

would have felt drawn toward us. This feeling kept with me and when at last the time came and I was permitted to clasp their hands in warm fellowship, I can truly say my inmost being sang for joy. As heart answereth to heart so the communing of souls is very sweet. The renewing of the Heavenly flame in the secret of the soul is a holy mission indeed.

I feel that I give expression to the thoughts of the most of our little band, when I say that visit of love to us was like a living stream of water by the wayside. The weary hands were uplifted, and we were left rejoicing and more willing to do the work given us. Again my mind travelled with them and wished to hear of their safe arrival home—and all of interest that I learned through your valuable little paper—and that, too, in the sweet impressive language of our dear friend.

Thus it has been: the earnest cravings of the spirit have been quickened and made alive even to the breaking of the Heavenly bread; making more close the bond of unity and love between us that marks us as a people.

Sincerely your friend,  
S. W. HART.

sworth, N. Y.

## FROM TOLSTOÏ'S "SPIRIT OF CHRIST'S TEACHING."

### CHAPTER X.

#### THE STRUGGLE AGAINST TEMPTATION.

THEREFORE TO GET RID OF EVIL, WE  
MUST EVERY HOUR OF OUR LIFE  
BE IN UNITY WITH THE FATHER.

*(Lead us not into temptation.)*

The Jews saw that the teaching of Jesus destroyed their state religion and nationality, and saw at the same time that they could not refute his teaching, so they resolved to kill him. The innocence of Jesus and the justice of his cause stayed them for a time, but the High Priest Caiaphas bethought him of a means of having Jesus put to

death, notwithstanding his innocence. Caiaphas said: "They had no need to inquire whether this man was innocent or not, for the question was whether they wished the Jewish nation to remain one and indivisible, or that it should perish and be lost among others. Our nation will perish and be lost if we let this man alone and do not kill him." This argument was decisive, and the Pharisees condemned Jesus to death, and called upon the people to seize him as soon as he appeared in Jerusalem.

Jesus, though he knew of this, came at the feast of Easter to Jerusalem. His disciples would have persuaded him not to go there, but Jesus said: "Whatever the Pharisees may wish to do unto me, whatever others may do, nothing can change what is for me the truth. If I see the light, I know where I am, and whither I go. Only he who knows not truth can fear anything or doubt of anything. He alone stumbles who does not see."

So he went to Jerusalem. On the way he stopped at Bethany. There Mary poured upon him a vessel of costly ointment. Jesus, knowing that bodily death awaited him, said to his disciples, who reproached Mary for having anointed him with ointment so costly as spikenard, that it was a preparation of his body for death.

When Jesus left Bethany and went to Jerusalem a great multitude met him and followed him, and this the more persuaded the Pharisees of the necessity of putting him to death. They only waited for an opportunity of seizing him. He knew that the slightest imprudent word of his against the law would be the pretext for his punishment, but notwithstanding he entered the Temple and again proclaimed that the worship of the Jews, with their sacrifices and oblations, had hitherto been false, and preached his own doctrines. But his teaching, founded on the prophets, was such that the Pharisees were unable to find an offence against the law, for which he might be condemned