

QUAKER POEMS.

John C. Winston & Co., of Philadelphia, have in press for issue 12 mo. 15th, 1893, a volume of about three hundred pages of poems relating to the Society of Friends, illustrated by original drawings, and reproduction of photographs, old paintings, and prints. There are about sixty poems relating to persons, places, events, customs, peculiarities, etc., associated with Friends in England and America. Some of the poems are of much historical interest, many of them are by well-known poets, who have thus shown respect and honor to our Society. The compilation has been in progress for several years by Charles F. Jenkins. The publishers offer to send sample pages, on application, to those interested

GRAVITY IN OUR MEETINGS
FOR DISCIPLINE.

"Friends, hold all your meetings in the power of God."
—GEO. FOX.

There are now so many assemblies, convened in the name of the Society of Friends, and mostly in Friends' meeting-houses, that there would seem to be cause for grave apprehension lest the line between a religious meeting and a lyceum should become obliterated.

According to the language of our first query, our meetings for discipline are *religious* meetings; and where this query is truthfully answered, all unbecoming behavior therein should be noted; but in the supplementary organizations (if they may be so designated) there is prevalent a colloquial manner, that is not calculated to promote solemnity, and that may lead even to jesting on the part of those who address the assembly, and to smiling and whispering among the hearers. A chairman is appointed to maintain order, and to see that the programme is carried out; and as Friends are supposed to be a well-behaved people the decorum is usually—perhaps nearly always—such as would be considered admissible in polite society.

All this is to be expected in a lyceum, or argumentative body. The speakers may infuse a little pleasantry into their lectures or remarks, and the writers may adorn their essays with the flowers of rhetoric; the arguments—amounting to debates—may be good-humored, and yet enlivened with a little repartee, or with what the speaker may deem an appropriate jest.

It is not the aim of the present article to find fault with any of the organizations, or to apply adverse criticism to the manner in which they are conducted; but to emphasize the importance of keeping them distinct from our religious meetings, and of maintaining a strict watch that neither a levity of manner, nor an argumentative spirit may find its way into our meetings for discipline.

Those who are familiar with the account of the rise of the Society of Friends, and the great care that was exercised in establishing and maintaining the meetings for discipline, must be aware that they were instituted under the weight of religious concern, and intended to preserve the body from reproach, and from all distractions that would have a tendency to divert it from "the most steady attention to the inward voice." These early Friends needed no moderator, no chairman; but they *did* acknowledge one head, and that head was He who never erred in judgment, who never attempted to jest, but from whose lips proceeded only the "words of truth and soberness." Now, if He be the master of the assembly, should not those who compose it endeavor to come under His influence sufficiently to feel the weight of the occasion? If such be the sincere desire and the earnest effort of those assembled to transact the weighty affairs of the church the meeting will come to a true judgment, and the clerk will announce and record it.

If all those who participated in the transaction of the business in our meetings for discipline—either actively by expressing their sentiments, or pas-