

mediator between us and God, nor do we resort to music or the symbols of baptism and the sacrament.

From these practices we are accused of disloyalty to, and disbelief in Christ. O preposterous thought! No other Church in Christendom owns Him as its head to the extent that Friends do. All others look to man to conduct the services, we alone and entirely to Christ. But we do not rest our salvation upon a crucified—a dead Christ—but upon a living and reigning Christ; and because we have this living and reigning Christ—the very reality—we need no symbol and no shadow to represent him.

He who is emersed in God's very presence and love; he who experiences the blessed reality, the higher baptism of the Holy Ghost—the refining fire of Heaven, as testified to by our silent meetings, need not descend, for a reminder, to any formal ceremony performed with the baser elements. He who has supped with God, which is the privilege of every true believer that opens to Him the door of his heart, need not be reminded of this privilege by eating of the perishing bread or drinking of the intoxicating cup.

He whose spiritual ear is attuned to the heavenly harmony can forego the sensual pleasure. It is no argument in favor of employing music in worship to maintain that the angels in heaven sing their hallelujas around the throne of God, when we stop and think that no vocal sound, either of the English or of any other tongue, is uttered or is heard in the spirit world, and if we would hear the angels sing we must cease our own distracting and discordant notes.

To the unthinking mind no doubt the material is the substantial and the spiritual is the shadow.

They rely upon their senses and their senses deceive them. Our senses often do that. They declare to us that the earth is flat and that it stands still and the sun encircles it daily. It is all a delusion. So this material world and

its elements are the changing and the vanishing; the spiritual world is the unchanging and the eternal. And blessed is he who after earnestly desiring and striving finds the material world less and less weighing him down, and in proportion the spiritual world and all it contains becoming more and more a reality.

I know, my dear associates, of what I speak. I have experienced in a little degree this spirituality in worship, this descent of the New Jerusalem, for behold "the tabernacle of God is established with men," according to the promise, and "He teaches His people Himself."

There is another fact, perhaps the weightiest, to be looked at in considering why we congregate in the capacity of a Silent Meeting. For all that we have said we could as well worship at home, or in the field, at the plow, or in the office. But we have this duty to perform, not selfishly, or alone for the benefit of our own souls, but also liberally for the benefit of the lives around us; and in this connection Silent Meetings mean not only an avenue between soul and God, but it means also a medium of communication between soul and soul. They recognized, long before science taught it, the profound psychological fact that mind has an influence upon mind, to strengthen, to encourage, to uplift. One ember by itself may go out, but a number drawn together by mutual and reciprocal giving and taking make light and warmth. While feeling the great light and warmth from the eternal fire of God's love we may also receive it from the souls which he has enkindled. Thus we do render mutual aid to each other in the helpful and sweet experience of silent worship.

But if perchance some hearts, as yet uninitiated to this blessed privilege and sweet reality, or are for the time walking in the shadow, as there comes to all seasons of depression, need the assurance of vocal utterance, He, the great Head of the Church, will be