

the sexes was also recognized so far as it applies to the ministry, and woman was allowed a part in church affairs; although not till recent years, in our branch of Society, has she been given equal rights with man in all its business matters. On the subject of peace, Friends not only opposed all war, but believed that the precepts of Jesus forbid resistance by physical force, and enjoin love toward those who would injure us. Arbitration as a mode of settling differences between members has always been a requirement of their discipline. Friends of Germantown, Penn., adopted in 1688 a memorial against slaveholding, which, Whittier says, was "the first protest made by a religious body against negro slavery." In illustration of the advanced position Friends have held in regard to temperance, observe the successive steps taken by Philadelphia Yearly Meeting, as shown in Michener's *Retrospect of Early Quakerism*. First, in 1685, they give it as their judgment that selling liquors to the Indians "is not consistent with the honor of truth;" in 1738 they extend a caution "against the too frequent use of spirituous liquor;" in 1777 they "admonish Friends to use great caution in distilling, or encouraging distillation, or using distilled liquors of any kind;" in 1839 their query asks whether Friends are "clear of the distillation or sale of spirituous liquors, and careful to discourage their use as a drink;" in 1873 it asks whether Friends are "clear of the manufacture and sale of all intoxicating beverages, and careful to discourage their use as a drink." Yet when we have said the most that can be said, it is probably true that Friends did not originate any of the reforms spoken of, nor have they, as a Society, taken active part in spreading them abroad; although not a few individual members have become eminent advocates and efficient promoters of those noble causes. Indeed, the Society, whether wisely or not, seems ever to have regarded it as its chief concern to build up truth and righteousness

within its own borders, and has seldom sought to influence the outside world except through the example of pure, upright and devoted lives.

If our greatest gift may not be found among the reforms that have stirred men's souls, is it in religious belief? George Fox announced to the world no new doctrine. He simply brought to the light and emphasized truths which, though obscured at the time, had been uttered long before. They are written in the Scriptures which he read and meditated upon in frequent retirement. In this way he came to perceive how far the Christian church of his day had wandered from the teachings of Jesus and Paul. One of his earliest and oft repeated declarations was, "God will teach his people himself." This thought was clearly enunciated by Jesus, as John has recorded: "The Comforter, even the Holy Spirit, whom the Father will send in my name. He shall teach you all things." (Chap. xiv. 26.) "When He, the Spirit of truth, is come, He shall guide you into all truth," (xvi. 13). In his journal, Fox relates that, when his relatives were grieved because he would not go with them to hear the priest, he quoted to them a part of this passage from the first Epistle of John: "The anointing which ye received of Him abideth in you, and ye need not that any one teach you; but as His anointing teacheth you concerning all things, . . . ye abide in Him." (ii. 27). Also, Paul's leading doctrine, best expressed in his quotation from the prophet Habakkuk, "The righteous shall live by faith," is only another way of saying the same thing. For the faith he refers to signifies a humble reliance upon our inner sense of right and duty for daily guidance. In the philosophy of Socrates and of the Roman Emperor Marcus Antoninus we read testimony to the same idea. Every religious teacher, sage, or mystic has, in his own experience, learned this truth, and followed after it. Every reformer appeals, from customs fixed by the past, to the