

strayed from the path, by disobedience of these laws, and the soul is being robbed of its highest pleasure.

God in making the laws was unselfish. He did not do it to add to his own glory, but to man's happiness. I remember some of the teachings of Jesus referring to God's love which I will recall in your hearing to substantiate these few remarks, and I invite you cordially to examine them, divested of all traditional or educational prejudice, regardless of myself as the instrument through whom the thoughts may come.

After Jesus was in the wilderness he went abroad preaching to the people, saying "repent, for the Kingdom of Heaven is at hand." In connection with this there comes a thought which makes these sermons of peculiar interest to us having been spoken to a people making a high profession. They were given to a favored nation, especially characterized as the people of God. For in times past God had manifested himself in various ways and forms, ever desirous for their deliverance and restoration, revealing to the patriarchs the highest spiritual religion. Yet amid all these divine manifestations they had settled into a mere traditional religion, looking for a Christ to come environed with glory and splendor to re-establish their power among the nations of the earth. But when He came in His humble way they were unwilling to receive Him or acknowledge His authority. They rejected Him. There is this same experience occurring in all ages of the world. If we depend upon ceremonies or profession instead of on the Son and sent of the father, our position will be as the wandering Israelites. Jesus came to them to call them out of this traditional state. The prophet Jeremiah had an insight into the mission of Christ. "I will put my law in their inward parts, and write it in their hearts." This divine spirit will teach men their respective duties independent of outward means. It appears also to us in the present age. Whatever the convic-

tion of our minds, whatever we feel called upon to do, if we neglect to do it then it comes with the same force to us as it came to them of old, "Repent, for the Kingdom of Heaven is at hand" —comes the same as it did to Cain, who, after deviating from the right, becoming jealous of his brother's more acceptable offering, and even after murdering that brother. "If thou doest well shall thou not be accepted." "Cease to do evil, learn to do well," this is what is meant by repentance. There may be no great overturn in our nature, not so mysterious to the understanding as some suppose, but simply a ceasing to do evil and striving to do that clearly opened to us that we ought to do. And why should we do this? Because God is Love and Heaven is at hand. Do you understand, my friends, do you feel the depth of God's love that is in repentance? Mark you, He did not say "Repent ere you be cut off and cast into a burning lake of fire and brimstone and eternal torments. He did not try to frighten men to become obedient. Jesus did not represent Him as a terrible being, powerful to annihilate both body and soul. No: But "Repent for the Kingdom of Heaven is at hand." He is represented as a tender Father not an austere God. That state of enjoyment is Heaven where God in His majesty and His love comes into the heart. Who does not know that there is higher enjoyment in obeying on account of love than when we go because we fear His rod? If we have been living a life of estrangement to Him—cease to do evil, and His love, not His wrath, will envelop us. If we will submit our wills to Him, say to Him: "Here am I, O Lord, do with me what thou wilt." He will be a loving and all-powerful Father raising us up in our bereavements, strengthening us in hours of weakness, soothing all the aching of our troubled hearts, we can no longer look upon him in fear as if He were angry with us, but we would regard Him as a tender and loving parent.