

and for a thousand years the world was enveloped in darkness and superstition. Vice and crime of every hue were indulged in under the pretense of religious authority. Church and State were united, war and bloodshed were not the exception but the rule, and after such a long siege of benighted darkness, it seems almost a wonder that there is as much morality and religion in the world to-day as there is, and how much of this humanitarian goodness is the result of the teachings and sufferings of George Fox and his immediate followers, the history of the ages will tell.

The following of George Fox was largely made up of the disaffected of other denominational religions, with parts of their creeds still adhering to them, but they greeted one another in love, and the cardinal virtue that animated the new sect was to mind the light or immediate Divine revelation. In their meetings, a knowledgeable no head but the Spiritual Master of Assemblies "Christ within, the hope of glory," they met in silence, seeking help from this divine Fountain, men and women all on one common basis, and as this spirit was with them they did prophesy, and the religion they taught and insisted upon was a humanitarian religion in accord with the doctrine as taught by Jesus. "He taught that pure religion and undefiled before God the Father is this—to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." This comprehends a great deal, and in essence is purely humanitarian. On the two commandments of love to God and love to man hang all the law and the prophets. "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."

Again we read in John "That every man that hath this hope, him purifieth himself, even as he is pure," and again he says, "Little children let no man deceive you, he that doeth right-

eousness is righteous even as He is righteous." The inheritance that was prepared from the foundation of the world was for those who had fed the hungry, gave drink to the thirsty, were kind to the stranger, clothed the naked, visited the sick, and those that were in prisons. This was the religion of humanity that carries its reward with it.

Some tell us it is belief that saves. Belief is not voluntary, and consequently is not saving unless the judgment is convinced. Love is the badge of discipleship, and if we love God sincerely we will love all mankind and consequently believe "That He is, and that He is a rewarder of all that diligently seek Him. It is charged that Friends do not believe in the atonement; we do believe in it though in a very different form, and we call it the Divine at-one-ment, that is, getting into harmony with God and His laws. It is not a sacrificial offering by one person of the penalty due another person as a substitute for his sins in order that we may go free. Although this doctrine is the popular one of all orthodox churches, to me it seems morally impossible, every person must bear his own sins. "The soul that sinneth it shall die." "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." And the proverb was to be no longer heard in Israel, that "the parents eat sour grapes and the children's teeth set on edge," which is as much as to say the children should not be held responsible for the sins of the parents. So the atonement meant a personal at-one-ment, it means a sinful prodigal child returning to a loyal life, the prodigal and the Father "at-one," it is also the great duty to endeavor to grow more and more into the heavenly likeness by obedience to the great truths that environ us on every hand, be true to our mental, moral and spiritual natures, then will the religion of humanity be as a beacon light that will make the world purer, better and nobler, and may the Young