

from the outward law to the law of the spirit within. In a few brief years he was brought to the realization that his truth was for a future age, and that from his own he could expect only the martyrdom that comes to those who stand in the foreground as God's messengers for the advancement of the standards of righteousness.

But His truth endured, and for nineteen centuries it has leavened the religion of the most enlightened nations of the world. Alas, the progress toward the standard of righteousness established so many ages ago, has been very slow, and man to-day is far from being in the proper moral relationship to his fellow man.

Indeed, the Church itself, the organized agency for the dissemination of Christian doctrines, has often stood in antagonism to the progress of the inherent laws of righteousness and principles of equity that affect human society. It has too generally taught its adherents to ignore "the Divine God-spoken words of human experience," to lightly esteem the voice of conscience pleading for a hearing in their hearts, in a vain effort to at once place themselves into the nearest relationship with God. So, when men, conscious of the Divine message in their souls, have sought to draw near to God by obedience to his Word written; have forgotten themselves in some interest outside themselves, and have felt that they are proving their love to God by giving their love to their fellowmen. The Church has been prone to denounce them as thieves and robbers who would enter "not by the door into the fold of the sheep, but would climb up some other way." And while it has endeavored to cultivate in men a love for God, by an appeal to their fears, solemnly warning them that God is just; and an appeal to their hopes, because He is merciful, it has warned men not to trust the commands of their own consciences. Within a few years one of the most famed leaders of religious thought, in one of the largest

churches of this city, asserted most emphatically that morality "don't touch the question of salvation."

And so modern Christianity has presented the strange spectacle of followers of the Prince of Peace going to war with each other and the Church on either side invoking the blessings of God upon the fratricidal strife. Being taught that morality doesn't touch the question of salvation, those who have honestly felt that they were exalting the name of Christ have hesitated not to oppress their fellow men, and have hardened their hearts to suffering and sorrow that never appealed in vain to the sympathetic heart of Him they profess to worship. Alas, that men should so far fall short of obedience to their diviner instincts and intuitions, but woe to the system of religious instruction by which these offences come.

It was the mission of George Fox to recall the Church to the religion instituted by Jesus Christ; the religion which teaches that love to God implies a perfect love to man; which teaches that "the moral relations in which we stand to our fellow men are expressions of God's thought and life in humanity; and that a recognition of this divine law in the human soul is the primary lesson in its development that brings it into ever closer relationship with its Creator.

The message that George Fox was inspired to deliver to mankind was to call them back to a trust in the Spirit of God in their own souls, to an obedience to the Voice of Duty in their own hearts. To those who had been taught to doubt their own convictions, Fox's declaration was "Trust in God and your own soul." Bring your hearts in sympathy with the Spirit of God, now and here, make them sensitive to His gentlest intimations. Believe in your intuitions! Though all the world revile you, falter not in your obedience, believe in the inspiration of the present.

And so Quakerism came forth not bound in creeds and rituals, but alert and ready to move in whatever the