

call which comes to us as a warning of danger in neglect? We, that do not heed this call have been likened unto the two young men that were out boating one pleasant day; the air was calm and the waters smooth, and they enjoyed themselves very much as they moved along so swiftly down the stream with the current. They were not aware that there was danger ahead, that the rapids were just a little way below, but thought they had nothing to fear so long as everything went along so smoothly. Soon a man who was near by saw the course they had taken, and how swiftly they were gliding along and how unconcerned, called to them. "Ahoy, there, young men, ahoy, the rapids are below you!" They responded laughingly by saying, "What care we for the rapids so long as we are gliding along so smoothly." They thought when they could see the rapids they would turn their boat and go the other way. Soon the man called to them again and warned them of the danger they were so rapidly approaching, but the response was the same. The farther they went the swifter became the current, until at last it became so swift that they found it impossible to turn, so on they went to their destruction, all from neglecting the warning a friend had so kindly given them. Divine impressions upon our minds are to day warning us of the danger in neglecting any duty, and all who obey the indwelling guide are rewarded even on earth with a peace and content unknown to the sinner. Some think when we get so far along in life, when we know we are nearing the end, we will turn, but the farther we go down the stream the stronger becomes the current that bears us on to ruin. So when the call comes to us to turn we should turn *immediately*, and so much easier will be the victory. Yes, friends, when this call comes to us our response should be, "Yea, Lord, I give myself to Thee, take me as I am, do with me as Thou seest fit," and all will be well with our souls.

SALVATION.

"Work out your own salvation with fear and trembling," Phil. 2, 12. That is, that we go cautiously along in the path of safety from sin, in order that we may be saved from sin. That is that we walk not in darkness, but in the Light of our Heavenly Father, which hath appeared to all men, which Light is the indwelling of the Christ-like spirit, mind or invisible power; which is of a loving, kind nature, and was never crucified, causing us to regard others' comforts, and doing unto them as we would have them do unto us, and so keeping us from harming them or sinning against them, or transgressing our Heavenly Father's law, which is a law of kindness which, when followed out, saves us from sinning, and consequently works out our own salvation therefrom. "None of them can by any means redeem his brother or give to God a ransom for him." Ps. 49, 7. Ps. 50, 23: "To him that ordereth his conversation aright will I show the salvation of God."

We hear a good deal about the saving of souls, as though one person could save the soul of another which, according to the foregoing, is not the case. One person may point out the way to another by which his or her soul could be saved, but it must be done by the individual itself, and not by a secondary person or power out of itself.

"Ye must be born again." The good spirit must rule the natural or physical body, and when this is the case then are our actions in accordance with it, for as the spirit is so are our actions, and this good spirit will save our souls and bring us into harmony with our Heavenly Father's will, and give us a right to His blessing and soul-saving and redeeming inheritance. So let each and every one of us so mind the Light, which is our Heavenly Father's law of love and kindness, as shown forth in the blessed Jesus, who came not to do his own will but the will of