

taught higher truths until it was given Jeremiah to proclaim a new covenant. "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; and they shall teach no more every man his neighbor and every man his brother, saying, know the Lord, for they shall all know Me from the least of them unto the greatest of them, saith the Lord." This was but a renewal of what was in the beginning. Still, as a nation, the Israelites were disobedient. At last, in captivity, a portion of them were prepared to return to Jerusalem, and in course of time Jesus the Messiah was born. He renewed the ancient covenant of God's direct revelation to man. He said, "For this cause was I born, and for this cause came I into the world to bear witness to the truth." He taught the Divine immanence, and he lived what he taught. After the death of the Apostles, the bishops framed the "Apostles" creed, although the Apostles had no creed. Thus in process of time creeds were formed and took the place of idols, with those who looked to them more than to God, whose will and nature they were meant to represent. Then followed the dark ages and the divisions and persecutions which arose from the efforts made to find all men's minds and consciences down to the rules made by those in power. Here and there arose reformers who witnessed to the truth and were often martyrs to it. Then came Martin Luther and the beginning of the dawn of light after centuries of darkness. Then followed Wesley and other reformers, breaking away more and more from man-made traditions and laws, but adhering more or less to their early religious teaching. George Fox, in the anxious, questioning state of his soul, sought the aid of the ministers and the Bible in vain, until by direct revelation the voice of God spoke peace to his soul, and gave him the message to humanity that "God

teaches His people Himself." From his own experience, J. J. C. gave the most convincing evidence of the truth of the doctrine of the Divine immanence. It was a sermon not to be described, but heard, and more than one person (some of other denominations), expressed the wish, shared by the writer, that we had it in permanent form.

We feel that we have been greatly favored during this Quarterly Meeting, and while thankful to our Heavenly Father for the rich blessings He has given us, we pray that we may apply to our daily lives the living truths which have been proclaimed to us. L. J. M.

BLUE RIVER QUARTERLY MEETING OF FRIENDS.

Those Friends who are so situated as to be able to meet frequently with those of other and larger Meetings than their own, can hardly appreciate the feelings with which isolated Friends regard the approach of a Quarterly or Yearly Meeting at which they expect to greet kindred spirits, and feel the warm handclasp of friendship with those who have long been separated in body. And thus we, of Benjaminville, felt on our gathering for Quarterly Meeting, as our friends, though few in number, met with us.

The first meeting, that for ministers and elders, being on Sixth-day afternoon, 9, 0, in which our attention was called to the impossibility of doing any good work unaided by the Heavenly Father. We were also cited to the importance of this body in particular, occupying a high position in Society, being examples in good words and works, and the necessity of realizing our individual responsibility. The beauty and simplicity of the "advices" in our Book of Discipline, to this body, was feelingly touched upon, with desires that we might profit by the sentiments contained therein.

In the evening the Quarterly Conference of First-day Schools assembled. The chief business, other than routine