

This is worship simple. It may happen at any time and anywhere: behind the plow or behind the counter; in the office or in the kitchen; alone or in the vast throng.

But it is a law that man cannot live to himself alone. In the world he finds himself part of a complex whole. He cannot be in society without being influenced by it and imparting his impress upon it. Thus worship in a congregation becomes a complex affair. If it is a living worship it becomes a divine symphony, wherein is no discord or marring note. Each individual soul is attuned by love in adoration of its Maker, and all join in one sweet anthem to the one God. I have at times felt that my spirit was playing its allotted part in such a symphony. Not only was I conscious of my own part, but my soul was thrilled with ecstasy at the grand oratorio that arose from the worshipful congregation, without one jarring note of anger, selfishness or jealousy. If any came with such in their hearts it melted away before the irresistible power of such living worship. And they who came once and became passive to the blessed influence would return. If any has met with a loss nothing like the living presence of the Saviour and the silent sympathy of friends to heal the wound.

If any has fallen through sin nothing like the forgiving Saviour and the loving friends to reinstall the penitent. And how it bestows strength to the soul that sends its influence on these missions of healing, and sympathy and love unto the unfortunate. The more it gives of its love the more it gains.

Never was anything more inspiring and uplifting, more sweet and harmonious, than is a Friends meeting when held in the life, each soul thrilled with divine love and vibrating to the Master's will, giving out its appointed notes that blend with and perfect the universal strain.

In this way and in this way alone

can we carry out the injunction of George Fox when he admonished Friends to hold all their meetings in the power of the Lord.

EDGAR M. ZAVITZ

## EARLY FRIENDS AS ADVOCATES OF PEACE.

Read by Ethel Zavitz, at Coldstream Y. F. A.

### (CONCLUSION)

It has been asked what would these advocates of peace say to him who struck him on the right cheek? Would they turn to him the other? What would these patient moralists say to him who robbed them of a coat? Would they give him a cloak also? What would these philanthropists say to him who asked them to lend a hundred pounds? Would they not turn away?

It is willingly granted that not all the precepts from the Mount were designed to be literally obeyed in the intercourse of life. To show that their meaning is not literal, is not to show that they do not forbid war. It is not necessary to discuss the precise signification of some of the precepts from the Mount or to define what limits Christianity may admit in their application; since, whatever exceptions she may allow, it is manifest what she does not allow.

Of the injunctions that are contrasted with "eye for eye and tooth for tooth," the entire scope and purpose is the suppression of the violent passions, and the inculcation of forbearance, forgiveness, benevolence and love. They forbid, not specifically the act, but the spirit of war, and this method of prohibition Christ ordinarily employed. He did not often condemn the individual doctrines, or customs of the age, but He condemned the passions by which only vice could exist, and inculcated the truth which dismissed every error.

In the American history it is told that in the beginning of the last cen-