

and the failures which have during the week dragged down the soul from its true nobility. It may be a contemplation of business plans which will shut out all helpful tendencies for bringing the human character more under Divine control. It may be simply an inert silence, a sleep of the soul. Quaker worship means none of these. The silence of the meeting must be utilized by an effort on the part of the worshipper to draw near to God, in other words, to think good thoughts. "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think of these things." Contemplating truth, honesty, purity, kindness, goodness; wishing to grow in the knowledge and practice of these elements of good character; striving to strengthen our minds in all things that make for righteousness among mankind; this is coming more and more under Divine influence,—this is true and acceptable worship to God. All this requires an effort, "*Ask* and ye shall receive; *knock* and it shall be opened." But this was not spoken of material things. For these we must *work* and *toil*, not *ask* and *knock*. Of spiritual blessings only do we receive by asking, and discover by knocking; and the asking must be by *longing to be noble and true and good*; the knocking must be by an earnest desire to *grow in a knowledge of the law of the soul*. But no soul lives to itself alone, nor can develop to its best capacity, if it fails in helpfulness in some way to other souls. (I am not dogmatizing in my exposition of Quakerism, at least I hope I am not. I think I am simply narrating the experience which has come to every one who has placed his whole trust on the Indwelling Spirit, and my purpose is simply to do what I can "to stir up the gift of God" which is in us all.) No human character reaches its utmost of divinity that does not in some way help another in its aspirations, and so true words fitly spoken are a very im-

portant part of the meeting for worship. Every worshipper should be a minister in some way, at some time. Many are the times when a silent worshipper might be useful to others by giving voice to his thoughts, and, by obedience to the law of helpfulness, be himself strengthened in character by communicating to his fellows such things as, in his experience, he has found helpful to himself in the way of spiritual development.

The Quaker place of worship, primarily a place for contemplation of all matters that "make for righteousness" is properly, then, more than this; it is a place for service. Truly, says our Quaker poet (and none among the portrayers of the Quaker ideal had a clearer conception of the subject):

"He findeth not who seeks his own;
The soul is lost that's saved alone.
Not on one favored forehead fell
Of old the fire-tongued miracle,
But flamed o'er all the thronging host
The baptism of the Holy Ghost."

But the baptism must be of the Holy Ghost. That is, of pure love and goodness, if the ministry is serviceable; and the speaker whose motive is any other than that of being helpful to others is out of place, be he either an acknowledged minister or one of the general membership. The test is the sincerity of the speaker.

WM. M. JACKSON.

New York, 10th mo. 18th, 1894.

PRAYER.

Paper written by Serena A. Minard, and read by Anna Rice Powell, at the Religious Congress at Chappaqua.

Wait upon the Lord, be of good courage,
and he shall strengthen thine heart; wait I say,
on the Lord.—Pr. 27 : 14.

He giveth power to the faint, and to those
that have no might he increaseth strength.—
Isaiah 41 : 29.

Leaning on Him, make with reverent meek-
ness His own—thy will,
And with strength from Him shall thy utter
weakness life's task fulfil.

—J. G. Whittier.

Prayer is not words, neither are the