

IMMORTALITY.

The writer thought he was plain and clear enough in his writings to be thoroughly understood, but, in connection with previous correspondence, will briefly present the following for the benefit of "Friend."

Man's happiness consists in yielding the human will to the Divine will; herein furnishing man the knowledge that he is something more than animal; that in connection with the physical, a celestial production is known—furnishing knowledge beyond the natural understanding. It is impossible for him to grasp the higher life without this divine conception, which is alone the imperishable.

If the physical were all there is of man, then he would be no more accountable than the brute. But he is not only possessed of the means of obtaining an Oxford education, but may be a student in spiritual enlightenment—controlling the lower propensities of man; hence immortality.

What is the higher development in divine life given mankind for?

To know the relationship of the heavenly Parent with the spiritual conception in man, without which the human family could not serve God in spirit. If it were not so, we would be driven with the wind and tossed without anchorage.

Man with all his wisdom cannot serve God, except when the immortal seed presides; then the human is a prepared body—fit receptacle—led and governed by the spirit of God; by which goodness portrays herself in our acts among the children of men; consequently in this life we know God and our relation to Him.

When out of the body we know not the condition or station our souls may occupy; but as we positively know we are in God's keeping here, it matters not what our particular allotment may be, or how God presides there. Suffice it to *know we are in His keeping*.

Man cannot express in words *all* that he feels, but can impart enough to

be sufficiently understood by his associates, or readers, in describing the human and divine, making us children in the image of God. H. G. M.

THOUGHTS.

To earnest seekers, desiring exercise for the mind, take up 'Drummond's Natural Law in the Spiritual World.'

Human thought is advancing, in illustration of which, notice from time to time, how the various Confessions of Faith become too tight, and that even Friends' Discipline is revised now and then.

For to-day: walk in the light of to-day. By the experiences of to-day we shall have an increased knowledge how to meet to-morrow's duties.

We become idolators when we permit ourselves to love any worldly object to the exclusion of the Father of all.

"Public opinion" is well enough as it goes, but *cannot* we *rest* our motives of action on a still higher authority?

When men have no other defence for having done a cherished wrong, they easily drop behind the plea of "self-defence," or "they" do so. It's the same old principle of coercion. The Holy Spirit is ever ready, and will direct our *own* actions if we be but willing.

There is one, and only one, standard by which to rightly judge every shade of action with which we may be brought to meet.

HENRY H. WAY.

St. Thomas.

HARNED ACADEMY

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