

other societies is not our work but Christ's; that this work does not belong merely to us and to this time, but is a part of an eternal work. If our work is humble, and we *do* not at the present time see the good of it we can rest assured that the great architect who laid the foundation of his temple ages ago and has been building it block by block, can find some corner where the crude rock of our humble task will lend beauty to the completed structure. Should not all this fill our hearts with the profoundest joy. Since Christ has the power of an endless life He is able to make all things work together for good to them that are called according to his purpose, and in the end bear us upward to the realms of eternal life. How our hearts should leap within us for joy and gratitude to Him who comes to us now and says, "I am the way, the truth, and the life." How our souls should bend forward and sing with the Psalmist:—"Thou wilt show me the path of life. In thy presence is fullness of joy." May we give full play to the aspirations of our heart in the hope of eternal life through ever loving Christ—

"For would we learn that heart's full scope,
Which we are hourly wronging;
Our lives must climb from hope to hope
And realize the longing."

Upon the evening of this Easter day may we take to heart the lesson which it has borne to the children of men, and work and labor for Him who was made after the power of an endless life, who gave as his last commandment this message unto his disciples, "All power is given unto me in heaven and in earth. Go ye therefore, and lo, I am with you alway, even unto the end of the world."

GENESSEE YEARLY MEETING.

The Meeting on First day morning brought out a large and appreciative congregation; several denominations were represented.

The Meeting was opened by Lydia

Price, whose discourse was very fitting to the occasion.

Our minds were drawn to the question of our relation to the Source and Foundation of Truth.

"Is there not a measure of hungering for that bread that shall nourish our souls to a life?" We differ in our tastes and in our capacity; we differ also in the measure of the quality of this Spiritual hungering. We are here bearing different degrees of education, and, likewise, spirituality. Some of us are known as Presbyterians and Methodists, and many of us call ourselves Friends. It matters little by what name we are known, the important question is, are we Friends of God and of humanity? In creeds and doctrines we may feel to differ. Perhaps we are *emphasizing* the difference in belief; but, Friends, whatever these are, we must be seeking the divine bread; whatever faith seems most helpful we may hold—but this one command is present upon us, "Give me thine heart." "He that doeth the will of my Father" is the test that Jesus asks of us. The dividing walls are crumbling, and we are growing into the realization that it is the life, the conduct more than all else that characterizes vital religion. If we live in accordance with the Sermon on the Mount, we will not depart from the true way. "The kingdom of God is within," nowhere else can it be than with us if we are emphasizing the things that are pure and holy. As we recognize our responsibilities and perform these, the more will this kingdom become established in our hearts. Let us draw nearer to the Divine, love God supremely and our neighbor as ourselves. Love *supreme* in our hearts would leave no room for things of a contrary nature. In our child estate we love those who love us, but in maturer life the question comes to each one, how can I love my enemy? Perhaps love brings us into harmony with the Father and harmony with