

But, if you take a firm stand for the right to-day; to-morrow's duties will be easier, and as you continue in well-doing you will experience such happiness as is never known by those who seek nothing higher than the pleasures of this world and when this short life is over you will be fitted to join those who throughout eternity enjoy the things which "Eye hath not seen nor ear heard, neither have entered into the heart of man," but "which God hath prepared for them that love Him."

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THE SUPREMACY OF CONSCIENCE.

An article in the *YOUNG FRIENDS' REVIEW* for 3rd mo. 1st on "The Supremacy of Conscience" has suggested some thoughts calling for expression, but, in a spirit of inquiry, rather than of controversy,—an inquiry that we may attain a full assurance of the true guiding principle of man's actions. We who profess to be believers in the power and control of the Divine Indwelling Spirit, have no higher duty than to give all heed to a searching examination of the relation or identity of conscience and the light within. That conscience plays a most important part and office, and rightly so, in directing our moral movements, few will question. That it should rank above every other principle or power within us is a proposition, not clear to some, whose understanding would make a distinction between the direct revelations of God in the souls of His children and the faculty that we term conscience.

We unite with the writer in the view that "any impression of the understanding has its weight in shaping one's belief, and consequently his conscience; so that the moral faculty is largely a deduction of the understanding from the aggregate past experiences of the individual, resulting in the formation of a rule of right." This view explains to our satisfaction the vari-

ations in the actions of men of different nationalities, and under different religious beliefs. It accounts for the excusable differences in the actions of individuals professing the same faith, and, indeed of the same individuals coming under different influences at successive periods of their experiences. By the sum of the cumulative surroundings we must pass through, we grow in the light and knowledge of the everlasting truth. But we still see 'as through a glass darkly,' and, limited as we must ever be, in our earthly existence, to a view, only of the relative truth, we must look to the Omniscient Father for the revelations in His time of the eternal, absolute right. And, truly "the conscience thus fixes itself in the constitution of each person, and there stands as law, to be subsequently repealed or amended, as the understanding enlarges."

But, if this explanation of conscience as a faculty of the human mind be a correct one, does it not imply and admit the fallibility of its guidance, if left solely to the environments of our earthly careers. The garnering of experience goes on continually; and, reading the lessons of these honestly, we must as incessantly modify our conceptions of right and wrong. And, if this be true, is it absolutely safe to say, that "while it remains as the statute, he must either obey it or pay the penalty of" remorse? Paul tells his accusers that he was taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

"And I persecuted this way unto the death, binding and delivering into prisons both men and women."

Is it possible that Paul, when once under the influence of the Divine Illumination, could review the acts of the past done in "all good conscience," as he assures us, and feel no remorse that he had lived zealously up to the teachings of his early life and surroundings? Here the conscience, which is a product of his environments—the