conduct, they began with faith. But it was not faith in a wide scheme of doctrine, embracing the universe and eternity; it was faith in a present experience of a very limited range, but of the certainty of which they had full assurance. The secret light shining in the heart to reprove unrighteousness was to them a revelation of God, that is, of His will concerning them. This was in them the faint streak of dawn, beginning of a heavenly day."

ETHELWYN WETHERALD.

GOD AND THE LIGHT WITHIN.

III.

From the earliest times mankind have recognized an intelligent and so-called supernatural power in nature. In the ruder ages they have even worshipped natural objects or phenomena that seemed to manifest this power.

While modern development has cast aside much of this superstitious worship; yet, with a change of