

Lest some who do not understand Friends' doctrines should be led by T. E. L.'s article to believe that our Society sets no value upon worship as worship, I quote the following extracts from eminent Friends :

Robert Barclay says : "When I came into the silent assemblies of God's people I felt a secret power among them which touched my heart ; and as I gave way unto it I found the evil weakening in me, and the good raised up, and so I became thus knit and united with them ; hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed."

Samuel M. Janney says : "The public worship of the Most High is one of the means ordained to bring the soul into communion with Him, and to manifest before men our allegiance to the King of Kings and Lord of Lords. It is the highest privilege accorded to man, that the Creator and Upholder of the universe condescends to make Himself known to the sincere, seeking soul by "the word of His grace." It is only as we preserve our connections with the great Head of the Church, through the invisible and eternal bond of the spirit, that we can grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Benjamin Hallowell says : "The best preparation or condition for receiving the knowledge of God I believe to be reverential, silent worship. Worship is an act of the soul. It is an effort to attain a state of greater and greater perfection, striving, with humble and earnest aspirations, to assimilate itself to Deity by becoming of the Divine nature—to be "perfect, even as the Father is perfect," crying Abba, Father, deep calling unto deep. For the soul of man is a great deep, which nothing short of Deity can fill. The possession of the greatest wealth, learning, power, and other outward things, still leaves an aching void in the soul."

Speaking of public worship as practiced by Friends, John J. Cornell says :

"While I fully acknowledge that men may gather, sit in silence and depart, and yet perform no true worship, yet it by no means follows that a silent meeting is an evidence of spiritual death in the individuals composing it. Such a meeting, if each individual is really worshipping the Father in spirit and in truth, is a far more lively and beneficial one to the worshippers than one could be, conducted in any form whence the devotional exercises were not performed from the immediate requiring of the spirit. I do not believe that a worship performed in spirit and truth should always be performed in silence, but that the Divine Father will, where it is necessary to meet the different conditions of mind in an assembly, qualify instruments to speak to those conditions, and often as much for the instructions of the speakers as for that of those spoken to.

Hence to perform such worship as Friends profess there must be a time of silent waiting, in which, like Elijah of old, we retire into the cave and shut out all the commotions of earth, that we may thus hear the spiritual voice and understand the revelations of the inner light ; that our devotions, whether vocal or silent, shall be in harmony with the understood will of God, and that we may thus truly reverence, adore and worship Him.

LYDIA J. MOSHER.

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## SUGGESTIONS

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Were the waves of the sea always at rest, instead of being in almost constant agitation, would the earth be so fit an abode for the physical man ; and the winds, were they always still, would miasma and malaria be changed into healthful currents as now ? So in the realm of thought, if it remained always in a quiescent state, no changes nor discoveries in the quest of truth, would it be as well for the progress of mankind ? It may be urged that in the realm of spiritual thought we have arrived at an ultimatum, that we cannot