

"He was in the world and the world was made by him." And again, "the grace of God hath appeared unto all men teaching them the denial of all ungodliness and worldly lusts," and "as in Adam all men die so in Christ *shall*" (not may) "all be made alive."

Truth and error are everywhere. They are found in society, in all its organizations. They are intermingled like the meshes of a net. Whence error came is not now for us to discuss. But truth is divine. It is a unit. It is one. God is its author. Truth has not confined itself to any narrow creed in order to make itself a unit, but to a greater or less extent is found in all religions.

No denomination or organization, no clan, kindred, nation or people, ever had a monopoly upon it; and no book or creed ever contained it all. It is like the sunlight. Its limits, God only knows. But this much we know, that it is poured upon all humanity alike.

The sunlight of divine truth is as universal as the sunlight of the solar system, and it is a unit the same as the sunlight. Truth is truth the same, and divine the same, and the word of God the same, whether found in the myths of heathen mythology, the Koran, the Vedas, the Bible, or engraved on the tablets of the human heart.

No grander words were ever penned than these:

"Accept the truth wherever found,
On Christian or on heathen ground."

Ever since God with his almighty fiat said, "Let there be light," there has never been a night so dark that some star's light did not pierce its blackness. So, ever since man became a living soul, there has never been a man, a tribe, a clan, a nation, over whom the dark night of ignorance and superstition and sin, has settled so deeply that no ray of the sunlight of God's truth was there.

A popular theology of the day points to the dark page of human history, all stained with blood and blackened with

vice, and answer that man is "dead in trespasses and sin;" that there is nothing divine in man.

Such teaching will never lift up the fallen. Quakerism looks to the other side and sees that,

"Upward through the blood and ashes,
Spring afresh the Eden flowers;
From the smoky hell of battle,
Love and pity send their prayer;
And still the white winged angels
Hover dimly in the air."

The philosophy of Quakerism finds its foundation in this universal light.

This is the one great characteristic, which like a distinguishing brand runs through all its organizations, all its faith, all its hope, and all its life. It finds its expression in the words of America's greatest philosopher, Ralph Waldo Emerson:

"There is a principle which is the basis of things which all speech aims to say and all actions evolve; a simple, quiet, undescribed and indescribable presence, dwelling ever peacefully in us, our rightful Lord. And to this homage there is a consent of all thoughtful and just men of all ages and conditions."

Romanism lays the foundation of its faith in Apostolic succession.

Calvinism builds its hope upon the doctrine of foreordination.

The Lutheran builds his faith upon the eucharist, "*Hoc mens est corpus.*"

The Baptist, upon the baptism of John.

But the Quaker has, in the language of that poet, whom not only the Society of Friends but whom the English race delight to honor,

"One faith alone, so broad that all mankind
Within themselves its living witness find,
The soul's communion with Eternal Mind—
The spirit's law; its inward rule and guide,
Scholar and peasant, lord and serf allied,
The polished Penn and Cromwell's Ironsides."

The Quaker's philosophy was the philosophy of Jesus. The Kingdom of Heaven is like unto heaven which a