

which the pure truths of the gospel had been enveloped and enshrouded, and at once felt like the woman of Samaria, whom Jesus met at Jacob's Well, who, when he had opened to her a history of her former life and invited her to come to that which should be in her as a well from which as she drank she would never thirst spiritually again, so she went forth to her people, with the invitation to come and see a man who hath told me all things that ever I did, is not this the Christ?

So George Fox believed he had found a new truth, one which was of far greater value to him than any which had been recognized in his day, and that it was his duty to go out among his fellow-men and proclaim: "I have found that God does now, as of old, reveal His law and a knowledge of man's duty to Him, by a direct inspiration, and that obedience to that revelation or inspiration will so regulate the conduct of men as to keep them from the commission of all forms of sin, and thus save them from a life of dissipation and wrong-doing and their attendant consequences and consequent unhappiness." As he went proclaiming what he had found, and what was further revealed to him, he discovered that other minds, such as William Penn's and Robert Barclay's could understand and accept his teachings as truth, and became more and more convinced that the prophecy of Jeremiah, concerning the new covenant, when "the law was to be put into the heart and imprinted on the inward part, and that men would no longer have need to go to a brother saying, Know ye the Lord? for all men shall know me from the least unto the greatest of them," was indeed being fulfilled. In this manner was gathered a society of believers in this doctrine of the immediate revelation of the Divine Spirit, or the placing of the law in the heart by the All Father, and they adopted the name of Friends, as being, when true to the requirements of this revelation, the friends of God, and

friends of man. as they believed such a revelation demands of them to seek the highest good of all men, and to assist their fellow-men in finding that which would best promote their highest happiness, both in the present and in the eternal life. Ye are my friends, if ye do what I command you." John 15-14.

It then becomes a question of no small moment to us in this day of close inquiry and searching investigation, to determine for ourselves whether this thought and conviction of George Fox remains to be as true now as he believed it to be then, and if true, whether it will accomplish for man all that he and his followers have claimed and still claim for it, that it will so far supersede the necessity of seeking among the revelations or inspirations of past ages, that which we need to know in this day to rightly guide our lives amid the temptations which surround this life, so as to enable us to put our trust in God, that, by the knowledge received through this immediate revelation, we may be preserved from the commission of wrong-doing each day, or from the omission of any clearly perceived duty or requirement, and we be finally accepted by our Heavenly Father and welcomed into an eternity of joy when our life on earth shall close, this being the aim and object of all our religious beliefs and devotional observances.

If there were now no direct communication between the soul of man and God, save through the written word, where could be the possible use of prayer? How could the unspoken aspiration or the spoken desire for God's care and direction reach Him, except through this direct means of communion, and surely if there be such a spiritual communion between the soul of man and God as to allow of man's asking of God what he thinks he needs, it unavoidably follows that God can in turn by the same medium convey to the understanding of the man whatever in His wisdom He may deem best for the