

Jesus, who suffered, they say, in our stead. They come to believe that Christ bought for them license to pleasure in their lusts with impunity, if only they believed in Jesus and His atoning sacrifice. This belief tinges and taints their lives. I can see its baneful influence in their business transactions, dulling the sense of justice, searing the conscience of duty, and hardening the heart of mercy. It is a wrong against Jesus himself. It is a stain upon Christianity. It was the one point of weakness in the Christian religion, seen so clearly by every unprejudiced mind, when in contrast at the great parliament with the other religions of the world. Buddhism, even without belief in a God, but resting solely upon the law of Karma, made Asia, long ago, mild and wise, and sways even to-day the destiny of one-third of the human race. What power, then, might Christianity have if added to its omnipotent and omniscient God, to its all-wise and all-loving Father, the great beneficent law of Karma. Christianity once had it. Jesus acknowledged it. "Whatsoever a man soweth that shall he also reap." "God will render to every man according to his deeds. To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." But superstition has displaced it from modern Christianity. The human invention of the vicarious atonement has supplanted the law of Karma, and thus Christianity has lost half its power for good over mankind.

If Christianity still persists in this man-instituted phase of her doctrine she must inevitably succumb and be superseded by a faith altogether divine. But she will hardly do this as she has the corrective elements within and all around her. Quakerism, with most of the liberal churches and the most enlightened of orthodoxy, point to a life of rectitude here as a basis of a life of bliss hereafter.

In accepting the law of Karma we need not believe with the Buddhists in

the transmigration of souls, nor with them reject a God. We could hardly do that even for the blessings that Karma would bring. Let us see if we can make our position logical. God, we conceive, as a spirit in all and surrounding all; Creator of all material things in the universe, and of the laws that govern them; an influence that makes for righteousness in man; the source of all goodness; the fountain of all wisdom. In His creation of man He has left a way of access between creature and Creator, an avenue through which man's mind may pass and come in contact with the all-wise Mind. This process is the doctrine of revelation in Quakerism. Man's mind is enlightened as it draws from God, the centre of all light. This illuminating principle in the soul is the inner light. In proportion as his mind is enlightened by this divine intelligence, in him but not of him, will his thoughts be pure. According as his thoughts are pure will his deeds be virtuous. The deed, we acknowledge, cannot be without the thought, yet the thought is null without the deed. The thought is only a means to an end. The end is the deed. It is by *doing* that the soul grows. "*Obey and thy soul shall live.*" Jesus' meet was to do the will of his Father. It is the deeds that nourish unto life or unto death. As we sow so shall we reap. This is the law of Karma—the law of cause and effect. No substitution can thwart it; no vicarious scheme can change its purpose. Are we then, you will ask, helplessly and hopelessly swept along in the whirl of this inexorable law? Yes, incessantly, and yet we are masters of the situation. We can control the effects because we can regulate the cause. Man's free will is unchained. There is no fatalism here. We are the directors of our own destiny. We are the authors of our own happiness, or our own misery. If we bind ourselves to a huge stone and roll it overboard the ship we will be borne down, down into the ocean of waters. But if we