

living divine instincts of the human heart. Beside the doctrine of the "inner light" or direct revelation, there are two others which distinguish us as a sect; namely, silent worship and a divinely qualified ministry. Of these it is sufficient to say that neither of them have been accepted or adopted by the world. When reading or listening to the sentiments of other religious professors, the greatest contrast between them and us seems to me to be this: among them the essential thing, that which is ever foremost in their thought, is belief; among Friends, it is character and life. From the time George Fox told the people assembled in the great cathedral at York that "they lived in words, but God Almighty looked for fruits among them," the burden of the thought of his followers has been clearness from the world's corruptions and faithfulness to the promptings of the soul; that the most important of all beliefs is the belief in an earnest, soulful life.

So I am brought to the conclusion that the greatest gift that Quakerism has given to the world is its noble men and women. The history of our Society contains many honored names of persons whose strong, beneficent influence has extended far beyond the narrow confines of their sect. But did Quakerism make them what they were? We have but to read their biography to discern the effectual presence of its serene, penetrating power. Who can doubt that it changed the whole tenor of the life of William Penn? The soldier and courtier is transformed into a man of peace and a statesman. Except for it, the world would not have witnessed the founding of Pennsylvania, whose government was conducted for seventy years in accordance with the principles of peace and Christianity. Before passing on to other worthies, we must not omit from the gifts of Quakerism the name of George Fox himself. For, though he was its founder, it first dwelt in him before he gave it forth. He not only preached but lived, from inspira-

tion. An American man of letters has described him as "perhaps the truest apostle that has appeared on earth for these eighteen hundred years." Among his immediate converts were Robert Barclay and Isaac Pennington, the scholars, whose written works gave form and symmetry to his teachings and made for Quakerism a distinctive place in religious thought. Without mentioning the numerous distinguished ones who flourished in the first half-century of our history, we will pause to notice in later times Anthony Benezet, the meek and tender John Woolman, and, later still, Benjamin Lundy, all of whose names are inseparably linked with the cause of the African slave. Then there are Elizabeth Fry and Isaac T. Hopper, philanthropists, friends of the prisoner; Lucretia Mott, pleader for the slave, for liberty of thought, and broader liberty for her sex, John G. Whittier, the most popular living American poet, and emphatically the poet of freedom and of true piety and religious devotion; Joseph Parrish, the physician; Benjamin Hallowell, the teacher, and John Bright, the eminent British statesman. But I will not multiply examples, as if the benefits conferred by Quakerism could be measured by the number of great names of which it can boast. In countless obscure lives its silent forces have operated unseen, chastening and tendering the heart, and developing those homely virtues which have ever characterized us as a people:

"The simple tastes, the kindly traits,
The tranquil air, and gentle speech,
The silence of the soul that waits
For more than man to teach."

And those virtues have shed their light along innumerable pathways into the broad world about us, rebuking its selfishness and greed; its hollow ambitions; its painted pleasures; inspiring a purer, all-embracing love of human kind; awakening nobler purposes, and raising the general level of moral and spiritual attainment. W. S. WAY.

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