

Word. And as for there being any danger whatever of Christianity being destroyed (as the unbelievers say), being the "Life of Christ in Man," it cannot be overthrown, for it is divine.

Henry Drummond says "There has been too long a religion offered to the world without a Living Spirit in it," and that is what the church needs to-day, they want a live religion, and the questioning and tearing down will not cease until this is found. One proof that progress is being made in the right direction, is that more morality is preached and less about beliefs, showing people are beginning to slowly comprehend that "They that do His will shall know of the Doctrine." Another proof of progress is the greater charity expressed by different sects for each other, and the breaking down (be it ever so slightly) of the adamantine walls of sectarianism.

And just as surely as science has declared that, until the vegetable life in the physical world reaches down to the mineral and changes it like unto itself, the mineral is without life, so the natural man cannot partake of the Life Spiritual until the Christ life reaches down into the heart of man, transforming him into the image of the Christ-type, and the Orthodoxy of this enlightened age will not be satisfied with a mere morality (even though it be the very highest condition of the natural man), for his higher nature will not be satisfied until it has reached its highest environment — even Christ, the Divine environment of the soul. So the tendency of the age need not cause anxiety, but instead we should be thankful for the seeking after greater knowledge, and the sweeping down of obstacles which might keep the seeker after truth from beholding her face, and serve to obscure the pathway which God has illumined with Divine Light for every soul, and which might prevent them from hearing His voice when He tells them, 'This is the way, walk ye in it.'

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TRUE WORSHIP.

"God is a spirit, and they that worship Him shall worship Him in spirit and in truth."

Spirit cannot be seen by mortal eyes; cannot be felt by corporeal sense, or be heard by human ears. We should be careful not to confound the term spirit with zeal, nor try to imagine it in a form; but as an all pervading law of love and truth which gives life and animation to everything in which it dwells.

It seems unfortunate that in speaking of spiritual things we must use language, comparisons, and objects which we use in speaking of physical forms. By this we are led away from the Spirit to mentally seeing and understanding a single personified form away in the unknown distance.

Love cannot be seen, but we can see its works and know its presence; it cannot be known by us unless we possess it, or, more properly speaking, it possesses us. Neither can God, the Spirit, be known except he dwell in us, for he created man for a dwelling place, and not as an object to be forever without his reach.

Men cannot love that which they do not know, neither can they worship it "in spirit and in truth." If this reasoning is right, then our first duty is to know God. Not alone by what is recorded of Him, or by what men tell us of Him, but by his workings in and through us we may individually come to know Him by following the teachings of His Son, Christ, in the soul. He is the mediator, and part of the Universal Spirit. Know him, not as Christ, generally understood by the theologians who was crucified to appease the *supposed wrath* of God, in whom there is no wrath but all love, but as the Light to guide thy feet, and advise and comfort thee in time of trouble, know Him as He who teaches His people Himself, who prompts to do deeds of mercy and charity, and as a result we are led to experience true happiness—the consciousness of well-