

what about the undevout chemist or electrician? I do not believe any man can pursue any science, with his heart in his work, without experiencing a high spiritual development. Great scientists are not apt to be great theologians, nor are they likely to be bound in by the limitations of church membership; but I am taking it for granted that we know the difference between theology and religion, and that spiritual development is not to be measured by prominence in the church. We draw nigh unto God as we grow familiar with the wonders of His universe, and the inexorable truthfulness of His immutable laws.

The awe and reverence that at times must flood the soul of every true scientist, are the very essence of poetry, and an appreciation of the poets may take us as near to God as can scientific knowledge.

The *True* and the *Beautiful* seem to some of us to be indissolubly linked, and we should say that since the love of Truth is an evidence of spiritual growth the love of Beauty is an important help in its development. Everybody knows that many worshippers of Beauty, both in nature and in art, are pre-eminently unrighteous; and as Friends we need not look far to see examples of severe righteousness achieved at the expense, apparently, of all enjoyment of the beauty of beautiful things. The beauty that leads to destruction, however, is seen with partial vision. A broader view shows beauty of face without beauty of character to be inherently ugly; shows the highest art when dealing with unworthy subjects to be unutterably low; shows the beauty of fitness and of truth to be the only complete and perfect beauty. To appreciate and love such is to be spiritually developed to a high degree.

A love of music—a love so deep that it will not endure to see its object defiled by improper use—is an evidence of spiritual advancement. Music, dancing, poetry, all forms of rhythmical expression are helps, not hinderances,

when given their proper places in the complete development of the man.

But example and precept, work and study, nature, poetry, music and art, are of little avail if we omit to educate the mind to habits of reflection. "The wise man," says Emerson, "does not search for truth, he listens for it." The spiritual growth of the individual is a development, and we must never forget that we are not building, but are feeding the soul, and that time for assimilation must be allowed. It is possible to force growth, but always at the expense of vigor. The best development requires frequent periods of silence and of solitude, and he who is too busy to observe frequent pauses even in the best of works will fail of attaining to the highest spiritual development.

But what shall we say of the church? Has it no part to play in our spiritual development? It is for this very purpose of developing the spiritual growth of the individual that the church exists. But it can do nothing more than furnish opportunities for the exercises that are necessary to make us strong. Good examples, good precepts, work to do for ourselves and for others, the means of cultivating a love for the true and the beautiful, an appreciation of music and poetry, and a knowledge of nature and nature's laws,—these things the church can supply, and as far as they are supplied the church fulfills its mission. It does not follow, however, that all these things should be made features of our First-day meetings, for they cannot all be enjoyed at once. Let the meetings be given up to silence and to preaching, but let the church, through its schools and auxiliary organizations, see to it that the other items are not neglected.

I know of no church that is doing all I think it should for the spiritual development of its members. All emphasize some points and totally neglect others. The Society of Friends is no better than the rest; it differs only in that it puts stress upon points generally neglected by others, and