

God, Moses, which law stood as a school-master to lead them back again to the place whence they had departed. The law of the second commandment was given them that they might return, to restrain them also from doing violence to their own bodies. But it was a law of promise, keeping before the people the fact that there should be One raised up among them in the fulness of time like unto Moses. Him they should hear in all things. This is termed the last dispensation, but it was the first dispensation as well. The Creator had not changed, but mankind, that it was for the most part unused for a long period.

Yet God knows well the heart of the creature man, that it is frail when separated from the light, it stumbleth when walking in darkness, it becomes self-sufficient and is satisfied in its own knowledge, and does not realize that it is wrong until it is landed afar off. And there we may remember that before we had departed we had plenty in the Father's house.

The human mind is created for a dependence upon the Creator. It is only this condition of obedience that keeps us in innocence—obedience to the manifestations of the indwelling power in the heart. He made man in His own image, a little lower than the angels, and so constructed his mind as to require intercommunion with Him. Therefore it necessitates a keeping of the eye single—a watching unto prayer—that we might observe the moving of the spirit of the Creator in our souls. This applies to all the human race, whether it be recognized and spoken of in like terms or not. The truth is the same and the work universally similar. He has never delegated this oversight of the human soul to any single mind over another, or even over itself, but watches over each soul Himself, keeping it in harmony and unity with His laws, living up to the highest condition and enjoyment it is capable of—"For whosoever shall do the will of my Father which is in heaven, the same is

my brother, and sister, and mother.'

If there is any soul that has not come up to this knowledge of being led by the spirit of God, if it is obedient to the knowledge we have had there will be a preparation in that soul for the visitations of the Spirit, and in due time the birth of Christ will become its caretaker and keeper, and will guard it from all dangers and deliver it from all evil. God so loves man that He sends His son, an emanation from Himself into the soul, and as it is willing to receive it in the way of its coming will it find peace and salvation.

God is love. We know of His attributes from the effects of their presence within us. His love is not merely the natural affections of man, but an influence that is universal and pure, overcoming all evil.

John the Baptist bore record to the fact that "He that sent me to baptize with water, the same said unto me: 'Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.'" And he testifies saying: "I saw the Spirit descending as a dove, and it abode upon him." And he further says: "And I saw and bare record that this is the Son of God." This emanation from the power above, this dove like Love is the Lamb of God "which taketh away the sin of the world." And especially did it manifest itself in him that came as the Messiah of Israel. And he was this because his mind was prepared for it by the heavenly anointing of God. It led to a complete consecration of life. The tabernacle of the mind and soul was filled with God's love. His province was to bring life and immortality to light in the soul, a condition they had never seen under the law. He testifies that all that came before me are thieves and robbers. The natural love which they called is merely an animal affection compared to the love of God. I am the true Shepherd, for my sheep know my voice. How do we know his voice? Because he came to us in the