

artificial wit, and sip the poison which sends its millions to dishonorable graves, and breaks more hearts than that. Oh! to be great is only to be good; all other greatness is magnified delusion. It seems to me our work is plain, to advocate and confirm by life, before the eyes of men the sacred doctrine of purity, which gives pure words, pure thought, and pure deeds, rather than to dwell long on obscure doctrines, which mar the church work of to-day, dividing us, prejudicing us, and robbing us of the glorious unity by love, for love and unity are the oxygen and nitrogen constituting the vitalizing atmosphere of Christian prosperity. I look with some anticipation toward that day when we shall be a combined force to eradicate the evils which confront us; when we shall lose sight of all prejudice, all ill-will, and shall have the courage of our convictions, not in a contentious way that will bring strife, but in a way that will bend our hearts in unity. The church has many foes to fight. Sin in so many forms so oft baffles the bravest Christian warrior, hypocrisy is often as a spy amongst us, whom we often do not know until he has spoiled our plan and helped the enemy. Others seeking notoriety pronounce themselves infidels and cast their baits amongst us. But when our hosts combine their forces under one commander the great Chieftian of our Salvation—all the gathered forces of the enemy cannot move us from our field. In union there is strength, and we will not only drive the enemy from the field, but capture the ordinances and drive back the supplies, and their pestiferous odor shall ascend in smoke from our nations soil; then we will march on and gather into our ranks those who were our enemy, but this love will transform them into friends to the truth, transplanting them into the soil of God's spirit, and march together under the universal banner of "Peace on earth and goodwill to men."

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RELIGION AND WORSHIP.

(Continued from last issue.)

No one who reads the early history of Quakerism—that period which gave them the greatest renown for religious heroism—without bias or prejudice, can fail to see that it was their unselfish devotion to the truth as revealed to their own minds, that accorded so closely with the ancient records delineating the life and teachings of Jesus, that in regard to worship they taught and practised the same lessons.

These early Friends, and especially George Fox, did vehemently oppose and denounce the religious worship of their day. They did not hold their own meetings to worship God in any other sense than to instruct men.

This was the golden, the spiritual and vital age of Quakerism. Its glories, its conquests and triumphs were won then. Their immortality as religious heroes and heroines was achieved then. It is yet the day to which we all turn when we want to recount the victories the Society won over the combined cohorts of superstition. We glory in the martyr spirit that struggled for and finally secured liberty of conscience not to worship God after the pattern of the heathen.

But worship where we can work; and where there is no work, there let no attempt be made to travesty the duty by any formal observance in mimicry of either heathen or so-called Christian rites. The early Quakers held their meetings—if no work offered they merely sat a season in silence, abstaining from all acts called worship.

This was in the days of their integrity, their sacrifices and sufferings, which quickened their consciousness to a faithful sense of the responsibilities they had assumed. The triumphs over their persecutors was the downfall of their integrity. Pains and penalties are the buttresses and bulwarks of faithful spiritual rectitude.

When the Friends were exempted from these they lapsed into a luxurious