

work of man. A poet has said : "Man know thyself, presume not God to scan, the proper study of mankind is man."

When we enter into an examination of our own hearts we find as the clouds are removed that there is a light from our Heavenly Father which illuminates the soul, and that He has marked out a path for each of us to walk in, wherein we need not the wisdom of this world to guide us, yet the knowledge of the scientist will not be in the way if kept in its proper place.

All knowledge will be an advantage to us if we keep our eyes single to the light within, for we shall find that righteousness is the first and supreme thing, and all other things will follow in a secondary manner, and by using these things as they should be used, we may safely study all the sciences. Let me say here that notwithstanding our Heavenly Father has given us powers of investigation, man has never originated anything in himself, he simply discovers the workings of divine law ; so it is with things pertaining to truth, we only discover the laws and rules by which they act.

There is nothing that our Heavenly Father lays a restraint upon in the human mind. He has given us full liberty for the exercise of all our powers in the right direction, and he is ever ready to show us what this is. It is our duty to make a proper use of the talents which he has given us, and if we do this we shall be found walking in the right path, making improvements at all times. We cannot add to our Heavenly Father : such is His goodness, such is His love to His rational creatures, that He is constantly drawing His children by His own Spirit nearer to Him, so that all may come to feel His love to cover their souls, which is the best garment that He can bestow upon them.

God was spoken of in former times as being angry with the wicked every day. I think this is not so, and it is wrong to say that God ever gets angry,

it is wrong to say that God is a God of vengeance. The kingdom of God is in man, not afar away from him. Man dwells in this kindgom when he obeys the divine law, and when he becomes an inhabitant thereof he is prepared rightly to use all the things of this world.

They are secondary things, but we stand in need of them, and if we use them rightly they will always be a blessing to us.

The possession of great wealth will not necessarily exclude a man from the Kingdom of Heaven. When the young man came to Jesus saying "Good Master, what good thing shall I do that I may have eternal life?" When Jesus referred him to the moral law, the young man said "All these things have I kept from my youth up What lack I yet?" He would not have asked this question if he had been satisfied ; but there was something still wanting, therefore he came to the Master because he did not understand what was needed. But we see it was necessary for him to separate himself from his idols. Jesus could see the condition of his heart, he saw what it was that made him uneasy and dissatisfied with himself, and said to him "go and sell that thou hast and give to the poor, and come and follow me." But he was not willing to take up that cross so went away sorrowful. for he had great possessions.

"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This is pretty plain language, but I believe he is the 'rich man' who places his supreme enjoyment upon wealth or anything of an outward nature ; such an one is not in a condition of righteousness, joy and peace in the Holy Spirit. On the other hand, a man may have a vast deal of wealth, if his heart is not wholly absorbed with it if he holds it in trust ready to relieve and assist those who have need of it.