

A LEGEND.

There has come to my mind a legend, a thing
 I had half forgot,
 And whether I read it or dreamed it it matters
 not.
 It is said that in Heaven at twilight a great
 bell softly swings,
 And man may listen and harken to the won-
 derful music that rings
 If he put from his heart's inner chamber all the
 passion, pain and strife,
 Heartache and weary longing that throb in
 the pulses of life—
 If he thrust from his soul all hatred, all
 thoughts of wicked things,
 He can hear in the holy twilight how the bell
 of the angels rings.
 And I think there lies in this legend, if we
 open our eyes and see,
 Somewhat of an inner meaning, my friend, to
 you and me.
 Let us look in our hearts and question: Can
 pure thoughts enter in
 To a soul if it be already the dwelling of
 thoughts of sin?
 So, then, let us ponder a little—let us look in
 our hearts and see
 If the twilight bell of the angels could ring for
 us, you and me.

—Selected.

THE SOUL.

ITS ORIGIN, NATURE AND IMMORTALITY.

The article in *YOUNG FRIENDS' REVIEW* of 10th mo., 1889, on the Origin, Nature and Immortality of the Human Soul, induces me to write the following: How do we know there is a soul, and how do we know there is a God? Because we cannot see them with the physical eye has no weight. It is not necessary to see God whom we call immortal, with the physical eye, any more than it is necessary to see the soul with the physical eye to know that it is immortal, for inspiration is the proof that the soul is immortal and of God's own: which makes capable of man's receiving the things of God. We have an inherent knowledge of them that they are existing spirits—there is no speculation about it, but facts from the verdict of masses that they continue through the endless ages as deduced in the follow-

ing: According to my understanding, we cannot define or analyze God, nor our souls, nor the beginning or ending of the soul with matter. But immortality is disclosed when the soul comes to an understanding of its relationship with the Divine Father. When we cultivate divine conceptions; allowing them to govern the physical man, we are divine just so far as we are led by the Spirit of God—making us legitimate sons and daughters of Him; consequently immortal children. For the soul, which is part and parcel of the Deity—insulated by love (so to speak)—causes man to know and be happy by thus enabling him to learn divine things; by opening the door and allowing the indwelling Son to reign—walking in in the higher life with the Creator. Not only because the Bible teaches it, but because we know by living it; which justifies the masses in the belief of the immortality of the soul and contentment therein procured. While that which does not satisfy the desires of the soul is not of God—crumbles and passes away before Him; consequently mortal because it originates with and endeth in matter. To define the Deity or the soul of man is beyond our province. But to do God's work is within the range of the entire sane portion of the human family, and to know of immortality by living and walking with God—if we so elect. His kin, the begotten being of the same principle as the Parent, are of necessity relatives, and if the one is immortal the other must be, for we recognize each from the same innate conception and justified in living up to the highest ideal of this knowledge—partaking of His gifts—which we could in no other way receive, and are immortal with us, as God is immortal. Because we are of Him who liveth forever—we are consequently justified in believing His kin also lives. We need not the dissolution of the body to know the continual existence of the soul and its Creator. This is as positive identity