

woman took and hid in three measures of meal till the whole was leavened.

'Know you not that the Kingdom of Heaven is within you?' It is the Divine seed planted in the human soul, which may spring up and develop into all that man knows of his duty to himself, his fellowman, and his God. It is the Kingdom of Heaven within the human soul which Jesus compared to a grain of mustard seed. True Quakerism can know no creed.

It abhors dogma. It does not seek to bind the human soul with confessions of faith, but it seeks to enfranchise every soul and leave man free to follow the dictates of his own conscience.

On Sinai's Mountain God with his own finger wrote a law destined to enfranchise mankind and make him free. So divine and so sacred was the occasion that the fires of heaven played around the mountain top. And in the rumbling of thunder, out of the smoke of the mountain, God Almighty gave mankind a rule of action, a rule of life, a law.

Fifteen centuries passed and during all of that time, that divine written law was never proclaimed over a territory as large as the States of Indiana and Ohio. But God is no respecter of persons.

After fifteen centuries of war and vice and carnage, beautiful upon the mountains were the feet of him who brought good tidings, and upon the mountain top of Judea, Jesus declared a new law, a new commandment. New to the dark superstition and ignorance of a rebellious people, but old as Eden's bowers; old as truth itself.

But the Sermon on the Mount had one central truth. The happiness of man. Like the law of Sinai, it was given to teach men how to be men. There is no mysterious theology of imputed righteousness about it. It is simply the rule of pure life.

Eighteen centuries have passed and to-day not one half the race have any

definite idea of this teaching of Jesus. Yet God is no respecter of persons. Is God's law all written in a book? Has he intrusted it to priest and clergy to deal out to suffering humanity, like the apothecary his medicines in his shop? In the name of Fox and Penn and Barclay, in the name of primitive Quakerism, No. God has not set free a part of humanity and left the remainder in bondage. "He that judgeth the ends of the earth, shall he not be just?" Before priest or clergy, before the Gospels, before the Sermon on the Mount, before the law upon the tablets of stone, before the prophets, before the Pentateuch, God himself had written, not upon stones nor yet upon parchment, but upon the human heart everywhere his own divine law.

Can you conceive a Father of infinite love and justice who would deprive one half of his children of his law. Will you accept a philosophy that makes God unjust? How much grander the thought that He has poured out his love on all humanity alike. We are all His sons in that broader, nobler sense.

How significantly the whole doctrine is summed up by that friend of William Wordsworth in a poem found in the old Devonshire house.

"Strong for a power intuitive he pleads,
Some emanation of the eternal light,
An energetic rule, beyond all creeds;
An home-felt fount and test of all that's right.

Not to one sect injuriously confined,
But like the orb of day enlightens all mankind;
Within the heart of man a light divine
Through clouds of doubt and fear doth ever shine.

It warns from every false and dangerous road,
And points the way, to truth and heaven and God.

At Sinai's graven stones with awe we look,
With earnest reverence search the Holy Book;

But older far than Book, or graver's art,
Is God's own record on the mind and heart."