

Discipline, under the heading of Overseers, showing what their duty is. But should we let the overseers have such work to do, if we all live up to the promptings of the Holy Spirit? Would there be any differences among us? Would there be room for dissatisfaction? How pleasant it is to visit a home where the members are all united in love and harmony. There is no striving one to be ahead of another; all are willing to be led by the parental hand, to be shown the path of duty, and are willing to walk therein. Should we not, as a Society, be as united as a family, under the love and guidance of our Heavenly Father? If we seek His help, waiting and watching for the leading of his Loving Hand, there will be but little work left for the overseers to do, whose duty it is to strive to put an end to the differences that sometimes arise among us.

And do they avoid and discourage tale bearing and detraction? Tale-bearing is telling that that will injure another. We should not carry thoughts to others to the hurt or detriment of someone else; we should rather try to hide another's faults, should be ready with a kind word for them. We do not often realize the harm we do by repeating evil reports. Should we hear them, try to think of some good report of the same one to overbalance the evil, say something that will have an uplifting tendency. There are none so bad but have some little spark of good left in them, and if we fan that spark instead of trying to smother it out or cover it up, we soon might have a living fire that would cast a bright reflecting light around about us. I cannot give just the words of the standard definition of detraction, but to detract means to take from. To quote from the Discipline again, Friends are exhorted to act with due circumspection that in conversation and conduct among men they may do nothing to the hurt or reproach of any. To tell that which will take away from

anyone any portion of his good name, or in any way weaken his character or standing among men. We should labor for the good of mankind, and it may be necessary sometimes to tell another of their faults but we should do so kindly and lovingly, not by spreading it broadcast in a gossiping manner.

OPENING DISCUSSION BY ETHEL CUTLER.

Have we ever asked ourselves, Do we maintain love and fellowship as becomes our Christian profession? Are we doing to others as we would like them to do to us? Are we cold, selfish and indifferent, not careful what we say of others, fond of tale bearing and detraction? If we follow this query we will observe the greatest thing in the world, which is love. "And now abideth faith, hope, love, these three; but the greatest of these is love."—1 Cor. xiii.

Paul says, "If I have all faith so that I can remove mountains, and have not love, I am nothing."

Peter says, "Above all things have fervent love among yourselves." John goes farther and says, "God is love."

If we do not maintain love among ourselves, in our homes, in our little meetings, how can we expect others to respect us? We cannot. We must love our neighbor as ourself, and not take from anyone that which will injure their character. "Love is the fulfilling of the law." If we love God we will follow his commandments without ever thinking of them, will unconsciously fulfill the whole law. Paul says, "If I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal."

In a few words we have what one might call the analysis of love. We can practice them every day in all places, at all times by a multitude of small things, and small virtues make up the supreme thing.

The analysis of Love has nine ingredients: