

the beam from thy own eye, then thou may see clearly to pluck the mote from thy brother's eye;" "By your fruits ye shall know them;" "Thou shalt not bear false witness;" "Thou shalt not kill, etc." These lessons are not clothed in mystery, but are set forth in plain, convincing language, easily to be understood; and, we think, not hard to practice by one who takes Jesus the Christ for his guide, and becomes, in a goodly measure, filled with the same unerring spirit.

Yet the plainest, most easily understood, and perhaps the most abused of all his teachings, is the "Golden Rule." "Whatsoever ye would that men should do unto you do you even so unto them." What a glorious state of affairs we could have if professing Christians followed this rule. Then we, like Jesus, would not only give these precepts, but live them; thereby showing to the world that it is possible to do and dare all things for Christ's sake.

In his dealings with the sick, the poor, and the afflicted, he gives us a beautiful example of love, mercy and self-sacrifice.

In healing the sick and doing other deeds of mercy on the Sabbath-day he rebukes our self-righteousness and superstitious belief that one day is more *holy* than another. Yet we read that he was a constant attendant at the Synagogue on the Sabbath-day, thereby teaching us that it is good to set apart one common day for public worship. Ah! what a home thrust and wholesome lesson in purity he gave to professing Christians—yea, even to many in high positions—when he said of the accused woman: "Let him who is without sin cast the first stone"

As an example of purity, justice, truthfulness, meekness, kindness, untiring zeal and devotion to his Father's will, Jesus Christ says to all the world: "I am the Way, the truth and the light." Then let us look upon the man Jesus as our perfect pattern, while

we worship the *Christ*, which was the God-given power that enabled him to withstand all temptations. Every good deed done, every pure thought, every kind act, every temptation overcome, brings us nearer to the kingdom. O, could we but let Christ come into the temples of our lives and purge them from all unholiness, and make them a fit dwelling place for this spirit; then we would realize that the life of a Christian is the best picture we can have of Jesus Christ.

"THE IMMANENT GOD."

Review read by Edgar M. Zavitz, at the Young Friends' Association, Coldstream, 3rd mo. 12th.

In his book entitled "The Power of Silence," Horatio W. Dresser postulates his theory of life and belief in God on the law of cause and effect. It is a self evident truth, admitted by all who observe and think, that there can be no effect without a cause, hence no chain of effects and causes can find a beginning sufficient until it leads back to the One Reality, which is the beginning of all the chains of causes and effects or of all phenomenal of the universe, and this One Reality is God. All phenomenæ of the universe are but the manifestations of God, who, in part, dwells in each. As man is a part of the universe, a link in the chain of cause and effect, a portion of the One Reality, or of God, abides within him. 'The life which sleeps in the rock, dreams in the plant, awakens to consciousness in man.'

Likewise in regard to motion and force. They are as self-evidently ruled by the law of cause and effect as is matter. There can be no motion without an antecedent power or motion. This chain leads us again back to God as the only sufficient cause for all force and all motion. The energy in man is akin to the unerring power that swings the circling planets