

Father!" Just before the closing hour he could say of his persecutors: "Father, forgive them, for they know not what they do." Not one word of condemnation. Dear hearts, are you strong in forgiveness—in the lifting up the heart and its duties? Young men were earnestly implored not to yield to temptation, even if they were obliged to go into the wilderness of their own hearts, and *stay* there forty days and nights, in fasting and prayer, until they could say: "Get thee behind me, Satan." She reminded parents of the importance of right influences in the home life, and of a spirit of meekness and gentleness in their daily walks of life, remarking how impossible it might have been for that boy of twelve years to be fitted to sit with the law-makers of the land, and go forth to preach to the people, were it not for the training of that holy family. Think of the responsibility of carrying this doctrine of Peace out into the world, and so rear your family. We cannot expect to pass through life without friction or trials in living this doctrine of Purity and Peace, but we must prepare ourselves to maintain it through whatever may come to us, and it will be a source of constant strength.

The coming fifty years gives a promise reminding us of the promise of the prophet: "When righteousness shall cover the earth," etc. Oh, dear souls, may the Divine Spirit give you strength to be faithful, etc. My pen cannot give her description of how beautiful will be the reward.

Next rose a ministering Friend from New York, John Onderdonk, to call our attention to the fact that in all ages, and under all circumstances the Spirit of God is manifest to those who give obedience to it, to give light to all conditions and peoples. The works of the blessed Jesus were in obedience to that light, which was manifest to him of the Father. . . .

It is the love of God that bringeth salvation, and it has appeared to *all*

*men*. . . . What is it to be with God? Did we ever do a thing and have a voice behind us saying: "This is right?" This is of God? The same voice speaks in the heart of every human being, of every race, and tongue, and people. . . . Peter was one who was thus taught by the Master. It was his Pharisee education that imprinted it on his mind that God was God only of the Jesus. He had it in mind to go out and meet another man who was a pagan, and he came into a condition of hunger because his Jewish education opposed it. He was told in his mind that he hungered, and that he needed instruction. There was the still small voice saying: "*Peter Arise!*" . . . and he arose, and went on his journey to the Gentile and Pagan, whose prayers had long gone up in like manner. He, too, had been sent, in mind, to go to the same place as Peter was sent. .

. . . Peter there declared that God is no respecter of persons, etc. . . . He knew by his Jewish traditions that it was *unclean* to mingle with the Gentiles but that was *all wiped away*. . . . We can all be brought to the same condition. . . . *We can all be brought to God.*

Next a minister from Mendon, John J. Cornell, spoke on the subject of "*Restoration from Sin*." He said there is, perhaps, no subject which more earnestly occupies the minds of men. . . . There are dogmas that are no longer held by those who accept them. . . . We are living to-day in the present, the past has done its work, and we have *our* work to do. . . . He describes a true ministry to be simply the working of the Divine Spirit upon the human spirit, enabling it to set forth Spiritual truth.

As we understand it, "*Restoration from Sin*," according to many of the doctrines held by mankind, is only a preservation from the consequences of sin when we pass into the unknown world. . . . "I find I need to be preserved from that which would de-