

"hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world." The prophecy of Joel which Peter declared had come to pass under the new dispensations, and therefore belongs to us, testifies to the universality of the workings of the Divine Spirit in man. "It shall come to pass in the last days, 'saith God,' I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Every Prophet, in both ancient and modern times, has received his inspiration from this same revealing Spirit. Even Jesus declared: "I do nothing of myself, but as my Father hath taught me, I speak these things. And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him." Hundreds of Friends, from George Fox to the present day, have borne testimony to the supremacy of the Inner Light, but its advocates are by no means confined to our Society. Among the seers who belong to this century there are probably none (this side of Germany) who have travelled further or gone deeper into the spiritual than Carlyle of England, and Emerson of America, and there are few books which may be read and studied with greater profit than "Sartor Resartus," and the "Life of Emerson." Carlyle says: "Neither shall ye tear out one another's eyes; struggling over 'Plenary Inspiration,' and such like: try rather to get a little even partial inspiration, each of you for himself. One Bible I know, of whose Plenary Inspiration doubt is not so much as possible, nay with mine own eyes I saw the God's hand-writing it; thereof all other Bibles are but leaves,—say, in picture-writing, to assist the weaker faculty." And Emerson:

"Man begins to hear a voice that fills the heavens and the earth, saying that God is within him; that there is the celestial host. I find this amazing revelation of my immediate relation to God, a solution of all the doubts that oppressed me. I recognize the distinction of the outer and the inner self; the double consciousness that within this erring, passionate, mortal self sits a supreme, calm immortal mind, whose powers I do not know, but it is stronger than I. It never approved me in any wrong; I seek counsel of it in my doubts; I repair to it in my dangers; I pray to it in my undertakings. It seems to me the face which the Creator uncovers to his child."

Once, when asked to define his faith, Emerson said with more deliberateness than usual:

"I am more of a Quaker than anything else. I believe in the still, small voice, and that voice is Christ within us."

The former pays this high tribute to George Fox: "This man, the first of the Quakers, and by trade a shoemaker, was one of those to whom, under ruder or purer form, the Divine idea of the universe is pleased to manifest itself; and, across all the hulls of ignorance and earthly degradation, shine through, in unspeakable awfulness, unspeakable beauty, on their souls; who, therefore, are rightly accounted prophets—God-possessed. . . . This poor cordwainer, as we said, was a man and the Temple of Immensity, wherein as man he had been sent to minister, was full of holy mystery to him. . . . Mountains of encumbrance higher than Ætna had been heaped over that spirit, but it was a spirit and would not lie buried there. Through long days and nights of silent agony it struggled and wrestled with a man's force to be free; how its prison mountains heaved and swayed tumultuously as the giant spirit shook them to this hand and that, and emerged into the light of heaven. Stitch away thou noble Fox: every prick of that little instrument is prick-