

petites and passions of our nature, showing how each is good and necessary in its place, but how the perversion of any one of them brings forth the evils which are the curse of the world to-day. Then he showed that reason, which would enlighten man's understanding, is overpowered by the will unless the latter is controlled by God's spirit, and willing to be guided in all things by His voice in the soul, and if man will subject all his appetites and passions to his indwelling guide, he will be enabled to lead a life in accordance with the Father's will.

Fourth-day morning the meeting gathered at 11 a. m. and listened to a powerful sermon by J. J. C. from the text, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." In earnest, forcible language he showed forth the way of salvation to be obtained by perfect obedience to the manifested will of God. He said it was just as unreasonable for anyone to say that they knew of no such thing as grace in their hearts, or inner light, and therefore deny its existence, as for a person to shut himself into a darkened room and declare that no sun was shining. He spoke from his own experience, saying he felt no fear of death, and wished to make known to others that which had brought peace and happiness to his own soul. At 3:30 p. m. a philanthropic meeting was held—subject, "The Colored People and Temperance." A paper on the colored people was read by Lydia J. Mosher, and appropriate poems were read by Arthur H. Mosher, Grace Griffith and Charlie Mosher. John J. Cornell addressed the meeting on temperance, giving us some new ideas from a medical point of view, and proclaimed the necessity of educating public opinion up to the point where it would not only make but enforce proper laws. He also showed the stronghold the liquor traffic possessed in the habit of moderate drinking.

Fourth-day evening, John J. Cornell

preached from Matthew xix., 16 to 23. Jesus did not mean we should sell to another our worldly goods, thus injuring the purchaser if it were evil for ourselves to possess them; but we are to part with all that stands between us and God—all that in any way hinders us from obeying this voice and doing His will, and we shall receive in return blessings of which the merely natural man knows nothing. We cannot do these things in our own strength, but by the "grace of God, which hath appeared unto all men." Morality (the young man's condition) is all right as far as it goes, but is not the highest state man can attain to. A simply moral man may be a stumbling block to others who may quote his example as "good enough," and thus find an excuse for rejecting religion. True morality is the *result of religion*. The man who gives up all and follows Christ receives the best this world can give, and eternal life in the world to come. He spoke beautiful words of comfort to those who had lost their friends by death.

Fifth-day.—Our last meeting was held to-day, and we feel it one to be long remembered with pleasure and profit. John J. Cornell arose with the words, "What is Quakerism?" He felt there were those in the audience who came with this question in their minds. He said, "Quakerism is as old as the creation of man, and as new as to-day." Commencing at the beginning, when mankind had no Bible, no ministry, no outward teaching, he showed how Divine revelation must have been direct from God to the soul of man. Then, after a lapse of time, we see the Israelites in the wilderness, afraid of what they deemed God's displeasure, and asking that He might no more speak to them face to face; their prayer was granted, and Moses was the first of a long line of men who interceded with God for the people. The inspired prophets sent to the people with God's messages—often in rebuke for their disobedience—were gradually