

stances? What says that divine law written in our souls? Let us think not of Jesus as God, but as a young man in the fervor of youth, working as you work, but obedient to the divine law written in his soul, and therefore without sin, and consequently a perfect pattern for us to follow; making righteousness plain, because he lived it; being our Saviour, because, if we obey God's voice speaking in our own souls as he obeyed it, we, too, will be without sin. And, as the climax of his life, he suffered death on the cross rather than be faithless to his principles and precepts, sealing them, which form the new covenant, as it were, with his blood.

J. J. C. said some minds are still unsatisfied, and are querying: "Where is heaven? And how shall I get there?" They are wont to look for a heaven beyond time. There has grown in the public mind the idea that heaven is a located place, with gates of jasper and streets of gold, where there is rest from all sorts of labor. But this is merely a figure, a simile, a conjecture. Of what there is beyond time we know nothing. It is a mere belief, not knowledge. But there is a heaven we can experience and know, and that heaven is within us. It consists in a state of mind resulting from obedience to the Divine law. Where God reigns there is heaven. If He reigns in the heart there is heaven, and we are with Him in heaven. With Him we live, and move, and have our being. Hell is a state of suffering, and is the result of disobedience. The office of Christ is twofold—to keep us in heaven, if we will; and, if we wander, as we might, being free agents to bring us back, if we will. God has provided a way of salvation, yet it all rests with our free choice. And if we make that choice now we can bid adieu to earthly fears and anxieties, for we have an assurance that He will place us in the condition of the highest enjoyment the soul can know in the world to come.

In the evening a meeting was held in

the Methodist house, in Sparta, where J. J. C., and I. W. and Sarah Bearse spoke.

John J. spoke from the words "God is love." We hope to reproduce this sermon also for our readers at some future time.

I. W. raised the query, "Whence cometh evil?" "Who created the devil?" He went on to explain that all evil in man originated there. There is a nature in man, the gratification of which results in evil. I believe in original sin, *i. e.* that all the sin I am accountable for originates in me. The devil comes to us disguised under different garbs and different names. These little jealousies, little deceptions, little unkindnesses, little omissions of duties—these are our devils.

SECOND DAY MORNING.

Samuel P. Zavitz exhorted us to individual faithfulness, both old and young, to the impressions of duty made manifest to us during the various sessions of this Yearly Meeting.

Serena A. Minard urged us to perform the little duties. Thereby one will grow up in divine life and fill the places for which we are designed.

Edgar Haight felt the Yearly Meeting had been opened in the power of God, and hoped that each might be faithful to the light that shines in the heart.

L. J. R. gave utterance to the great longing that arose in her heart to share with us this annual feast. She was anxious for the Society to take a worthy place in the new century which is soon to open. What a power it might wield for the betterance of humanity. Go forward and carry the beautiful eternal truths that characterize our Society, and show the world that they are living truths.

Louisa J. Roberts, from Philadelphia Yearly Meeting, and Rhoda Corbin, from New York Yearly Meeting, were present, and, although without minutes, were very warmly welcomed and invited to participate in the exercises of the various sessions.

The absence of our esteemed Friend Sunderland P. Gardner, caused by infirmities of age, left a vacancy that re-