

the children of men. They are contented to rest under a partial enlightenment and continue to profess religion and to teach, yet are not willing to be fully enlightened, to receive it as Paul did, comparable to a great light brighter than the noonday sun.

Here in this outward world the sunlight is universal. It was never confined to a peculiar people. That belief that made the Jews especially and peculiarly the favored people of God is selfish and erroneous, for all have this light furnished them, "the true Light, which lighteth every man that cometh into the world." If we possessed this light in its fullness we would not see men as trees walking, but all things as they are, and we would be led on by it step by step in an experimental knowledge of religion—or in righteousness. The way is open to bring us to the state of perfection that Jesus attained to when he was here upon the earth. For Jesus was limited, according to his own testimony. If not wherefore did he pray? Because he was a dependent being, praying to One and asking of that One to grant him that which he had not power to do for himself. His Heavenly Father anointed him with prophetic vision, and endowed him with power in proportion to his faithfulness. This was the limit of his knowledge. He testifies concerning the coming of the Son of man, "of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." He pleads himself ignorant of all things except such as the Father was pleased to reveal to him. And if we were as faithful to the light given us, it would be sufficient to lead aright each individual of the whole human family. Here we find an example for us to follow, and must follow if we ever obtain to that end we hope to, even to that state and condition called Heaven. This necessarily leads us through the way of practical righteousness. Our Heavenly Father has placed the means in our own hands, and if we do not

take up with the means He has furnished us, *we* sustain the loss; not God, for God is perfect without us. We must improve the talent or talents He has endowed us with or they never will be improved. In corroboration of this view of man's free will and choice in the work, there comes before my mind the instance of the man that went to travel in a far country. He divided his goods among his own servants. To one he gave five talents; to another, two; to another, one. The employment and improvement of these talents depended upon the servants. They that received the five and the two went and traded, and he that had received the one digged in the earth and hid it. When the master came back the two brought him the talents with usury, but the one came and said "I have not improved it but here is what thou hast given me." So it is with us. The path of duty is open before us all. We need not depend upon anything without; we need not go to a brother and ask what we shall believe. All we can know of God we must have revealed in our own souls, we must experience within ourselves. Experience is the test to prove all things. We need not be concerned about doctrine or fruitless theory, only that that refers to the peace of the soul. Whatever originates in our own experience, in our own soul, which is the grace of God, let us attend to. Doctrine, at best, is an institution of man, and therefore limited in its application and tends to fetter the soul. Not so with righteousness, it is a divine revelation open to the inner life of the true Christian traveller. This difference between doctrine and righteousness has confused many. Except we believe in certain doctrines we cannot be saved, according to the idea of some. We must believe that the outward blood that Jesus shed on Mount Calvary saves us from sin or we are lost. If this be so the greater portion of mankind are cut off hopelessly, and without even a chance