

for salvation. All the people that lived before Jesus were consequently lost. Even the chosen ones among the Jews, the prophets and patriarchs of old, and to-day the greater portion of mankind has never heard of the outward Jesus. Is there no hope for them? And the children that come and pass away too soon for any belief or doctrine to be impressed upon their minds, I cannot believe that they are lost, but that they return to the fountain whence they came, and as pure as they came.

All evil is represented as the works of the devil, or Satan—a separate being outside of ourselves. These words, to me are merely figures; and figures are to represent a deeper thought or experience. Jesus said on one occasion: "Have not I chosen you twelve and one of you is a devil?" Of course referring to Judas who would betray him. Now did Jesus choose a devil as one of his disciples and witnesses to the truth of his words and deeds? It does not seem reasonable. Yet the twelve had not been reached with the saving power except in a few instances. It was the motive of self-interest in the nature of Judas that led him to betray his master. Self-interest is a gift of God, and good in its proper place, and very necessary in man's nature; but the wrong consisted in allowing it to be indulged so as to become covetous. This is what constituted the devil, in the case of Judas, and many have made themselves such.

The Kingdom of Heaven, my friends, is not meat and drink. It is not any tangible thing. It cannot be produced by our own hands; but it consists in righteousness and faithfulness. We shall never behold with these outward eyes a place called Heaven with walls of precious stones, with gates of pearl and streets of gold. Heaven is a state and condition of the soul. It is a unity with the will of God. We may enjoy it here on earth, in the family circle—by the wayside or in the field of labor—when the soul is brought into

union and communion with the spirit of God, and is made willing to work with Him; we will then pass up higher by simply leaving the outward, material things. Mother earth will require all she gave. The spiritual part should prepare to pass on to the spiritual world. Jesus called the spirit the quickening principle. "It is the spirit than quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." And Paul testifies to the same thing, "for other foundations can no man lay than that is laid, which is Jesus Christ." And again, "prove you your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye are reprobates." Now this Jesus Christ is not an outward man, for an outward man cannot enter into the heart. But it was the spirit that dwelt in him and dwells in all. Jesus testifies to the fact that the Heavenly Father doeth the work. "As I hear I speak." We all stand on the same platform on which he stood. We are all with him dependent upon a higher power. Jesus felt they were looking too much to the outward man in his own generation and said: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, even the spirit of truth that will guide you into all truth." This is the grace of God that bringeth salvation unto all men. The righteous and godly in the spirit world all bear it with them. It will shine and increase in brilliancy as our lives develop through this world and into the next; but if we halt there will be no advance. We must heed the first little revelations and follow all the intimations of duty opened to the understanding. O that this may be done in early life, before evil has perverted the innocent nature and bound it in adamant chains. Mistake not the voice of God, it is that which will speak to your every condition. For the faithful there will be a crown—for those that overcome the