

discontinue the reviews of Janney's *History of Friends?*" brought forth many remarks. It was thought best to study the most important, viz: "The principles of our Society." Yesterday's food will not do for to-day. We are living in the present, and the present should be our study. It was finally decided to discontinue the review for a while, at least.

A newly-framed constitution, which has been agitated quite a good deal lately, was then presented by Jos. Lownes.

It called for President, Vice-President, and Secretary-Treasurer, the Secretary acting in both offices. It calls for voting by *direct vote*, instead of by the old way, as it was considered more business-like, brief and correct. It was adopted as a whole, and will go into effect on the 26th of eighth month, that being the regular meeting of Association.

Nellie Coale gave a recitation ably rendered.

"Little" Martha Garlock, in usual winning way, spoke "Dolly's Lesson."

Frank M. Lownes closed the programme with a recitation, "It Pays."

The Association then adjourned to meet at usual time next month.

J. TOM HARKCOM.

Lincoln, Nebraska.

A FEW MORE THOUGHTS ON 'RELIGION AND WORSHIP.'

In YOUNG FRIENDS' REVIEW for 5th mo. 15th, and 6th mo. 1st, is an article on "Religion and Worship" by T. E. Longshore. He places the origin and foundation of all worship from that which consists of "gesticulations and genuflections of person," up to the silence of the spiritual worship of Friends, upon a basis of fear caused by the "helplessness men feel," being "at the mercy of the irresistible power that exists in the forces of nature." He also says, "Jesus was not religious as the world counted religion," and "we cannot study His character disinterestedly while we are indulging in prac-

tices and habits that we call worship, which He so emphatically pronounced hypocrisy," etc.

Webster defines religion as "the recognition of God as an object of worship, love and obedience; right feelings toward God as rightly apprehended; a high sense of moral obligation and spirit of reverence and worship which affect the heart of man with respect to the Deity."

It seems to me that religion (not theology) means the inmost union of the soul with its Maker, from which union flow all the practical fruits of righteousness, and worship is but the expression and public acknowledgment of religion. T. E. L. says: "The early Quakers held their meetings; if no work offered they merely sat a season in silence, abstaining from all acts called worship."

Was it a *mere silence*? If no outward word was spoken to answer certain conditions, as was often the case, did not each earnest, seeking soul receive, in "the silence of all flesh," the food it required from Him who said, "Worship the Father in spirit and in truth, for the Father *seeketh* such to worship Him," and "where two or three are gathered together in my name there am I in the midst of them."

T. E. L. says: "It is said Jesus himself prayed, yet his prayers were not vocal, if he was consistent, but were simply inward, earnest desires to do his duty. If he indulged in occasional ejaculations they were but the expressions of the agonies produced by his tormentors."

Must we allow that Jesus *was* inconsistent, or must we regard the 17th chapter of John, which contains the most beautiful, touching prayer on record, as a forgery or of no value? Also the incomparable "Lord's Prayer," which meets the wants of mankind in all ages and nations, and those "occasional ejaculations" have been the comfort and strength of countless numbers of tried and suffering souls.