

In the consideration of the First Query, and the answers thereto from our different Quarterly Meetings, the Meeting was introduced into a living exercise for the prosperity of the Church. It was believed that if we were rightly concerned to meet with our Brethren in humility of soul, we should experience a growth in the divine life, and should esteem it our highest privilege, this to mingle in communion together. At such seasons we should be favored, in a measure, with a foretaste of that Holy feeling which is the attendant of glorified spirits in ascribing praise and honor to him that liveth for ever and ever. We would become reverently impressed with the paramount importance of cultivating in our hearts a devotional spirit, and a closer union with the Author of our being. When the love of God becomes the predominant feeling of the soul it leads us to seek communion with Him; and under this holy influence, our religious meetings become seasons of instruction and enjoyment. Then we know brotherly kindness more and more to abound amongst us, and are enabled to furnish to the world a powerful evidence of the truth of our testimony respecting the spirituality of divine worship.

We have at this time been renewedly impressed with the importance to us as a religious body, that we constantly endeavor to cultivate feelings of love and charity one towards another. We shall thus be preserved from all tale-bearing and detraction, and from unkindness of every description, and be favored to experience that heavenly joy that is diffused through the heart when it can ascribe "Glory to God in the highest and feel nothing but 'peace and good will to men'". Our love will then, like the fruitful bough to which the good Patriarch likened his son Joseph, run over the wall and extend its precious fruits to all mankind. Even those whose principles and practices we cannot approve, will be objects of true affection and concern, under which a qualification may be experienced to draw them away from what is hurtful, and into the road of piety and virtue. We will love the person, while we cannot approve of his principles or practices in accordance with the righteous command "Love your enemies bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven, for he

maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

This love and charity will lead us, too, not to consider our views as the standard of right, but in true humility, to accord to others an equal sincerity of heart, and as deep concern for the prosperity of Zion, and the enlargement of her borders in the earth, as that which we claim for ourselves. It is the integrity of heart that God blesses. He may bless the integrity of purpose, and thus produce temporary inward peace, though the act may not be in entire accordance with his will; but it will not be that "quietness and assurance forever" which are the attendants of the work of true righteousness; so that by attentive obedience, we will gradually be led to know the whole mind of the Most High concerning ourselves, adding "to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity, and thus become neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ."

The guarded education of our younger members, in order to preserve them from the evil that abounds in the world, and to promote the principles of righteousness, has again claimed our serious consideration. We are led to fear that the responsibility resting upon parents and guardians, is not always fully appreciated. To them is committed the care of the young mind at a period when it is peculiarly of those good or evil impressions which, in most cases, mould the character, and influence the destiny of the soul. How important, then, that the law of kindness should prevail in every household, and that examples of holiness should be exhibited for imitation in every family.

We fully believe that a divine blessing will rest upon those who faithfully fulfil this sacred duty; watching with care the precious plants entrusted to their charge, seeking for ability and wisdom from on high, and relying upon divine grace as the efficient agent by which the great work is to be accomplished. Among the means suggested for advancing the best interests of the young, and preserving them from the seductive influences that surround them, the selection of suitable books for their perusal was shown to be of great value. In this age of stirring adventure and free inquiry, it is not to be supposed that their active minds will remain satisfied