

brotherly kindness, and to brotherly kindness, charity."

The faith meant is that that leads to entire dependence upon God; the virtue is that course of conduct that honors not only the moral, but also the spiritual law; the knowledge is that of our own and of the divine nature; the temperance is the moderation in all things; the patience is that tranquillity of mind that never allows of discouragement, but waits for results; godliness means goodness; brotherly kindness means not only loving those who love us, but loving our enemies also; charity is the crowning grace of love. If we enter upon such a life here death will be only a transition from this existence, where the soul is hemmed in by the confines of flesh, into the limitless ocean of the divine spirit. The meeting closed by prayer from Isaac Wilson.

In the afternoon meeting, after a season of silent meditation, and a vocal prayer by Allen Flitcraft, Isaac Wilson spoke from the text, "Go ye into My vineyard and labor, and whatsoever is right I will give you." He spoke of the important work on our part of putting ourselves in a position and condition for work in our Heavenly Father's vineyard. Despire not the meagre talent; slight not the little intimations that call for its service. O, that I might disabuse every mind of that feeling of unworthiness that leads to inactivity.

The Divine nature is implanted in every human nature, and is able to qualify that human nature for the accomplishment of its divine purpose. By thought and by use we strengthen our high privilege and relationship as co-partners with God and co-laborers with our fellow man. We are commanded to let our light, however dim, shine, not under a bushel, under-estimating the divineness of it, and the need of it in God's great plan, but on a candlestick, illuminating all around, and especially the dark recesses of our own soul. If there is any one besetting sin I dread in our Society it is indifference.

We have a part of the work to do. That all-powerful, all-sufficient Being we call God cannot do it all in saving our souls, or in perpetuating our Society. O that we may not be unmindful of the little convictions that overtake us, perhaps at our daily vocations, perhaps on our nightly pillow, but treasure them and let them do their perfect work until we are so established that our human judgment comes to be made the Divine judgment, our human natures the Divine nature, and our will become the Divine will, and God's throne and kingdom be fully and firmly established within. We will then have a Saviour sufficient for all occasions, able to save us in the mart of business, in the field of politics, in all the affairs and vicissitudes of life—a nineteenth century Saviour. O may we attend to the little quickenings of the spirit, to the little bubbleings up of the divine life within, and though they may seem as strangers they may prove to be angels unawares.

William M. Way bore testimony to the fact that God comes to teach his people himself. He does it in the silence. Be still and know that I am God. So may we gather home to His everlasting standard of life and light.

Allen Flitcraft spoke briefly, reminding us that it does not matter as much to have our names written upon the meeting book, or enrolled upon the church record, as to have them inscribed in the Lamb's Book of Life.

Charlotte W. Cox declared how precious it is to get into the quiet to listen, to meditate, to dwell upon the emancipations from the divine source.

E. M. ZAVITZ.

(Concluded next issue.)

## DIED.

MILLS—At her home, near Mt. Palatine, Illinois, 5th mo. 28th, of neuralgia of the heart, Hannah S., wife of Joshua L. Mills, a much valued member of Clear Creek Monthly Meeting of Friends.

A. J. Flitcraft and wife, and Thomas Woodnut, all of Chicago, were present at the funeral.