

Augustine, and Clemens Alexandrinus, give evidence of this belief in their writings. I quote, "It is the inward Master that teacheth, it is Christ that teacheth, it is inspiration that teacheth." Again, Gregory the Great says, "That unless the same Spirit is present in the heart of the hearer, in vain is the discourse of the doctor."

Following down we find some of the primitive reformers taught that every true Christian hath the Spirit of Christ. We can see here that the doctrine did not originate with Friend, but was only revived at that time.

A modern writer, Caroline E. Stephens, says in "Quaker Strongholds": "The one corner-stone of belief upon which the Society of Friends is built is the conviction that God does indeed communicate with each one of the spirits He has made, in a direct and living inbreathing of some measure of the breath of His own life; that He never leaves Himself without a witness in the heart as well as in the surroundings of man, and that in order clearly to hear the Divine voice thus speaking to us we need to be still; to be alone with Him in the secret place of His presence; that all flesh should keep silence before Him."

"From these revelations of the Spirit of God to the saints have proceeded the Scriptures of Truth, which contain :

1. A faithful historical account of the actings of God's people in divers ages, with many singular and remarkable providences attending them.

2. A prophetic account of several things, whereof some are already past, and some yet to come.

3. A full and ample account of all the chief principles of the doctrine of Christ, held forth in divers precious declarations, exhortations, and sentences; which, by the moving of God's spirit, were at several times, and upon sundry occasions, spoken and written unto some churches and their pastors.

Nevertheless, because they are only a declaration of the fountain, and not

the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty, for as by the inward testimony of the Spirit we do alone truly know them, so they testify, that the Spirit is that guide by which the saints are led into all truth; therefore, according to the Scriptures, the Spirit is the first and principal leader. Seeing, then, that we therefore receive and believe the Scriptures because they proceeded from the Spirit, for the very same reason is the Spirit more originally and principally the rule."

This—on the Scriptures—is a quotation from Barclay's Apology, and I believe it represents the feelings of most Friends on this subject. Some of our ministers of the present day have expressed their usefulness as being in proportion as they are read in the same spirit which gave them forth.

Friends professing as they do to be led by the Spirit of God, believe in a worship in which the intercourse between God and man is unobstructed by forms, so that the individual can wait upon God by retiring out of his own thoughts and imaginations, and thus be in a condition to feel the Lord's presence. In this silence, not only of the body but of the mind, a Friend thinks he can obtain strength; hence the objection to a formal worship where one is apt to depend on a particular person or persons to lead, instead of on the immediate actor—the Spirit of God. Right here let me say that I think an individual may be dependent in a Friend's meeting.

One of the early Friends, in writing upon this subject of worship, says: "The duty of man towards God lieth chiefly in these two generals :

1. In an holy conformity to the pure