

giveth life, and that he is in touch with us, his children, and that we positively know his presence, and can at once tell whether we are in or out of harmony with him. I say if we are in possession of that which links the human with the Divine, why should we have controversy about the Bible records? Jesus prayed to Our Father receiving qualification therefrom. We pray to Him under the same ruling, and are blessed by our Father, according to our capacity of receiving. What matters it, then, to us, the conditions of our brother's birth. There was a time when the writer was concerned, but when our Father showeth us the way why not follow and study in the "Light," in the place of the letter that revealeth nothing, causing a variety of beliefs, because of the imperfection of the record on the human side. If it was necessary for our salvation to exactly know and define how Jesus was born, then, certainly, we will forever remain at zero. But not so, for God visiteth mankind everywhere to sweeten life, for we are recipients of his love, and he alone enlightens us in the needful, the gospel fertilizing and inspiring to good works. None can depart from him without knowing it. He is continually uplifting his children throughout the ages. As the editors of the *Intelligencer* and *Journal* have said, "Friends do not pretend to define non-essentials," while the Spirit they can and do partially define—satisfactory to those who are in the "Light," directing all to the fountain to partake immediately from the source. Jesus said, "Into thy hands I commend my spirit," and it ought to be comforting for us to know, "that where I am ye may be also, in our Father's mansion." We are to judge each for himself, of what possible value there is in birth, when all may inherit the kingdom of our Father, regardless of our ignorance of just how Jesus' birth was effected. When the "Light," the X-ray of the Spirit (so to

speak) locates that which detracts and distorts our understanding, and we allow it to remain on the offending obstacle long enough to successfully dislodge and remove the spurious growth, soon after, normal or healthy condition is apparent—becoming clothed and in our right mind—live in the realm of the real. The Physician, having successfully removed the foreign growth of superstition and tradition, and with mythology forever abandoned, run no more after the teachings of men, because the "Light" makes plain our relation and duty to our Father, and that our intrinsic selves are the legitimate heirs of eternity. I speak as an individual, allowing each one to be persuaded in his own mind, while we continue to worship side by side in harmony.

H. G. M.

Sing Sing, N. Y.

Among all the creeds of Christendom, the only one which has the authority of Christ Himself is the Sermon on the Mount. When one reads the creed which was given by Jesus, and the creeds which have been made by Christians, he cannot fail to detect an immense difference, and it does not matter whether he selects the Nicene Creed or the Westminster Confession. They all have a family likeness to each other, and a family unlikeness to the Sermon on the Mount. . . . When one asks, "What is a Christian?" the creeds and the Sermon not only do not give the same answer, but models so contradictory that from the successive specifications he could create new types without any apparent resemblance. We all must know many persons who would pass as good Christians by the Sermon, and be cast out by the creeds, and many to whom the creeds are a broad way and the Sermon is a very strait gate. —From the "Mind of the Master," Ian Maclaren.