

was inspired are beginning to read, the Old Testament at least, with discrimination. They suspect that Moses might have been wrong in attributing to God a nature capable of jealousy, of anger and revenge.

There are many who say they believe in original sin, and meaning by the expression inherited sin, who yet admit that if infants die they go to heaven. Thus in reality they do away with original sin. The absurdity of the vicarious atonement counteracts the absurdity of original sin, and the result is that infants, if they die, wake up in a world of bliss.

The very orthodox doctrine of predestination is being left out now by most of the churches. If a mind thinks, and without prejudice, it must see that predestination or absolute election cannot be possible in view of man's free will and choice. It must also see that if we are elected, our actions cannot change our destiny, and that there is no advantage in doing good or disadvantage in doing evil. This doctrine would tend to subvert good order and invite anarchy in every department of life.

The doctrine of predestination, in a milder form, is found in the equally erroneous one of the vicarious atonement. They are handmaids of evil and the beliefs most fatal to virtuous lives and good deeds that were ever invented by the ingenuity of man. If we believe that Jesus died for us, no matter how great our sins, we shall be saved, *if we believe*. How easy it is to say we believe with the lips, or think we believe with the mind. Many even in our day think that they are saved, in some inaccountable manner, by imputed righteousness, and have no idea that "ceasing to do evil" has anything to do with salvation. But on the other hand it is becoming more and more apparent, even among the orthodox, that we have something to do in working out our salvation, and that good works must accompany our belief. I will close with one of the latest utterances

I have met with from orthodoxy, and it is full of hope for the ultimate destination of the present tendency of orthodoxy: "God has made every man the guardian of his own happiness, by making him the keeper of his own conscience. Only be at peace with that still small voice, which whispers duty in the soul, and there is no power on earth, and I say it reverently, there is no power in heaven or in hell, that can make you miserable."

E. M. ZAVITZ.

THE GREATEST BOON THAT QUAKERISM HAS GIVEN TO THE WORLD.

The greatest boon! How shall we determine what the most precious thing the Society of Friends has bestowed on mankind? For nearly two and one-half centuries Quakerism has been a quiet, constant power for good. Except at its rise, when it made no small stir among the people of Old England, it has dwelt in obscurity, with few believers compared with those of other sects, and little known to the masses of men; yet somehow it has exerted an influence and made itself a name in the world quite out of proportion to the number of its followers.

Upon questions of progress, of wider freedom, and the elevation of the race, its utterances have often been among the earliest and most advanced. Friends, from the first, spoke for liberty of conscience, not merely for themselves, but as a universal principle; and their firm adherence to the right to worship in their own way, and their persistent protests under imprisonment, did much to bring about religious liberty in England. Their belief that "a manifestation of the Spirit is given to every man" led naturally to the democratic principle of the equality of all men before God. Hence their form of church government was a pure democracy, and Quakerism doubtless had a share in shaping the civil institutions of the United States. The equality of