

that worship Him must worship in Spirit." Quakerism teaches that to believe in God is not simply to give a mental consent to any formula of Faith or to any description of God that has ever been given in human language, but it is to believe in honesty, in justice, in generosity, in sincerity, in purity, in truth, in righteousness, in love; and that the only way to believe is to practice the elements of the belief. No matter how deeply the mind may be impressed with the reasonableness of these virtues, no matter how thoroughly the mind may consent that God is the embodiment of them all, it is the doer of the Word and not the hearer that is the true believer in God. Thus to believe in God is to dwell with God. It is the pure in heart that see God; it is he that dwelleth in love that dwelleth in God; and they that see God; and he that dwelleth in God have a belief founded upon a rock that no tempestuous shock of conflicting creeds may shake. The soul that thus dwells in God recognizes Him as the Spirit that underlies and inspires all righteousness and all goodness, and thus implicitly trusts in the goodness and love that shapes the destiny of the soul after it has laid aside its mortal garment.

Quakerism includes no dogma that God has made man subject to a law by which he enters human existence totally depraved, and under pre-natal influences that will prevent him leading a good and pure life in obedience to the will of God. In the innocence of childhood Quakerism recognizes the handiwork of God, not yet sullied by contact with unrighteous influences, and it teaches that no *guilt* of parents can be transaitted to their children. If true to the divine message the child may grow into manhood or womanhood, never passing out of the presence of God, never forsaking the Kingdom of Heaven. No imputed sin shall stand as a bar to keep the soul out of the kingdom, no contact with the

world may mar the soul that is preserved from the spirit of the world by obedience to the Divine revealings.

Quakerism teaches that men do not go to heaven, but that when they are dutiful and good they are always *in* heaven. "The Kingdom of God cometh not with observation, neither shall they say, lo, here! or there! for lo, the Kingdom of God is within you." Thus believing, the Friend takes no thought about going to heaven, but rather that heaven should come to him and abide in him. Heaven thus is no longer thought of as a place, but as a condition of the soul. Thoroughgoing Friends are, therefore, not bothered with speculation about the heaven or the hell that Christian sects have pictured in their theories of the future life, for we *know* that in loving God and serving men we bring heaven into our lives, and that when by disobedience and unrighteousness we change our heaven into hell, our Father's love does not leave us there. "If I make my bed in hell, Thou art there," exclaimed the Psalmist, knowing from experience that the soul of man cannot get beyond the Spirit of its Creator, or the love of the Divine Father. Heaven being the Kingdom of God, it is wherever God *is*, and "God is not in any particular space or time, but present by his activity in all space and all time."

"The riddle of the world is understood  
Only by him who feels that God is good,  
As only he can feel who makes his love  
The ladder of his faith, and climbs above.  
On th' minds of his best instincts, draws no line  
Between mere human goodness and divine;  
But, judging God by what in him is best,  
With a child's trust leans on a Father's breast.  
—Whittier.

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### CREEDS.

The Creed is a Christian institution, and not of very early date. The venerable historian of Christianity, Dean Milman, writing of the Council of Nice, A. D. 325, says: "From this