

far acknowledged the truth of Phillip's declaration that the master was inspired to declare that he was not very far from the Kingdom of Heaven. And now friends when the query arises whether any good thing can come out of this quiet—this silent waiting, to the mind, I invite you to come and see—to come into this condition of worship, this worship in the spirit and the truth, for He seeketh such to worship Him. In those that gather in the quiet of all flesh the spirit quickeneth. And what is it to gather in the quiet of the flesh." It is the hush of all human powers and passions. A respite from the activities of the flesh, and the thoughts of the intellect. This body is only a means for carrying the soul, it is merely instrumental in mingling one with another—"in union there is strength,"—"as iron sharpeneth iron, so man sharpeneth the countenance of his friend," but the true and acceptable worship of the Father is that done through the spirit, and that can be done, has been done, and is done without a vocal sound being uttered or a word spoken. Words may tickle the ear, and please the senses and are often instrumentalities that the Father uses through an inspired and rightly ordained heart, but until it meets the witness of truth in the soul, and the soul acquiesces with its requirements it is not worship—is but sounding brass and a tinkling cymbal. Our Heavenly Father sees the condition of every soul and is sometimes pleased to make use of some mind and inspire it to speak the very truth that another mind may stand in need of. May each mind be willing to ask only that our thoughts be directed heavenward—ask to be made subservient to His will. The veriest boy or girl that thus sits down in the quiet will be solemnized with sweet feelings, until, even though they may not testify publicly to it, they will know in their secret soul the good that can come out of silence and will feel that it is well for them to be there.

A few months ago a little boy that

had seldom attended a Friend's meeting accompanied his aunt to one. And though not a vocal word was spoken in it, he repeatedly exclaimed during the afternoon. "O auntie, didn't we have such a good meeting.' As this principle is lived in it will grow in us and enable us to contend with, and to overcome all the temptations and trials incident in this life. It will grow from a childlike stature into the full grown man in Christ. There must be a living reality in us. Everything that adds to the soul to make this growth must be experimental. And if our lives are right we will be walking examples of this living experience within us. Your Heavenly Father has given you a work to do and has vested each one of you with the powers of mind and the qualifications to win glory and honor as your reward in performing it. You may rest assured He has not erred in adjusting your capabilities to His requirements. He has made no mistake. He is too wise to err, too good to be unkind. We may be born with some strong inherited propensity. But that does not excuse us from controlling it. For ever and against that propensity God has endowed us with divine power sufficient to keep it under due restraint. Not only so but to make it the most useful and glorious in our whole nature. That we thought to reject will become the cornerstone of our character. All the propensities with which we come endowed are for a purpose, and are all good in their proper places, which are a fulfilling of this purpose—this purpose divine. The handiwork of God is in all. These propensities may be represented by the trees in the garden—Man was to dress them and keep them clean. These propensities are clean and good when created in each soul as they were pronounced to be in Adam for they are emanations from the same divine source. It is man's duty to never allow any to become unduly developed by indulgence so that it will gain control over the little, vital principle that is designed to grow and to assume the