

disciples, "That they may all be one, even as thou, Father art in me, and I in thee, that they also may be in us." "Show us the Father," says Philip, "and it sufficeth us." Jesus answered, "Have I been so long time with you, and, dost thou not know me, Philip? he that hath seen me, hath seen the Father. Believe me, that I am in the Father, and the Father in me." Do we suppose he meant this in a physical, visible sense? If so, let us read a little farther, "Yet a little while, and the world beholdeth me no more, but, ye behold me; in that day ye shall know that I am in my Father, and ye in me, and I in you." Interpret this by the light of Quakerism, or in a spiritual sense, and there is no mystery. Christ, the Spirit of God, makes us one, the Father, Jesus, and all other Sons of God, who keep in the presence of God by dwelling in the love of God. Interpret it in a material, or physical, sense, as the majority of Christians do, and we stultify language. Evidently Jesus meant what Quakerism teaches, that to the degree which the human will permits men become "children of God; and if children, then heirs; heirs of God, and joint heirs with Christ." And as Jesus declared his dependence upon God for inspiration and guidance, so Quakerism teaches a similar doctrine, for, to quote again from *Quaker Strongholds*, "The one corner stone of belief upon which the Society of Friends is built is, the conviction that God does indeed communicate with each one of the spirits he has made, in a direct and living in-breathing of some measure of the breath of his own life." Did Jesus set himself apart from men, and above them, in this particular, or claim access to the Father not permissible to every human being who seeks to follow him? Jesus declared, "I can of myself do nothing; as I hear, I judge; and my judgment is righteous; because I seek not mine own will, but the will of him that sent me," and in like manner Quakerism teaches that no man except

as he is enlightened by the immediate inspiration of the will of God, can know the truth or do it, but, given this, his judgment is righteous. Quakerism is, therefore, eminently in accord with the teachings of Jesus, who endeavored to turn the attention of his disciples to the *inward*, as the 14th Chapter of John abundantly shows. But like Philip, who desired to behold a *visible* deity, the "evangelical" Christian fails to find Christ, the Spirit, in his material conception of deity. Quakerism, then, tested by the "evangelical" standards of Christianity fails to meet the requirements, but tested by the doctrine proclaimed by Jesus, it is pre-eminently Christian, being, as George Fox declared, based upon God's "everlasting truth," that from the beginning has inspired the souls of men with a knowledge of God.

WM. M. JACKSON.

New York, 7th mo. 13th, 1894.

THE LADDER A SYMBOL OF TRUE LIFE.

Every right life has one end based on the earth. Our bodies must be cared for. We must eat, work, do business. That is a false idea that would separate true life from the earth and hide it from worldly care, and work, and pleasure. God's saints are found in the marts of business, amid the hum of machinery, in the activities of life, far more than in hermit's huts or convent walls. But the top reaches heaven. Every step is a step toward heaven and God. Shall your ladder, standing on the earth, reach to heaven? or is your ladder in its whole length flat upon the ground? I mean your plans in life. Do they really go up and consciously take hold of the future and the spiritual? Woe be to him who lays out a plan which has nothing in it but this world! Your ladder must be long enough to reach and rest its top in heaven. The way is step by step, and every earthly and