

God's mode of salvation was perfect in the beginning of the world—through love. That God is not vindictive, cruel, selfish, or a political religious schemer. But that he is lovable, ever ready to receive and forgive; continually drawing men to him to bless them, and renew their strength; through the oneness that he established in each to live by. Furnishing man with power to grasp and practice divine prerogatives in orderly mode of progress—seen on every hand.

For when love is dethroned we are in the kingdom of self, weighing to others and defrauding ourselves in unreliable commodity, in quantity and quality. And when returning to Him we find He is employing not intricate, but orderly ways in his economy, bringing us in harmony with known duty; readily understanding the Christian doctrine taught by the unseen Father from the foundation of the world, where doxies or isms have no power in the school Jesus proclaimed to the world—over which God presides in person. In practical exhibits the blind are made to see an innate Light penetrating the spiritual sight, heretofore undiscerned. The dumb to speak, by feeling and acting through deific presence. The deaf to hear the still small voice. Each recipient understanding "The Father who dwelleth in me, he doeth the work." Supplying His children with bread, not dealt out through ecclesiastical hands. The original physician and minister of His own gospel, as taught by Jesus, and experienced by ourselves—healing sin-sick souls by His own prescription, administered by himself. That we too may strive to "do always those things that please him", that we may be free from condemnation; learning and understanding our relation in the kingdom of heaven. Of the reconciliation of the children of men (earth) to the Spirit, or Christ of God; regulating the created in his own universal orderly way. This alone is Christianity. God

ruling man. It may be at the plow, forge, mercantile pursuits, or mechanically employed. His church is always held in his own structure, officiating in his own appointed time—where the church militant has no standing. Jar and friction cannot be introduced in our society when equability is our ruling incentive. For our concept of the standard of right superceeds history—we are a law unto ourselves and in the place of an eye for an eye, do good is the antidote for combat; holding all manner of evil in check. The children of men need be on the watch to keep the animal nature in subjection—that the work of our Father may be recognized through His sons. There is no living sane child but what has the Leaven in him, and if he is in a condition to let it work, "his reward will be great." Reciprocity with individuals is commendable. "Do good, lend, hoping for nothing," is generous. But to love and help your enemies is God-like, and few there be that live it. All cling to the outward expression. Even our pattern brother desired to keep it, while living in the Kingdom of Heaven, close to our Father in this life, said, "Into Thy hands I commend my spirit, my Father, who art Spirit." While a martyr going to the stake, said, "It is the happiest day of my life."

We see that God pours His blessings upon the worthy and unworthy alike, and in harmony with Him, to do good and help each other as He helps us, is our reasonable duty. And with brother L. W. Allen can say:

"I hear of a heaven of glory, where
No sorrow can enter, or pain or care,
And life and its loves are complete.
I know not where such a fair land may be,
But a Kingdom of Heaven lies close to me,
where the visitation of the Eternal
Energy opens the door of salvation in
devotion to Him.

Sing Sing, N.Y.

H. G. M.

Don't try to carry all your religion
in your head.