

tions, if we are honest to them. And, as we love our souls, let us be frank and sincere. Let the refining fire of God's spirit, as it falls upon our heart alights, perform its purifying work.

If ever we give way to anger let us acknowledge our failure. It is wrong, and we must suffer for it. The penalty—farther alienation from heaven is the unavoidable result. There is no other way of escaping the penalty than by avoiding the cause.

Closely allied to anger is the besetting sin of jealousy. It often leads to anger, and through anger to deeds of violence. Jealousy seems to be a sort of perverted love. It is the sweets of love turned into vinegar. The same heart will pour out honey to its adored; to its rival, vinegar. This shows how suddenly the mind can change from good to evil if not watched. O, how foolish, when one thinks of it, to let the spirit of jealousy, merely for some trifling and imaginary grievance, take possession of our minds, sour our natures, and keep us eternally miserable, when we might be eternally happy.

If ever we give way to a feeling of resentment, a similar alienation follows. There is no compromise between love and hate. There is even no twilight. The line is clear cut as between good and evil. "The spirit of the Lord is sharper than any two-edged sword." Do not trust yourselves in the twilight of a "righteous indignation." You will there "see men as trees walking."

It is a delusion and a misnomer. Its true name is *unrighteous* indignation. Come out into the full glory of divine love.

Nothing short of full compliance with the command to "love our enemies" and to "resist not evil," will satisfy Him with whom we have to deal. But we cannot judge altogether from actions aside from motives. We may be carrying out the law of "non-resistance to evil" in our motive when

we seem to another, misjudging from our actions, to be violating the command. I may be led, by love in the heart, to act in such a manner that will frustrate the robber's or the murderer's evil design, thereby preserving mine or another's life. Omnipotent, divine love would no doubt suggest some peaceful and efficient means for self-preservation. Jesus did not forbid such a course, but on several occasions practiced it. "Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

God judges the motive. Although man cannot see his brother's motive, each man can see and know, if he choose to examine, his own motive. It is in the motive that Christ said "Resist not evil." It is to the soul that He said "Love your enemies." They are synonymous terms. We cannot reject one without rejecting the other. We cannot reject either without the whole religious temple that Jesus erected tumble to the earth. They are the keystone. If we have not love we are not God's.

"He that overcometh" Overcometh what? Not some far off Herculean task. The fire-breathing Dragon and the hundred-headed Hydra, that thou must overcome, are found in thine own breast "A man's foes shall be they of his own household." The names of some of the most dangerous of these are hate, envy, jealousy, resentment. Until thou track them to their secret lair, which thou wilt find in some gloomy corner of thy soul, and there slay them, thou mayest not hear the welcome, "Well done, thou hast overcome, and mayest sit with me in my Father's Kingdom."

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A great authority on fish says that every square mile of the sea is inhabited by 120,000,000 finny creatures.