

experience and their judgment, but there comes a time, very early in life it may be, when the loving Heavenly Father makes his desires manifest to the child through the language of impressions upon the youthful mind, and there comes with this process a sense of obligation to its Heavenly Father. It has commenced on its spiritual life, it has had, though imperceptibly, its new birth and is regenerated, or born of the spirit. To be born of water simply means to be purified. Water being one powerful cleansing agency represents this process of making clean, if indeed a soul has become stained by thoughts and deeds of sin. To be born of water means to put aside all evil and to have only pure motives and right actions, and the purpose of life is to serve God, and the experience of life will be a dwelling in the Kingdom of Heaven. Heaven in my mind is not a location away beyond the skies, or in some other world, or a place one can enter only when we have finished our course here, but Heaven is wherever God has the reins of government, Where God is, there is heaven. It is a condition. The highest conception we can have of a future condition is only a conception, a conjecture. We have our work to do here, and have no time for idle fancies. We have our heaven to find here, and if we do not find it here we will have a slim chance of finding it in the hereafter. The kingdom of heaven is within you unless ye be reprobates. Just as long as we are unclean we will not see heaven.

You will remember, those of you who are accustomed to read your Bibles, and I hope all of you are, the parable of the Ten Virgins. Five of them were wise and had their lamps trimmed and burning. Five were foolish and had neglected to provide themselves oil, when suddenly the call came, "Behold the Bridegroom cometh." Unfrequently, this call has been taken to mean death. To me, it has no such signification. Death is not the bride-

groom of the soul. The Son of Man isn't death.

The wise virgins signify to me those who have profited by the counsel of parents, by the teaching of the home, and First day School, and other opportunities, and are prepared for the higher spiritual companionship. The foolish virgins are those who neglect these things and are wilfully disobedient. Not necessarily the very bad ones; they may simply be thoughtless, wanting their own way. Now, when Christ enters within, he becomes the bridegroom of the soul, and from the union and marriage springs the divine child upon whose shoulders shall rest the government of the whole world within and the life will be kept free from sin. This, I conceive, is the new birth, a passing from the natural and human to the divine, instead of depending upon self, learning to depend upon the divinity within; feeling the bond of union between us and God to exist, and to be growing stronger, knowing our love for God to be supreme. They that pass through this regeneration will come where all fear is cast off and they can speak face to face with their Heavenly Father as an obedient child does to its loving earthly parent; and whoever has this higher guide in life will be carrying out all the requirements of that sublime code of ethics found in the memorable sermon on the mount.

Nothing short of this can bring us peace or heaven. It is not they who cry, Lord, Lord, that shall be saved but they who *do the will of God* in heaven.

In talking with a Presbyterian brother in Baltimore one day, he said to me that the Christian world was just beginning to understand what you Quakers made the foundation of your principles 200 years ago. We are just beginning to understand and to embrace as a necessity this government of the divine spirit, this overshadowing of the Holy Ghost as you characterically term it the Inner Light. I have