

government of the whole being under its divine direction. They that look into our lives so enlightened and illuminated must glorify our Father which is in heaven, and must believe that good can come out of Nazareth.

This condition may come to us at any season, at any place. Not only within these walls, or in our assembling together. We may come and go as idle as the door upon its hinges. But upon some special occasion here or elsewhere we may feel more than usually God's presence. The Samaritan woman had frequently drawn water at the well before. But once only did she find the Master there. It was enough He became the Messiah of her life, and she hastened to tell her friends how that she had found the Christ and invited them to come and see for themselves.

Nothing more miraculous transpired in the days of Jesus than is transpiring in the lives, and minds, and souls of men to-day. Jesus did love to carry out the whole law, and fulfil every requirement of his Heavenly Father, and it is for us to do the same, and we are acceptable in the eyes of our Heavenly Father in so far as we do it. We must let the Christ spirit that dwelt so abundantly in Jesus, dwell also in us, permeating our souls, and as it fills the soul it will drive out everything impure and will produce good lives, deed and words, as it did in the case of Jesus Christ. We must come away from the mere letter, for the letter killeth. Neither in this mountain, nor yet at Jerusalem, will worship be performed, but in the heart, spiritually.

Be faithful to this that inspires your minds to do good—this eternal Goodness that secretly draws them towards itself. Be not ashamed before your associates but thankful. You will realize no doubt trials and persecutions, buffetings and scorn, but remember and be comforted in that Jesus Christ has said, "If the world hate you, ye know that it hated me before it hated you." "Rejoice, and be exceeding

glad; for great is your reward in heaven." It sometimes may come very closely home, even to the separation from my friends, but we must leave all, husband and wife, kindred and loved ones, everything that would come between the divine power and the soul. We should fear neither God nor man. It was in the commencement that the fear was. In that fear was the commencement of knowledge, and as the love comes to be perfected it casts out all fear. Each one stands on the narrow ground of individualism. Let him stand faithful and firm and entertain no fear, and all along through life he will hear the "well done" the little "well done's," and the final summing up is the "well done good and faithful servant." Let us first *do well* and the inevitable sequence is the "*well done.*"

Not only in our meetings but all times we should be ready to worship the Father in spirit and in truth. Thus being daily and hourly wedded in the holy bonds of matrimony, what can divorce, or separate us from the Father. Nor should we be selfish. But let the inviting word sound in the ear and heart of others, "Come brother let us go up to the house of God." For indeed "His ways are ways of pleasantness, and all His paths are peace." "It would be a well of water springing up into everlasting life," and he shall never thirst again. There is nothing theoretical or educational about it, yet these things may be instrumental in supplying that that the soul stands in need of.

But there is ever the inspiring power on the part of the Father, waiting for earnestness of desire on our part, for a right prayerfulness of the soul, and when that comes I am not alarmed about it. It will become livingly engaged about its Father's business. There will be at times a shrinking of the flesh and human will. I have felt it, my youthful frame quaked but I am thankful to-day that I was induced to comply with his wish and enter into a