

had been reconsidered, and now all were united to continue the Quarterly Meetings. At the close of the meeting all remained at the meeting-house, and after a short time spent in social intercourse, we were again seated and ample refreshments were served to all. This very interesting feature of the occasion was followed by a Philanthropic Meeting, with Job H. Wilbur as chairman. A very able paper was first read, by Phoebe A. Hoag, on the subject of "Capital Punishment." This was followed by another equally well written, upon the same subject, by Orren B. Wilbur. Considerable discussion followed, after which Charles E. Wilbur and Butler M. Hoag, each read valuable papers on the subject of "Peace and Arbitration," which called forth much expression, and we could but feel that these meetings not only awaken public sentiment, but thought and research, on the part of our young people, in the preparation of these papers, are educational in the highest degree.

On Fifth-day the last session of the Quarterly Meeting was held with fully as large an attendance. It was felt to be a favored season, and with thankful hearts for the precious privilege of thus mingling with dear Friends, we returned to our homes. M. J. H.

NOTES ON THE INNER LIGHT

(Continued)

In the communication of John D. McPherson, in the REVIEW of 11th mo. 15th, I find two paragraphs which I do not feel free to pass by without further comment, yet not in a spirit of controversy, but from a sense that this inner light, this divine principle operating in man is an infallible guide, and therefore vital to us as individuals, at the same time that it is the chief corner stone of the religious organization with which we are connected.

He says, "The proposition which I maintain is the liability of persons to be mistaken as to the leading of the Inner

Light when they depend on themselves alone to interpret its teachings." I can best explain my feelings on this proposition by quoting from the writings of Friends prominent in the Society. "The spirit of God is different from man's conscience. Our conscience may be seared and is commonly warped. It becomes blunted by our inattention, and is the creature of good and bad education; but at the back of conscience there is a voice speaking to man that is infallible, but our interpretations of that voice are singularly fallible. It is just here that so many err." Another author says: "In the writings of Friends there is a clear distinction observed between the Divine Light, which is the medium, and the conscience, which is the organ of spiritual perception. This faculty of the soul may be clouded by prejudice, benumbed by disobedience, and even seared as with a hot iron by long continued transgression; but the light itself, though obscured, or lost to our vision, remains ever the same, for the divine nature is unchangeable. "If thine eye be single thy whole body shall be full of light; but if thine eye be evil (or diseased) thy whole body shall be full of darkness."

Again J. D. M. says: "As to experience let us not deny the pit whence we were digged. Quakerism came forth from a furnace of fanaticism, and still has the smell of fire on its garments." This sentence does not seem entirely clear as to its intent, but by way of reply I will quote from one to whom no taint of fanaticism can be imputed. "Those who are well versed in the history of England during the times of the civil war and the Protectorate of Cromwell, are fully aware that it was an age of enthusiasm and deep religious excitement. To persons thus informed it would appear extraordinary indeed if the rising Society of Friends, or some "who professed to hold their principles did not, in any degree, partake of the general enthusiasm, or in any instance give way to fanaticism. They were not