

child, for it has passions, too great indulgence of which needs to be restrained. Divine love needs to have restrained the passions of the parent before he can wisely restrain the passions of the child.

There is a beautiful illustration in the example of the Prophet Eli with the young Samuel. Samuel did not yet know the voice of God, and when he heard his name called in his slumbers at night he thought it was Eli calling, and ran to him. But Eli requested him to lie down again, for he desired that Samuel might become familiar with the call of the Lord by hearing it repeated—each time making his perceptive faculties more discerning. When he had come to him the third time he told Samuel that it was the Lord—“Go and lie down again, and when He calls say: Speak, Lord, for thy servant heareth.” Thus we can turn the minds of those under our care to Him whom we have known, and it may remain with them, as in the case of Samuel, through life, establishing them in the Lord.

You need not fear of it taking away any of the pleasures of life. My testimony now is that it intensifies every right pleasure and saves us much bitterness by preventing us from entering into any hurtful indulgence, and keeps us from going down - down, I might say, into the very depths of perdition. Truly the way of the transgressor is hard. But the way of returning is ever open if he would but accept it. “Return, repent and live, for why will ye die.” If any man be my disciple let him deny himself, his selfish desires and lusts, taking up his cross to these, and follow me, and I will preserve him from harm by restraining the desire that leads thereto.

We are called a peculiar people. Let it not be on account of outward dress and appearance, but because our lives are ordered by the Creator. Let the inside of the platter and cup be cleansed and the outside will conform thereto. And this cleansing is accomplished by

the birth and life of Christ in the soul, where he has come for the very purpose of saving us. We are blessed by the inflow of his Holy Spirit, his divine love, that will so fill the soul and be shed abroad in good will for all. It was this love of God in the soul that enabled Jesus when on the cross to say of his enemies: “Father forgive them, for they know not what they do.” It was this that he poured forth for the salvation and redemption of man, this that taketh away the sin of the world. It was the life blood of his soul, the blood of the new covenant, the very essence of his nature, wherein he and God were one, for God is love. And I would that the hearts of all might turn to this love, which will sit upon the throne and judgment seat within us in all humility and power, and its government will be wise, giving a liberty that none can comprehend who are not delivered from sin. It is our inheritance if we would have it; if we reject it the fault is our own.

I feel there is a work for me to do—a work that no one else can do for me—and I feel a necessity of being true to Him who hath called me and hath revealed to my understanding the nature and working of that redeeming love that cleanseth from all sin. While so many rest their hope of salvation on the merit of that blood shed from the body of Jesus on Mount Calvary, and look upon that exhibition of cruelty as being according to God’s plan of saving the world, it is clear to me that by that saving blood, which was to keep the world from sin, was meant the spirit of Love that filled his soul, and was so shed forth, as on his enemies, that it plead the Father to forgive them for they do it in ignorance. If we ever receive a knowledge of the things of God it will come by a revelation from Him. Why are we born of the spirit if we are to be saved by something outside of us. Wicked and sinful deeds never did work out the redemption of man, nor does God need such instruments to aid Him in the work. Oh no, my friends,