

So enthusiastically was he received in this country that had not his whole dependence been placed on God, and had he not ever yielded implicit obedience to the light within, prosperity would have done him the injury which his enemies had in vain tried to do ; but no, this christian hero stands unmoved alike by prosperity or adversity. The popularity he received later in many parts of his own country had no effect upon him except to make him strive still more earnestly to direct the people to God within them and away from all outward things. We see him time and again in the courts of law clearing himself of all his enemies had alleged against him, and when the judges, exasperated because they could not condemn him, would tender him the oath of allegiance, because he could not disobey Christ's command, "Swear not at all." We see him and his followers offering to make a solemn promise to obey all that was required by the oath, and willing to suffer as much when they broke their word as if they had broken an oath ; but this is refused them, and again and again are they thrust into prisons for this offence, so called, merely to gratify the malice of their enemies.

LYDIA J. MOSHER.

(To be continued.)

FROM TOLSTOY'S "SPIRIT OF CHRIST'S TEACHING."

CHAPTER III.

FROM THE SPIRIT OF THE FATHER
HATH PROCEEDED THE LIFE OF
ALL MEN.

The disciples of John asked Jesus, "What was his kingdom of God?" He said, "I and John preach the same kingdom ; it is that all men, however poor, may be blessed." John was the first who gave to the people the kingdom of God, not in an external form, but in the souls of men.

The orthodox believers went to hear him, but understood nothing, for such can only conceive what themselves

invent about God, and marvel that men refuse their inventions. But John preached the kingdom of God within men, and so out-went his predecessors that from his time the law, the prophets, and all external worship became unnecessary, since it was disclosed that the kingdom of God was in the hearts of men.

The beginning and end of all is in the soul. Every man recognizes, besides his bodily conception, a free spirit within himself, with a power of reasoning independent of the body. This spirit, infinite and proceeding from the infinite, is the beginning of all which we call God, and we know Him only through our knowledge of Him in ourselves. This spirit is the source of our life, and must be put above all, for by it we live, and having made it the foundation of our being, we receive eternal life.

The Father who sent His spirit into men did not do so to deceive them with the loss of it, but that they might have it forever. We cannot choose life and death.

Life in the spirit is death in the body ; in the spirit is life and good, in the body darkness and evil.

Belief in the spirit is the doing of good, unbelief is the doing of evil ; the one is life, the other death. God the Creator, the founder of all, we cannot know ; but we may believe that He has sown, in all alike, the spirit, which on good ground grows, and on bad fails.

Only the spirit gives life to men, and it depends on them whether they keep or lose it. Evil does not exist for the spirit, for it is but the counterfeit of life. Existence or non-existence ; for every man, if he choose it, the kingdom of heaven within him. All may enter or refrain ; and he who possesses the life of the spirit has eternal life.

Conscience is like an alarm clock ; if we disregard its warning voice, it will, in time, fail to arouse us.