

was not possessed of the tenderness and brotherly kindness nor fellow feeling that true righteousness inspires or he would not have destroyed or put to disadvantage his fellow men. In examining the life of Paul we find him going on in the persecuting spirit justified by the law, which admitted of retaliation and the taking of an "eye for an eye, a tooth for a tooth." He was no doubt sincere, but it is not enough to be sincere when the action affects another to his injury. There must be a higher source. On his way of persecution a light shone around him above the brightness of the sun. It was sufficient to show him the condition of his heart as the outward sun could not. He was confounded and fell to the ground. He was acting without divine authority but when God was revealed to him by the visitations of the Son of Righteousness which showed him his state, then was he filled with truth and made willing to suffer for the cause which he had persecuted. It is plain that it was not an outward man, but the Son of God which was sent into the world that whosoever should believe on Him should have everlasting life. This Son never armed man with authority to destroy his fellowmen.

We can see a parallel case in Job. He was naturally just and benevolent, and directed his steps according to his views of God as he had heard of them through history. But when it came to the proving it pleased God to reveal himself in his true nature and Job was made to declare, "I have heard of Thee by the hearing of the ear but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes." Here was the first true and saving knowledge he had of God. Here we must notice the difference in their dispositions, Job had never persecuted his fellow-men yet he had said and done things that he should not say and do. But when the light of divine truth came to his mind he saw his true condition as did Paul. He saw his

former course had been wrong as there is no need of repentance where there was no error. History never gave and never does give a saving knowledge of God as was shown by the course of Paul and Job before their conversions.

Should not those of us who are making a profession carefully examine our faith and see whether we have taken it from tradition, creeds of church and history, or whether we have really witnessed its revelation in our hearts. I do not allude to any profession in particular. I am convinced there are Christians among all denominations. God is not partial, He visits all peoples instructing them in the way of life and salvation. Our Heavenly Father does not call for any faith further than we are led by the evidence which springs from the manifestation of his own divine nature in our hearts—and that love by which we may overcome the world—working by faith to the purifying of the heart, and showing the result by our works.

It is widely taught that our good works are as filthy rags. This is a mistake. God commanded us to work. Jesus said, "not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." *Do* means to *work*. Work and we shall be judged by our works. Jesus makes mention of righteous works and moral works.

Why is it that the sermon on the mount is so lightly touched upon? Because it taught nothing but morality which is worthless in the sight of many, still in my mind it is all important, embracing true principles of religion. Jesus came to teach morality and summed up in this saying: "Therefore all things whatsoever ye would that men should do to you do ye even so to them for this is the law and the prophets." If men would adopt this rule of life it would do for this generation and all to come. It would do for man what all religion has failed to