

We are yet living in an age when our vision is veiled from this true Light by the clouds and shadows of ancient error that everywhere float in our spiritual atmosphere. Our mental eyes are not adapted or prepared for the full flood of the pure Light; that would bring distress and give pain to our spiritual vision. George Fox, in his day, could not bring the efficacy of this pure Light fully before the view of those around him without injury to them and danger to himself. He saw brighter and purer truths than he ventured to reveal.

He could have fittingly quoted "I have yet many things to say unto you, but ye cannot bear them now; how be it when the spirit of truth has come it will guide you into all truth." In his journal he wrote: "Many great persons came to me desiring to discourse with me about religion. They judged our principle foolish; it was too high for them, they could not comprehend it. I would therefore discourse with them according to their capacities."

This Light is in no sense a Shiholeth for a limited religious sectarian use, but it represents the philosophy of universal life. In its fulness of practical uses, it includes an enlightenment in the laws of our physical development as embraced in biology, a department in the divine economy, of the highest importance for us all to be familiar with, not only for our physical but for our moral and spiritual welfare. The processes by which the life forces build up the structure of our bodies can scarcely be too familiar to anyone, in order to avoid, by the aid of the true Light, much of the suffering which through the lack of it, we are all exposed to, and so many have to painfully endure.

Many are afflicted and prematurely cut off from life, or existence is made a burden that deprives them of both physical and spiritual enjoyment.

We must not expect or anticipate that this Light will come to us through any superhuman or miraculous inter-

vention; or that by placing ourselves in any imposing attitude that it will flash in upon our spiritual perceptions.

There is but one method, one process, in the divine economy by which we can enter into the highest possible fruition of the Light, and that is through exercising the wonderful faculties and endowments that we are permitted to enjoy.

The injunction of the wise teachers are, "Seek and ye shall find, ask and ye shall receive, knock and it shall be opened unto you." "Be ye wise as serpents and harmless as doves." "Get wisdom, get understanding, more precious than rubies or fine gold." This wisdom is but a synonym of the Light, and those who possess it are the children of the light, reflected from the divine effulgence of the universe.

Those who bask in its illuminating rays see clearly that the divinity in man when appealed to, is the strongest ruling power with which to subdue his passions and lead him in the paths of virtue, rectitude and peace; and out of all wars and conflicts that drench the earth with blood.

There are many inconsistent, yet honest acts, and well meant deeds performed that not only conflict with but thwart the purposes, the indications and promptings of the true Light.

Conscience is the greatest barrier to the reception and the authority of this Light for human guidance.

The multitudes being swayed by conscience is the cause of so much mismanagement in so many of the affairs of life. The general respect awarded to conscience gives it confidence that in the face of its many gross mistakes, awards it a supremacy that spurns the true Light as a mere *ignis fatuus*, to be ridiculed as a visionary theory, instead of the divine guide that it is to those who have become the most entirely under its illumination.

To confound this inward, true Light of the ancient teachers with the conscience is a fatal mistake.

The conscience, unassisted by this