

held up to the world. The Hebrew God was admirable in many points, but not perfect in all. More recent revelations have rectified some of these defects. The law of Moses was, "An eye for an eye, a tooth for a tooth." The perfect law is the law of love—eternal love. Nearly nineteen centuries have passed since Jesus Christ testified to that fact, and yet to-day among nations who even go so far as to worship this Jesus we hear of wars and the rumors of wars. Seeing that God is unchangeable, the same yesterday, to-day, and forever, how easy it is to persuade ourselves that if war was justifiable for the Hebrew people it may be in certain instances just as justifiable in modern times, and hence every nation, that goes to battle, offensive or defensive, believes that God is on their side advancing the civilization of the world, or protecting their native country and their sacred homes.

Now, to believe this half-faith, and allow what it demands, that God is changeable, that He once favored war, utterly destroys the usefulness of our testimony against war, besides marring out fair God.

Again, it is often said in the Old Testament that God was angry with the people. Now, either we have a wrong interpretation of the Hebrew-word used in these places, or else the writer did not understand the true nature of God. We have to use our judgment and rely upon the direct immediate revealing power of God, to correct these errors, and it will do it, provided our minds are free from superstitious notions about the infallibility of these records. It is as impossible for God to hate as it is for a sweet fountain to send forth bitter water. God is love, and love and hate are as opposite as light and darkness. This error has even crept into the New Testament, where it says: "Whosoever is angry with his brother, without a cause, shall be in danger of the judgment;" the phrase, "*without a cause*," which has a show of being there rightly, from this wrong attribute given

to God in the Old Testament, does, nevertheless, defeat the very object of the passage. All that Jesus said was: "Whosoever is angry with his brother shall be in danger of the judgment," implying that it is wrong to give way to anger under any circumstance. He did not intend to admit that anger ever had or can have a just cause. The words, *without a cause*, are not found in the original but are the interpolation of some worldly monk in the third or fourth century.

Let us banish the thought, no matter where we have learned it, that it is possible for God to be angry, and not fool ourselves by attempting to hide under this superstitious cloak—a multitude of sins, of which we will have to render a just account, because it is a condemnation to choose darkness rather than light, and to love ignorance rather than wisdom.

Now, to conclude, I have written these things in honor and to the glory of that characteristic and preëminent doctrine of the Society of Friends, the *inner light*. I have only done as our fathers have done before me, pointed to that as the supreme and infallible guide in truth and life. I do not want to detract from the usefulness of the bible, but to add thereto by esteeming it rightly. As was so beautifully said the other day, "Every germ of life in the natural world has something to protect it until its roots penetrate down and are able to draw sustenance from the earth, so the bible may protect the tender germ of life in the soul until it can penetrate deeper and draw sustenance from the inexhaustible Source of all life. As a follower in the faith of Fox and Jesus Christ, I want to magnify the Inner Light, the immediate revealing power of God in the soul, until we might come to see "heaven open, and the angels of God ascending and descending upon the Son of Man."

For this, I consider, is the supreme gift to man, the gift of God's own presence in the soul.