

of Christ, and strive to follow after Him, under whatever name, are more alike than different; and that where the spirit of Christ is there the full possibility of growth into his nature abides, and faithful following and obedience must lead unto the fullness of likeness to Him.

4th mo., 1897. ISAAC ROBERTS.

SYNOPSIS OF SERMON BY LYDIA H. PRICE.

(6th Mo. 20, 1897, at Coldstream, Ont.)

Perchance had we followed our own selfish inclinations we might have sought ease and continued rest for the enlarging of our social mingling, but is not this sweeter now?

The many banded together, young and old, in search after truth, aspiring to the best things the Father has in store for His seeking children. Rest! What is rest? Is it not the changing of the sphere of thought—the putting aside of anxious fears and doubts and resting in the Divine. As a man thinketh, so is he. So much of the friction of life comes from anxious thoughts; put away these anxious thoughts and rest in the Divine.

By prayer or supplication make known our desires to God. We bring fogs about us; our vision is not clear. We will find it is through the transgression of some law of God that dims our spiritual vision. Let us turn in to the Fount of healing, to the informing Spirit, to the Christ of God, gaining more and more to think the thoughts of God. Kepler says, "O God, to think Thy thoughts after Thee in a reverent spirit."

The children resemble their parents—look like them, think like them, and grow like them, to a greater or less degree. Does it not seem rational that we should resemble the great Parent and hold communion with the Most High. "Thou wilt keep him in perfect peace whose mind is stayed on Thee," because he trusted in Thee. This in-

troversion of spirit, this rest for the soul, how sweet! By this breaking of bread the soul is nourished to everlasting life.

The invitation is to every son and daughter, "Give me thy heart, and obey my voice, and thy soul shall live." We speak of having living souls. God breathed into man the breath of life, and how often we complain of poverty of spirit. Because, perchance, we have not obeyed the still small voice, we have not realized the fullness and richness of Christ.

"The soul that sinneth, it shall surely die." This is figurative language. The soul is immortal, it never dies. But by disobedience it experiences a state of inharmony with the Divine. Our selfish desire led us away from the path of rectitude. The life-giving principle is ever powerfully flowing freely to all the sons and daughters of God. Clear the channels of mind and spirit, so that there will be no obstruction to this living principle of truth, this free grace of God.

It may be our prejudice, or our traditional religion or bigotry, or self-righteous feeling—bigotry—separativeness—or the spirit that says, "Stand aside; I am holier than thou"—any or all of these may block the way against the inflowing of the Divine word. But self denial to these brings us into accord and harmony with all that is pure and holy. God is always waiting to be gracious; Christ the power and wisdom of God ever inclines to the children of men. O, friends, for this willing, cheerful obedience, where we do not question, If it were only some other way we would follow Thee, but not this path, not just this way; and, friends, each one has their respective work to do. There are different talents, but one spirit over all. No one is left out of the Divine plan.

As in the physical body, each organ has its place, its duty to perform.

If one falters and fails, and is not willing to do its part, it is like some