

time. Too little known to the world is the name of George Fox. Wm. Penn said of him, that "He walked nearer to God than other men." Let us see if this strong assertion can be proved. He was born in humble life, the son of a weaver, but of virtuous, pious parents, and was instructed in the doctrines of the Church of England. He lived a remarkably blameless life from childhood to manhood, as his schoolmates and companions testify, but he fell into great melancholy, and oppressed with a sense of his sinfulness he sought the aid of ministers and priests in vain, but one day, while walking in the fields alone, he heard a voice addressed to his spiritual ear, saying, "There is one, even Christ Jesus, who can speak to thy condition." This gave him great joy, and as he was faithful to this inward monitor other things were made known to him; one was that it "Was not sufficient to receive a university education to fit one for the ministry." This surprised him, as he had always been taught otherwise. But it was made known to him that a true gospel ministry consisted in a God-given gift of such words as the conditions of the people required, and once when suffering greatly in his mind, as if for sins which he knew he had not committed, he cried out in agony, "O, Lord, why am I thus afflicted?" Clear as ever voice sounded to his outward ear came the answer, "Thou must be baptised into all conditions, else how canst thou speak to all conditions!" Thus was he prepared for his great life work, which consisted in drawing the people away from outward forms and directing them to that light within them which the apostle tells us "enlighteneth every man that cometh into the world."

Why did George Fox suffer so much, as we shall see that he did, for proclaiming this doctrine, which no man can ever proclaim with more force than it is given us in the few simple words of scripture, which a child can understand, but which contain the most important—yea, the grandest testimony

which the mind of man can receive. What are we told of the power which led the Jews of olden times, "They all drank the same spiritual drink, for they drank of the spiritual rock which followed them, and that rock was Christ." And what is Christ? Jesus said, "Before Abraham was I am." Not Jesus the outward body, but Christ the power of God unto salvation which dwelt in Jesus, we are told, without measure; the same power which will lead us also; it will lead us far above all outward forms and ceremonies to the true knowledge of God in our own souls. But the Bible tells us that this light "enlighteneth every man that cometh into the world." How many professors of Christianity will acknowledge this Bible truth in its true meaning to day? Now, as in George Fox's time, they explain it away, calling it a natural light, reason, etc., but if so, what are we to do with the words of scripture, which say, "In the beginning was the word, and the word was God, and the word was with God, in Him was life, and the life was the light of men, and the light shineth in darkness and the darkness comprehendeth it not," "There was a man sent from God whose name was John, he was not that light, but came to bear witness to that light, that was the true light which enlighteneth every man that cometh into the world."

George Fox was a man of dauntless courage. Had he taken command of soldiery, which was repeatedly offered him, never would braver commander have led an army against a foe; but he was the follower of Him who hath said, "They that take the sword shall perish with the sword," and he preferred the most loathsome dungeon to disobedience to the voice of God in his conscience, that voice which had cleared away all his doubts and difficulties, and had shown him how he might partake of that greatest privilege given to man—direct communion with his Maker. And this brings us back to the text before quoted in regard to