

their minds be made naked again, they would understand better true religion. It would not be so much involved in mystery, thrown around it by human reasoning and human device. They would see that all the valuable in religion may be understood by experience, and people would be convinced by the experimental knowledge in their own souls. There would be found there no cruel Father waiting to be reconciled to the fallen race by the murder of an innocent being; no outward cross necessary to restore the sinner into favor with Him.

"What part hath he that believeth with an infidel?" What do we understand by infidel? I know it is a term very much misused among the children by men. In their actions they give it this meaning: "You are an infidel because you don't believe as I do." This, it seems to me, is a very uncharitable judgment. It is not rational. Belief is founded on evidence. Faith in God comes from the workings of God's love within us. If this evidence of God is not as strong in some souls as it is in others it should not call down upon them epithets of derision and scorn. Again, the deist has been scoffed at. Now what constitutes a deist? He is a believer in one God, and that this God created the universe and man, but has not a direct interest in the affairs of man, does not reveal Himself in man. We also believe in one God, and further that He reveals Himself *in* man. The deist may be just as sincere in his belief as we are, but may not have come to the same degree of experience that we have. When God sees fit to give to his understanding an evidence of His workings in the souls of men, he will be made willing to come up higher into the clearer light and acknowledge the direct interest of God in the affairs of men and His immediate revelation in the soul. The Jews were semi-deists. They believed in God, but not from any evidence within them of His existence. "Ye believe in God, believe

also in me," "for I am the Son, and sent of the Father."

We every one have our own vineyards to labor in, and He will labor with us. Even in the outward vineyards He performs His part. He furnishes the earth, brings rain and sunshine and the change of seasons. But He will not till the soil or keep down the obnoxious weeds that may absorb the virtue of the soil and choke out the good seed. That is our part of the work.

There are a great many things that act as testimony bearers to the truth and instruments for good in the Father's hands. The lessons of the parables may be great auxiliaries, gospel ministry may do much, but all will be of no avail unless you go to that source to which they point.

"What agreement hath the temple of God with idols? for ye are the temple of the living God." Here only in this temple can we come into the presence of God. It is here that God reveals Himself—nowhere else. If we suffer anything to come between us and our God, that is our idol. If we put the Scriptures before the immediate revelation of God's will in our own souls they become our idols, and we become idolators. But the command is: "Thou shalt have no other gods before Me."

I am aware of other minds here waiting to be unburdened. I felt anxious not to trespass upon their time. But I also felt that woe is me if I do not speak to this people, and I have declared as far as I understood the truth, as far as I knew it by experience. I want you to think for yourselves, to go to the Divine Councilor deep in your own heart. If you may not bear testimony openly of the things you have experienced—inviting men to the firm foundation on which you stand safe in the beating storms of life—you can by the example of a pure life call and beck to your fellow-men. And there will be a crown for every cross