

it does rule, what a good person it makes of us. Our influence for good is felt wherever we go; the Light within us shines forth unto others, and what a great effect it has upon the world! Our efforts if led by Christ, are felt in every direction. We create a sentiment against war, intemperance and its many kindred evils, and a host of other evils which it is not necessary to mention.

Obedience is a growth. By obedience this power can be attained by all. I used to think, when I sat and listened to the ministry of some of our dear Friends, this peace which they felt, this Spirit of which they spoke of ruling in them, was not attainable by all, but I have come to realize that God gives this gift to all who will accept it, and I believe all have had a taste of it. When we do a kind act a sensation of joy, of satisfaction, follows. It is the reward of well-doing, and if all our acts are influenced in the same way, if all our movements each day are in accordance with the Divine wish, we will always live in peace, yes, in heaven, here upon earth, for heaven is a condition, not alone a place.

As we go forth to our duties let us live up to our standard of morality. Let us look to the Divine Light within ourselves; others may and do help us, but there comes times when we have to rely upon God alone. We should ever be in a prayerful, receptive condition, and not do or say or be found where we cannot feel that God is with us. If all could come under this law of love no one would think that war is necessary, but each would be his brother's keeper.

Once more I would call attention to this Light which is implanted within the soul of every human being, and which guides and directs at all times, as we are obedient or not. It needs no creeds, doctrines or forms, but simplicity and plain practical Christianity.

HAMTONETTA BURGESS.

4th mo. 26th, 1895.

THE LAW OF KARMA.

Essay read by Edgar M. Zavitz at a Session of Genesee First-day School Association, held at Farmington on Fourth-day of Yearly Meeting, 6th mo. 12th, 1895.

I never weary in reverting in thought to the great Parliament of Religions. Never since the morning stars sang together in the beginning has there been an assemblage fraught with so great a hope for the world. The sacred chords of all religions made a harmony that did much in allaying earth's discordant notes through all future time. Especially was it a favored occasion for Quakerism, coming as a refreshing shower to a parched plant.

In advocating some of our most vital principles and doctrines we felt almost alone in Christendom, but since the days of the Parliament we have the assurance that on our side is the vast majority of the world. One of these doctrines in which we feel thus fortified is that salvation depends upon individual actions, which belief corresponds to the law of Karma in the oriental faiths. This law of Karma is that our present is the resultant of our past, and that our future will be what we make it in the present.

In Buddhism "the source of moral authority is the causal law. The glorious happiness of future life will be the effect of present virtuous actions. Be kind, be just, be humane, be honest, if you desire to crown your future."

What greater incentive, I ask, to be and to do good than that our happiness, in the immediate and in the eternal future depends upon it. It would have a more wholesome effect upon mankind than the central belief of the popular Christianity of to-day, the belief in a vicarious atonement and salvation. The longer I live the more plainly I see the mischief, the injustice, the wrong wrought among my fellow-men by the belief in imputed righteousness. Men easily lapse into all kinds of vice when they have persuaded themselves that their sins will be washed away simply by the blood of