

able in converting the heathen and saving sinners.

It would be very unwise for us to attempt to deny or to conceal these facts, or to be too severe on the fathers of the church and their successors for their apparent great lack of veracity or want of literary accuracy and consistency in preparing these Gospels and in making them teach what they deemed the most profitable and the most acceptable to the Pagan world, which they so persistently labored to convert to Christianity. They were more than a thousand years in getting all the European nationalities into the Christian fold. Now that this much has been done, will it not be well for us to critically review these gospels, and by spiritualizing, simply or otherwise correct, these gross errors.

We may call the Book holy and reverence its contents as divine, but to do this will not extricate us from the embarrassment we feel in reading its contents. Biblical scholars have long known the causes of so much incongruity in the text, but for the sake of their reputations they have not ventured to more than revert to the reasons incidentally. What a relief it would be to many sincere, earnest minds who are wrestling with these conflicting teachings if they could be helped to plainly see why the text presents to us such a dilemma. Friends ought to be free enough from the letter to engage among the first to intelligently solve these puzzling problems, even if criticised for doing it.

But they cannot do it effectually nor satisfactorily without some degree of reading and a familiarity with the historical facts, and a judicious use of them, when they attempt to expound some of the mystical and miraculous lessons contained in these Gospels.

If we could all enjoy equal light how much greater would be the harmony and unity of feeling and work we would experience, and more assured would be our success.

We are cherishing prejudices and

sometimes unkind feelings towards one another, simply because we are in the dark or are laboring with different degrees of Light, the principle on which and by which the Society professes to be founded and to be guided.

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THE KINGDOM OF HEAVEN.

The kingdom of heaven is likened unto a grain of mustard seed, which is the smallest of all seeds, but which groweth to be the largest of herbs, in which the fowls of the air can lodge on the branches thereof, which implies a growth. Now we are all created with two spirits which are antagonistic to each other, one is of a benevolent kind nature, wishing to benefit those with whom we have to do with, even at times to our own discomfort, the other disposition or spirit is of a selfish nature, wishing to sacrifice everything to its own aggrandizement, which we see exemplified in some of what are called the greatest warriors, whose selfishness has led them to the most barbarous extremes of cruelty. Now we have the power of choosing which of these two powers or spirits we will obey in our minds, that our actions may be for good rather than for evil, and experience a growth in righteousness and consequently peace and happiness, for by being helpful to others is our own enjoyment established. And heaven is a state of peace, happiness and enjoyment which by doing right will always be experienced by ourselves, at the same time assisting others therein.

Our great pattern and head of the Church has declared that the Kingdom of Heaven is at hand. And undoubtedly it is to all who are under the power or influence of our Heavenly Father's law of benevolence and kindness, which is the power or spirit of Jesus, which is the Christ, which is the power of God and his wisdom, which was never crucified, but is the