

to *do right* than to *think right* about the origin of the laws of God. Religion has become more and more conduct and character in *this* life; and how to keep themselves subject to the highest and best impulses of their being is the earnest striving of the world's best men and women. More and more obedience to the precepts of the Sermon on the Mount is gaining cognizance as being more important than speculations about the place that it's author should have in the "Trinity." More and more does the Holy Ghost shape itself into the sweet and gentle message that creates love in the human heart and brings peace and goodwill towards all men. He must indeed be blind to the signs of the times that does not behold a falling away from all the old forms of belief. Metaphysical speculations can no longer usurp the place of religion. Questions of man's depravity versus God's justice, no longer terrify the multitude. An angry God is an idea of the barbarous past, banished with it's bloody sacrifices. The old-time religionists, alarmed at the tendency of the age, declare that the progress is towards irreligion, that the idea of God is being lost to the human mind, "Oh ye of little faith!" Just before the civil war Frederick Douglass, addressing an audience of anti-slavery people, depicted the hopelessness of their cause. There seemed no prospect of freedom for the slave. The passage of the fugitive-slave law seemed to forever settle the question, and the words of the speaker were the wailings of despair. Slowly there arose in the audience the gaunt, tall figure of Sojourner Truth, herself a fugitive slave. With finger uplifted like a prophet of old, she called aloud: "Frederick, is *God* dead?" Truly may we answer to the declaration that the tendencies of the times are irreligious: "God is not dead."

Our little systems have their day;  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

Quakerism now more than ever

needs to be presented to the world. Head religion has failed to meet the needs of the present age. The demand is for a heart religion. "Atheism" and "materialism" have room for this. Rejecting the *old* idea of Deity, casting out as base and untrue the Calvinistic God. Those who find in natural law their highest ideal of Divine economy will not be averse to the proposition that the same power that rules and perfects in matter, rules also and perfects in mind. If love grows more and more a controlling force in the affairs of men if indeed one can

"Doubt not through the ages one increasing  
purpose runs,  
And the thoughts of men are widened with the  
process of the suns,"

Then, indeed, may the evolutionist be hospitable to the declaration that God's spirit *stimulates* the human soul and from the beginning of human history has evolved the character of man from his primal degradation, to his present, far from perfect, yet truly exalted position in the economy of creation. And so our teacher of Quaker moral philosophy had a clear insight of the Truth when he determined to teach his pupils that to keep themselves under the control of their truest self, their highest nature, and not under anything outside themselves, they were fitting themselves to paths of conduct that would make up three-fourths, at least, of a true and noble life.

With this I close my series of articles on Quakerism, as planned for the year 1894.

My endeavor has been to represent Quakerism in its logical character as a derivative of the thought that God is Spirit. As such He inspires, informs, and uplifts human character, not through metaphysical subtleties of belief, but through inborn, inherent influences acting on the mind. No human being can get beyond the agency of this power; by no accident of birth or environment can he become bereft