

us the governing rule of our lives daily. Whatever interpretations, men, however clothed with honor or authority or place by their fellowmen, have made of those teachings, or of any other teachings of the Bible, they can have no binding force upon any individual to effect his salvation from sin, until there comes to such an individual a direct and reasonable understanding of them through the impressions heretofore defined, and as we hold these impressions come from the Spirit of God, in His attribute of Light, Word, or Christ, they can only be made cognizable to the individual man by his inner consciousness.

In this sense we recognize and believe in Christ as one with God, inseparable from Him, and by thus directing the man what to do and what to leave undone, as the man is obedient to or passive under these directions, as the case may require, it proves to be his Saviour if he has before been free from the commission of sin, or if he has been or still is a sinner in the way of violating a known law, obedience to the directions and requirements of this Christ or Light, as manifested within the man by these impressions or revelations will lead first to repentance, then amendment of life, and finally to restoration to harmony with the Divine Law Giver, God himself.

A recognition of these truths does not by any means lessen our regard for the mission of Jesus, but on the other hand exalts it and makes it possible for men to follow the example of his earthly life in which was so fully shown the possibilities of the spiritual control over the demands and desires of humanity.

Neither does it deny the Divinity of the Christ, the true Saviour, but recognizes it in its fullness, while it at the same time discards the mystery which has for so many years been thrown around the life of Jesus. It recognizes in the source of these impressions the same Christ which dwelt in Jesus in its fullness and the same Christ which

Paul defines as the rock which followed Israel, the same Christ that has been the Saviour of all the souls God has ever breathed into men by the breath of life, and have been saved, the same Restorer and Redeemer, by or through which all who in any age have turned from a life of sin and transgression, to a life of holiness and obedience to divine law.

It simply strips away from the profession of christianity the varied forms of idol worship and the mysteries which have come down to us from the days of the Apostacy, and makes our religious life more simple, and practically opens a clearer avenue to divine communion, forms a medium for regulating human conduct without so much of ritual or belief, makes more real the enjoyments of a Christian life, takes away that uncertainty with which the creeds surround the future, inculcates more strongly the fatherhood of a God of love, in place of the fear of the judgments of a wrathful or unrelenting judge inspires the soul with a stronger hope and a greater energy to walk in simple obedience to the divine law as given through these impressions, not for fear of the judgments or penalties that might or would be inflicted for disobedience, but for the good which will result, for the more loving communion with God which would be realized, and will result in a higher degree of happiness in the present life, as well as give all the assurance man can need of his final acceptance when his life on earth shall cease.

[To be continued.]

It is the greatest sin in our religion to take pay for preaching, to sell the truth. It is teaching unselfishness selfishly.—*Suami Vivekananda, Hindu Monk, of India.*

The Friends of Chicago have organized a Young Friends' Circle. First meeting will be held 9th inst. in Athæneum Building. It is desired that all residing there may make these Meetings of special interest.