

ialists, and sometimes it seems to suit them to deny that we are even Christians. God forgave them, for they know not what they say. But we, we who have been initiated, not into the mysterious, but into the simplicities of Quakerism, we know that it is neither mysticism nor materialism, and if it is not modern Christianity it is something better, something nearer the Christianity that Jesus taught. Yes, its spirituality is its strength. We believe in a spiritual God; we believe in a spiritual Christ, in a spiritual Church, in spiritual men and women. We believe that worship is the assembling of ourselves into this spiritual church and the communing of our spirits through the medium of this spiritual Christ with God the Father of Spirits. I say this spirituality is the strength of Quakerism because it leads direct to the source of all strength, and is being accepted more and more by all denominations. It is the rock whereon Christ said he would build his church, the rejected stone destined to become the chief corner stone of the church, the loveliest among ten thousand.

If Quakerism is supremely spiritual it is moreover intensely practical. It esteems no theory or principle too sacred to be applied to daily life in this world. It does not speculate much about the future, but lives in the eternal present, in the almighty now. Joy in this life and happiness in the life to come it rests not on any imaginary, speculative, vicarious scheme, but on the manner in which we meet and dispose of the duties of each day and each moment. It is the spirit we put into our daily living that determines our destiny. The bliss and glory that theologians paint and speculate about are ours by actual experience. We are already dwellers in the New Jerusalem, and walk its golden streets and bow in humble thankfulness before the great white throne for the blessed privileges.

Again, I love Quakerism for the

freedom it grants. It requires me to believe in God and obey His inspeaking voice. In all things else it leaves me free. As a body we believe in one God, yet it does not brand with heresy any who think they believe in a trinity. As a body we believe that Jesus was an inspired man, not a human God, yet it burns at the stake none who may think otherwise. Surely the term "liberal" as applied to our church and our belief is no misnomer.

The joy it gives. The supreme joy to some people is to believe that Jesus tried to save them from their sins. To me the supreme joy comes from obedience to the voice that speaks within. Let others gain what comfort they can from an unmerited salvation. I prefer one as the reward of personal struggle and striving and ultimate victory.

The love it manifests. It has been remarked, "See how the Quakers love each other." I know not how well they deserve that estimate. I fear not any too well, but if their love for each other is greater than is found in other societies it is because their love for all mankind is greater. They are not clannish, but esteem all men as brothers. Love in fact is the essence of their religion. "The love of the enemy," "the non-resistance of evil," are conditions to them not impossible, but to be eagerly sought.

The hope it presents both to its members and of itself. We sometimes see hope eulogized as the only consolation vouchsafed to the weary soul. The trials and tribulation of this life are endured merely for the hope of a better life beyond. This is not the hope of the Friend. His hope is founded on evidence. It is an assurance. He hopes to enjoy a heaven beyond because he enjoys one here. This is the hope that endures. I cling to the Society also because of the great hope it presents of itself. This hope, too, is founded on evidence. Witness the renaissance it is undergoing. True it has experienced a