

prophets of Israel to the present day. It was the "word which quickeneth"—the power by which Jesus performed his work.

As time moves on terms lose their significance, and we find it necessary, in order to make known whereof we speak, and to be understood by those who listen, to rehabilitate our thoughts, or to discover synonyms which have not lost force with usage. The term "Inner Light" is seldom met with outside the Society of Friends, but is almost identical with "Grace of God," "Word of God," or "the Christ," as used in other denominations, and means simply method or means of communication between the Creator and mankind. There are divers views as to how this communication has been brought about. Whatever view be taken, the communication must at some point be direct. Records or traditional commands by which right and wrong are to be determined can be based only on real or purported communication. Many think this to have been conveyed by word of mouth. Literal conversation could be preserved only by being kept in memory and handed down by tradition until preserved in written records. This view of divine communication by literal word of mouth was generally held at the time of George Fox. "Thus saith the Lord," was in the prevailing opinion of that time declaration of verbal message delivered by word of mouth to select individuals.

It was not to this form of communication that Jesus bore testimony, but to the spiritual relationship and communication between the individual and the Divine Father. The revelations of the divine are impressions on the human soul, making apparent what is right as plainly as light of day reveals the way. Thus came the use of the term, "Inner Light." This revelation or direction forms no part of education. It is superior to education. It makes education. Education may give it bias, may form channels of prejudice, but the Light always overrules. Otherwise

there would be—could be—no change, no growth, no development, no evolution. Placed thus in direct communication with the Creator, we are not merely instruments of His pleasure, but co-workers with Him in the working out of the divine possibilities of His creation.

What is the "still, small voice?" What is God? The infinite is beyond the finite. We, of the latter, cannot grasp the idea of infinity, hence we are prone to give God a definite form and locality. It is impossible for us to comprehend God in and through and beyond all. Seeing limits everywhere, we can comprehend nothing of the absolutely limitless. We may, by analogy, approach some conception of God's infinity, but that infinity we can never comprehend. Even of measureless space and time we can have no comprehension. However far we may project our minds into their region, we must inevitably discover a limit beyond which our minds cannot reach—not a boundary of space nor of time, but the limit of our own power of conception. But in our dim comprehension of these we recognize the equal possibility of an infinite power, and this infinity we call God, recognizing in the term a power which exists throughout creation. Throughout the universe we trace the working of natural laws, know that these laws exist and govern the sun, moon and smaller planets, recognize the same law and order governing our relationship to the rest of the universe, and rationally conclude that while the same law works in us we are mediums of the same Power that rules the universe. Using an analogy of the five senses we may illustrate spiritual enlightenment as the acquirement of a new and powerful sense. Beginning with the lowest of the senses we can understand how little can be comprehended of that which each additional sense reveals. Of that which sight alone can convey to the mind a lower sense can give no adequate impression. Compare the natural reasoning of a being possessed