

reading and studying the Bible. He was a great thinker, could not be satisfied with shams or anything short of truth, in his search after the meaning and object of life. He felt very uneasy about the salvation of his soul. He consulted his friends, questioned ministers and priests but all in vain. He returned to a further and closer study of the Bible in hopes to find it there but all was as dark and mysterious and hopeless as ever. In this extremity, this doubt and perplexity of mind, this utter anguish of heart, there appeared to shine in his soul a light—a divine light—and this it was that brought satisfaction to his mind and peace to his soul, and unfolded to him the true meaning and object of life. In this he found the key that opened up the mysteries in the scriptures and revealed the truths contained therein. Hence it is that George Fox made the Inner Light the supreme guide of his life, and we as his followers are directed to it and find it experimentally for ourselves paramount to all other means.

Coming to this conclusion we find ample and complete proofs in the divine writing to sustain it. Jesus acknowledged that this was *the* way where he commended Peter on the truth of his answer on a certain occasion, and the source whence he obtained that answer. "Flesh and blood," he says, "hath not revealed it unto thee, but my Father, which is in Heaven; and upon this rock I will build my church." Upon this rock (this enduring plan of revelation) is Quakerism avowedly built, and the true Church of Christ everywhere, whether acknowledged to be so or not. This plan is made so plain in Paul's conversion that I cannot conceive how any honest-thinking person can mistake it. On his way to Damascus, in his blind zeal for persecuting the Christians, he was met by the divine illumination and was converted by it and to it, and he testifies to King Agrippa, "I was not disobedient unto this heavenly vision."

Again, Jesus Christ, when about to depart from earth said "I have yet many things to say unto you, but ye cannot bear them now." How are we to know these other things then that the disciples were not capable of understanding, were not worthy of hearing and handing down through the Bible? Jesus answers: "When ye have received the spirit of truth he will guide you into all truth. My Father shall give you another comforter that may abide with you forever, even the spirit of truth." This comforter which is the Holy Ghost or Spirit, whom the Father will send in my name, that is in my spirit, manifesting the same spirit that I have manifested, teaching in the same line that I have taught, I say this Holy Spirit shall teach you all things."

Jeremiah makes it plain, and the New Testament repeats Jeremiah's prophecy with undeniable sanction. "After those days, saith the Lord, I will put my laws into their mind and write them in their hearts, and I will be their God and their teacher and all shall know me, from the least to the greatest." There are many other passages in the New Testament corroborating this view, in fact no other truth is more clearly or more repeatedly set forth. But truly light is come into the world, but the darkness comprehendeth it not. Whosoever has experienced something of this nature is enabled to endure the doubt of the world, its command, its threats, to defy its dungeons and its fiery stakes. It is the conviction that makes heroes; the power that makes martyrs. For though the world may not have experienced it, that is no evidence that it is not. But if one man knows it to be, it is indisputable proof that it is. And there have been thousands since the days of Jesus, even outside of our Society, who have testified to it. We invite all to come and see for themselves, to turn within, to search their own selves, to look into their inmost souls and see if there is not there a something not themselves, but above themselves, that time after