

our Society. Even in my own very limited experience I have met with this spirit of inquiry in many different forms, and in conversations on religious subjects I have heard the highest tribute paid to the fundamental doctrine of Friends—the “Light within” by people not of our Society, but who were thoughtful, earnest seekers after truth. I feel that in the present time, more than ever before, if possible, we are required to let our light shine so brightly that those who have lost faith in forms and creeds and who might otherwise drift into infidelity, may be drawn by the light we hold forth to the Source of all good. And, oh! dear young Friends, let us not for the pleasures of a season make our light dim by indulging in the follies which are condemned and forbidden by other churches who do not make so high a profession as ours, yet see clearly that dancing and some other amusements tend to lower the standard of morality among their youth. In the early days of Methodism, Wesley warned his followers against the extravagance of the Friends’ plain dress. To-day they have dropped those minor things, or rather left them where they should be left with each individual conscience. I will close with the words of George Fox—“And now, my dear friends, the Lord doth require more of you than He doth of other people, because He hath committed more to you. The world expects more from Friends than from other people, because you profess more. Stand up for God’s glory and mind that which concerns the Lord’s honor, that in no wise His power may be abused nor His name evil spoken of by any evil talkers or walkers; but that in all things God may be honored, and ye may glorify Him in your bodies, souls and spirits the little time ye have to live.”
 “So that nothing may be betwixt you and the Lord but Christ Jesus.”

LYDIA J. MOSHER.

Moral idealism is the presence of God in man.—*James Martineau.*

POSTURE IN PRAYER.

This inquiry claims my attention: In what posture should prayer be offered? It may seem a very trivial inquiry, believing, as we do, that it is not so much the attitude of the body as the condition of the heart that is most pleasing to God. Go into churches and you find people on their knees when in prayer; go into Friends’ meeting and every one is sitting upright. Is this as it ought to be? If we kneel in prayer do we submit ourselves to “form” any more than in the matter of congregating together on each Sabbath for worship? The custom of sitting in prayer is wholly without Scripture precedent. We read that Jesus sat down to teach, but never that He sat down to pray. Prayer was always offered kneeling in the church of the New Testament. Paul says, “At the name of Jesus, every knee *should bow*.” (Phil. ii., 10). Paul also says, “For this cause, I *bow my knees* unto the Father of our Lord Jesus Christ.” (Eph. iii., 14). Peter, when seeking divine power in raising Dorcas, *kneeled down* and prayed. (Acts ix., 40.) The Apostle Paul’s farewell meeting with the disciples at Tyre is thus referred to: “And we *kneeled down* on the shore and prayed.” Like the Christians of early centuries, like the blessed Jesus, why cannot we kneel in prayer? Why in this matter allow ourselves to be marked as a peculiar people? I am loath to advocate show in religion among Friends, but, doing as Jesus did, as His followers did, cannot surely be regarded in this light. In the custom referred to, is there not something unseemly, apart from the teaching of Scripture? Instinct of nature answers, yes. This is my view of the matter, and I would that all should kneel in prayer. Still less satisfied am I with the custom of “bending over,” which posture is meaningless; it is unauthorized in Scripture and among Christians in general. All that can be said favorably is, it affords *rest* after a