

same manner as it has ever been revealed to man, through a spiritual medium. The same voice that addressed to Adam the language, "Where art thou," discovered to him his state and condition, pointed out the cause and consequences of his alienation from God, and that the only hope of his return lay in his obedience to the quickening operation of the Holy Spirit, which is represented as "the flaming sword turning every way to guard the tree of life." When we read of the "voice of the Lord being heard in the garden in the cool of the day," of Moses speaking to the Almighty face to face, we must look beyond the figurative language of Scripture, to the operation of the Divine power upon the minds of men. It is the especial glory of the Christian revelation that it shows God as not afar off, but always present in the hearts of His children. We are not left alone to any record of past revelation; we are not shut up to receive the truth at second-hand through church or council. A higher freedom, a closer intercourse may be ours.

From distressing doubt and forlorn uncertainty, the refuge is close at hand; we may look straight up to God himself and grasp His hand to lead us into the light. This communion with the Spirit of Truth is the one thing needful to bring us strength, guidance, and eternal peace. The religion to which I would invite others, stands not in the opinions or speculative theories of men; is not the observance of outward form and ceremony, but it consists in having our conduct regulated by the great principle of love to God and love to man. It is not confined in its exercise to days and times, or to our devotion in the meeting-house, but it is an every-day work, producing the fruits of benevolence, justice, truth and love. Such religion must, from its influence upon human character as well as from its own nature, bless and make us happier while journeying here, as well as prepare us to enjoy a blessed

immortality. We will feel a reward in being good and doing good, which is a foretaste of heaven. It would enable us to attend strictly to the impressions of truth upon our own minds, which point out the way of duty, and show us how we may improve the opportunities, gifts and talents, committed to our care. Long ago the complaint was made that men worship God with their lips while their hearts were far from Him; and Jesus disclaimed all fellowship with those who cry, Lord, Lord, and fail to show by their daily lives that their religion is anything more than mere profession. The Apostle Paul calls us to come boldly to the Throne of Grace, that we may obtain mercy and find grace to help in time of need. The appeal to a higher power that brings help in time of need, is an earnest outpouring of soul because of the need. It is the hunger that craves spiritual food. It is the consciousness of spiritual poverty, that can only be rich when it possesses the Kingdom of Heaven. There is nothing to prevent our coming to the Throne of Grace except our want of consecration. It is so easy to doubt the appearance of Christ in our hearts: we are so apt to overlook its simple revealings, though obedience to them should bring us into that high and holy communion which the children of the Highest know, even in this state of being.

But if we would be blessed beyond compare we must not be dependent upon outward circumstances for the peace enjoyed. It must come to us through the harmony that exists between the divine life, a measure of which is given to each one of us to profit withal, and our thoughts and affections. There must be this unity, and in proportion as we endeavor to establish a closer union will be the growth maintained. "Except a man is born again, he cannot see the Kingdom of God." Except the soul lays hold of and appropriates the gift of the divine indwelling, it cannot grow into the