

nature, so regulate his passions and propensities that no one of them may arise to undue power and disturb the harmonious and legitimate action of another. We may differ in these propensities, but we were never designed to differ in acceptance in His sight. Each one must carry on his individual work. Each one must be about his father's business. And if it fail in that and feel the lack of this peace, let it not lay the blame on another. Let it honestly and humbly acknowledge the error, for only as it will do that will it be in a condition to change. In this state of willingness to follow wherever divine truth dictates, we will know of being safe even when surrounded by the tempestuous sea of life, and we might have the further assurance that the Master is on board and will fulfil all His promises even to the response of every asking, and the opening unto every knock.

What a marvellous blessing that He sent His Son into the world to preach those divine truths, and that He also put into practice everything He taught, even to that highest attainment of all "Be ye therefore perfect, even as your Father which is in Heaven is perfect." And to this same perfection He exhorts all the children of men. I dare not accuse my Heavenly Father of constituting man such that he cannot live in perfect acceptance with Him, or in perfect accord, with His requirements: I do not by any means hold myself up as a pattern, nor the recipient of any special favor, but I know my own nature well enough from the experiences I have had to accept this and all his other requirements as reasonable, as possible. Jesus assigned the most proper reason for so living, a reason that ought to influence all to such an extent that they would come away from all educational and traditional bondage come away from the hate and enmity of the world and even from the current love and friendship of publicans for this glorious privilege, "That ye may be the chil-

dren of your Father which is in Heaven."

Man stands upon unsafe ground when he begins to reason and argue and grow skeptical about the possibility of the human passions, so powerful and strong and wilful and impetuous in themselves, being so regulated that they will be always found in their proper place and in perfect harmony to the will of God. But in the little experience I have had I dare not question the possibility of it. He looks into the heart and judges according to the motives of our actions, and He is as reasonable, just and kind as an earthly parent could be and more so. He is just as kind and loving now as when He, because of His love, sent His Son into the world, who performed such marvellous works that they are wont to be considered miraculous. So by admitting this Christ-power to come in and rule over our propensities, we will experience all these wonderful and miraculous changes performed in our own souls.

Men have said "we are born in sin and shaken in iniquity," and even that "we are the children of the devil." I would reverse it and say we are born of God and are His children. He never meant that humanity should be anything but good. If anything contrary to this spirit is in us, if we have anger or envy, or jealousy or hatred, or anything but goodness, the honest conclusion must be that the fault is our own. It will not satisfy our conscience to lay it upon another, and the effect of so shuffling it off would mar the integrity of our heart. The Father sees the condition of every soul in the world, sees how they become vitiated thus by educational and traditional beliefs and influences, sees how they become tyrannized over by the selfish and ambitious passion, and how they are goaded on in'o transgression and sin and darkness as a consequence, and He so loves the soul even surrounded by these conditions that He sends His Son into it to redeem it and to save it.