

portion of the Universal Consciousness within itself, and needs to know nothing more than what is thus revealed. Likewise man has within him that character and degree of this Universal Consciousness which is suited to his life and destiny; and he, too, needs to know nothing more than is revealed by this portion of the Divine that is a part of his nature. He needs not to make of it a graven image and place it on a golden throne in some unreal heaven. No: this portion of the Infinite is within his own field of consciousness, and all that is for his welfare will there find recognition as the prompting of the Universal Consciousness.

Thus by this second method of conceiving God we reach a more adequate conception of His relation to us,—the relation of a Universal and Infinite Consciousness to a finite portion or counterpart of Itself; a conception which turns our minds to the true source for His communications,—the consciousness of our own souls and of the souls of our fellow beings.

WITH OUR ISOLATED FRIENDS.

In pursuance of a prospect I had, in conjunction with our Friends, Edward Coale and Abel Mills, of Illinois, of visiting some of the Friends in Nebraska and Kansas, and appointing some meetings there and on the way, together with the mission quite fully explained in another paper in this issue entitled "Kansas." I left my home the 29th of 4th month, 1890. Arrived at Fort Gratiot, Mich., at 5 p.m., and remained all night with my cousins, Melvin and Mercy Zavitz. Left next morning for Battle Creek, where a meeting had been arranged for at two o'clock. I was met at the station by Isaac Willis, a Friend living a few miles out of the city. Friends here are few in number, and have been somewhat discouraged about keeping up their meetings. Isaac drove me to Eliza Potter's an elderly Friend, living alone, but whose love for the Society is warm, and does not seem

to wane with lessening numbers nor increasing age. I was driven around to the old meeting-place, where was a small house in a beautiful grove in the midst of the city. Our meeting was in Eliza's home; nine met—the remnant of a once prosperous meeting—and we had a precious opportunity. Went home with Levi Pitman and wife to tea, accompanied by I. W. and wife. Found warm friends and a cordial welcome in this little community, and trust our mingling may tend to strengthen the religious life. Remained all night with I. Willis and family, whose hospitality and kindness were unstinted. Next day took train for Chicago. Arrived there in the evening, and was met at the station by Thomas W. Woodnutt, to whose kindness and thoughtful attention during my three days' stay in the city I was constantly indebted. After supper and a friendly hour's chat, he piloted me to my wife's cousins, George and Lydia Parish, where I remained two nights, occupying the days in seeing some of the sights in the wonderful City of the West, with its million people gathered there within fifty years—a marvellous building up! Seventh-day afternoon went with Jonathan W. Plummer to his home, and, as it rained, we remained quietly within doors, and both the quiet and the conversation were invigorating. It is an inspiration to be in his presence; such men as he scattered through the land are pillars of strength to our Society. Next morning accompanied Jonathan and wife to their meeting. Their meeting place at 50 Dearborn street, Room 4, is centrally situated, and any Friend travelling and remaining in the city over First-day, will find a cordial welcome within its walls at the meeting hour, 10.45 a.m. A Bible Class is held at twelve o'clock. The morning was rainy, but twenty-five or thirty of us met and passed a profitable hour, we trust, in acceptable worship. At the close their meeting for ministers and elders continued. The Chicago meeting of Friends, though not large, is com-