

spite of his strange words, to grasp his glorious meaning. And then we have also to remind ourselves that he had little chance either to observe or to organize any regular and effective warfare. For over a hundred years England had been victimized by religious discussions until the very idea of real worship had been almost lost. No wonder at poor George's perplexities when his hungry soul began to long for God, and no wonder that the great note of his whole life thereafter was so largely that of avoiding whatever others did. If he could anywhere have seen how singing, processions, flags, music, open air demonstrations, could be used in the power of the Holy Ghost to the salvation of the people; and if he could have been allowed to organize accordingly, all England would have been stirred and perhaps delivered at once from the curses of formalism and spiritual death. But it may be that God only granted him light according to what it was then possible to do. He lived a prophet's life, leaving to us in these days of liberty, not a complete description of our duties, but an example of fearless devoted service, that, alas, but few have ever attempted to follow. We send out this book, not with any idea of valuing the mere details of history which it supplies, but trusting that it may stir many a heart to-day to arise out of the miserable ruts of selfish habit, and cry to God for grace to serve as daringly and single-eyedly as George Fox did." After a brief reference to his early childhood, showing that he was observant and thoughtful beyond his years, he says: "At eleven he had his first glimmering of inward light (or, rather, confirmed demonstration) a point of light which hung star-like over the clouds and blackness of his puzzled soul. From then to the day of his death he followed on bravely after that Light, in spite of almost impossible obstacles. His resolutions were: first, to live a pure and righteous life; second, that he

would be faithful in all things, inwardly to God, outwardly to man; that he would always keep his word, and not commit excess in eating and drinking."

"Time went on, and George was nineteen. For the past eight years he had faithfully endeavored to be true to his eleven-year-old vow, but now his life was stirred on this wise: Being at a fair and thirsty, he repaired with some friends to a neighboring inn, and, after partaking of a glass apiece, it was proposed by the company that they should drink each other's healths, which grieved George, as the company were professors of religion, and he did not think that drinking for mere pleasure was consistent. So, after paying for his share he withdrew; but that night he was intensely troubled in spirit, and the answer to his cry was, "Thou seest how young people go into vanity and the old people into the earth, therefore, thou must forsake all and be as a stranger unto them"; and George, being fully persuaded that this was a Divine command, at once set about following it, and for the next nine months he was a pilgrim and a wanderer on the face of the earth. Wherever he heard there were devout or religious people, there he turned his steps, only to hasten away disappointed and heart-sick.—There were pious, devoted, thoroughly godly people in England, he found out a little later; but all this period they were, we are fain to believe, kept out of his way by Divine purpose. George Fox was undoubtedly called to be a prophet—God was preparing him for the work for which He had created him. It was necessary for him to be strong, and strong souls come out of the furnace of suffering and temptation. It was necessary for a character like George's, as well as the work to which he was called, that he should prove to the utmost that "vain is the help of man." About this time he arrived at two important conclusions: First, that except a man became converted and born of God, he