

consecrated callings are especially adapted to fill and satisfy that instinctive longing of every good woman to do the *helping* work allotted to her "from the foundation of the world." Starting upon her life-labor with a humility, a loyalty and a devotion that shall make nothing less than a religion—the religion of humanity; taking as her life-motto, "Whatsoever thy hand findeth to do, do it with all thy might," her liberty will be a blessing and her responsibility a delight. Entering upon her duties in this spirit, feeling in every fiber of her being that labor is worship and worship joy, tell me what is there that woman can not do?—[E.A.]

Editors and Readers of YOUNG FRIENDS' REVIEW :

As I read in our last paper the article entitled "Spiritual Worship," I was impressed with the excellent meaning of the word worship which it conveyed. We get so in the way of using words and expressions thoughtlessly that I wanted to call our attention to this word, feeling that it would be profitable as well as instructive to consider it carefully. Let every one of us take the time to look into our dictionaries and find the accepted meaning of it, and then see how nearly this definition corresponds with our own inward feeling of the duties and high privileges which it signifies to us. Let us examine carefully and honestly and see whether a compliance on the part of erring human beings, with the accepted demands of the word, would produce results of much benefit.

Now, if I give some thoughts on this matter they will be somewhat immature, for this presentation of the question is new to me, as it may be to many other young minds. But if others are induced to look into this subject closely, and *for themselves*, I shall feel that my words have done no harm.

To be sure, worship is "contemplation of God," "adoration of the Supreme Being," etc., but what does that amount to if we do not *take ourselves into consideration* and contemplate our own conditions and see just where we stand as compared with our ideal of perfection, striving honestly thus to discover just where we are in error,

where we are weak, what are our faults, and what are our wrong tendencies, and then to make an earnest, undivided effort to correct our faults.

It is not God, it is ourselves that we are to benefit by our worship. Whenever our devotion falls short of this object, we fail to profit by it, as we should, and I think it is not really spiritual worship.

It is indeed a great struggle to overcome the wrong that we have allowed and encouraged to grow up in us, and as I read the earnest words of M. V. under the title of "Serving Two Masters," I was led to feel very forcibly the truth of these lines by Edwin Arnold in "The Light of Asia:"

"Far has he gone whose foot
Treads down our fond offense."

It seems to me that the great object of worship is for us thereby to learn to tread down these fond offenses, to learn to overcome temptation.

JONATHAN C. PIERCE.
Pleasantville, N.Y., 11th mo. 18th, '86.

"Be fit for something and that something will find you. Every man is in a great measure his own handiwork, and I should wish each of you to be a specimen of humanity 'whereof the workingman needeth not to be ashamed.' If you make nothing of your lives, you will be yourselves to blame for it, and it will be of no use to sit grumbling, that you would have done great things if somebody had not hindered you, or if some other body had not stood in your way. It is also well to feel that it is better to fill our own place thoroughly, to be complete in some humble thing, than it is to half fill some other person's place, or to be full of flaws and shortcomings in some lofty situation. An honest, competent boat builder or blacksmith, or bricklayer, is worth ten times as much as an ignorant physician or an incompetent judge. There is a wide philosophy in two simple lines:

'Desirous less to serve thee much
Than please thee perfectly.'

—[Mrs. Julia McNair Wright.]