

changed any more than God has changed. God remains and He ever will remain to give utterance to the fiat, "Let there be light." There is no diminution in the effulgence of this light. Although one in itself it is reflected back in a vast variety of colors. There are changes of seasons and day and night, according to our relation to that light, so our estimate of truth will be influenced by our position with the source of truth.

Jesus came to a people highly professing, and believing themselves to be peculiarly favored by God, but they were in an abnormal condition. In former times, because of the hardness of their hearts they demanded a mediation between them and God. They could not stand face to face with the Almighty. Their wish was granted, and God gave them Moses for a leader, and through him the law and the rituals. But this condition was not always to remain. A new covenant was foreseen and foretold by the prophets. The time would come when "God would put His law in their inward parts and write it in their hearts, and they shall teach no more every man his neighbor, for they shall all know me, from the least unto the greatest." This is the beautiful language of the orients, expressing the communing of the soul of man with its Maker.

The first public work that Jesus found to do was to call men to repentance, and this he addressed to the members of the church, who regarded themselves as the people of God. But they were living in the outward, they were depending upon ceremonies and rituals. They were not what the world would call to day unrepentent, but still their lives were not lives of *practical* righteousness.

"Repent!" Why? Not because God would pour out His vials of wrath upon you, or consign you to eternal torment. It was not "Repent, or go to hell." No. But "Repent, for the Kingdom of Heaven is at hand." "Cease to do evil, and learn to do well," and the

peace and joy of heaven will come into your souls and your lives. Jesus had no reference to a heaven only beyond the confines of time, but he referred to a present peaceful state of mind, a happy condition of soul. Ceasing to do evil was to leave off doing that that destroyed our peace of mind. If we had been indulging in ill feelings, or anger, or revenge, or indignation, we were to put these feelings out of our hearts, and cultivate the feeling of love instead, and then would flow in the state of restful peace, which is called heaven. Refusal to do what we feel we ought to do invariably brings a condition of suffering; yielding obedience is followed by its ample reward, which is peace, or heaven. When we yield to the impressions of right in the soul it is God in the soul ruling and directing our course, and where God rules and reigns is heaven.

So Jesus called the Jews to come away from their traditions and rituals, and come to the law placed within. If you ever attain heaven it will be there.

When you come to understand God through obedience to his will you will find that he is not a God of vengeance, as is often represented, that he is not an angry being, waiting to pour out vials of wrath upon the soul because of transgressions. No human being ever found him thus. We feel sorry because we have not done what we ought to have done, but this feeling comes from a God of love, and comes for our good to reclaim us from further wandering. God ever is full of compassion and love, and never of anger.

We find the church very largely requiring us to accept its theories and beliefs as essential. But I find these mostly founded on the deductions and interpretations of the sayings of the Apostles, and not on those of Jesus. Jesus says: "If any man will come after me (that is be my disciple) let him first deny himself, and take up his cross and follow me," (that is in the life I am leading). There is