

There should be a faithfulness equal to that that imbued the One who trod the winepress alone. Yet we need not confine ourselves to sectarian walls in working for eternal truth and universal good. In working for our Society and for our own souls' salvation we should not forget the universality of God's love. "All the world over," said one, "who labor for good, have been represented in my mind as approaching the city of God by different avenues. When afar off the diverging roads are hardly in sight of each other and of ours, but as they approach the city come closer and closer together, until we behold in the pilgrims who tread them they who have come through tribulation and have their robes washed white and are ready to enter into the city, whose gates are peace and streets are gold."

On Third-day morning the remaining six epistles from men's and women's branches of Ohio, Illinois and Indiana Yearly Meetings were read, after which the state of Society was entered into and a record prepared.

It was remarked concerning the character of the epistles that they did not assume a preaching tone from one yearly meeting to another, as they used to, but were full of practical lessons and suggestions for the amelioration of the condition of humanity around us, realizing that he is our brother, wherever found, that needs our assistance; introducing us to a knowledge of the universality of the Father's love and the great brotherhood of man.

The review of the state of Society brought vividly to our minds the holy principles and practices that the earnest founders of our Society wrought out with their heart's thought and sealed with their heart's blood. We were exhorted to attend our little meetings. Though no vocal sound may be heard, the "still small voice" will not fail to the soul rightfully gathered there, which is "in His name."

On Fourth-day at the public meeting, Samuel Dickenson and Darlington Hoopes spoke, the latter to some length

concerning the reclaiming of the wanderer. He directed us to Christ, or the love of God in the soul, as being the Lamb that takes away the sin of the world. This Son is not a person, but a principle that can reside in us and preside over us, directing our course aright, "for there is none other name under heaven given among men whereby we must be saved, neither is there salvation in any other."

At the temperance meeting on Third-day afternoon much interest was manifested. William Penn Sisson very ably presided. The cause has had a serious reversion in both nations during the last year. But the workers are not discouraged. They are becoming better acquainted with the nature and extent of the work and finding out better the right methods in which to advance. Two or three things are being impressed deeper upon their minds. One is that license, high or low, besides being a wrong, is utterly a failure towards even checking the evil. If such laws do any good it is invariably from the restrictive clauses in them that the good comes. It is becoming more apparent that the right ground is *entire prohibition* of the manufacture, sale, importation and transportation of all alcoholic spirits. It is also seen to be necessary that all classes of the community favoring prohibition must be joined in one united effort. To look at it from a human standpoint we cannot but have a feeling of hopelessness. Avarice on the part of the liquor dealers, and appetite on the part of the liquor drinkers—the two strongest passions in human nature—allied in unholy bonds, and unscrupulous as to the use of any means to perpetuate their nefarious trade, what power can overcome this mighty evil that seems to threaten civilization? We can, with our outward eyes and reasoning faculties, see none. Only with our spiritual vision do we discern the hosts of God that are round about and equal to the task.

The sessions of the First-day School were exceedingly interesting.