

sin and death, and from all condemnation. And may the dear youth dwell near and in this holy principle in this day of trial and rebuke, for the Lord's hand is stretched out upon the nations, and he "will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him." (Ezekiel, Chap. xxi., v. 27). The Lord, I believe, is about to put an end and overturn all man's work in religion, and to put an end to all forms, creeds and professions that stand in man's will and spirit, that he only may come to rule and reign in the hearts of his children, that so all may savingly come to know but one Lord, one Faith, and one Baptism, one God and Father of all, who is above all, and through all, and in you all. May the dearly beloved visited youth press forward, and persevere on towards this blessed and happy state, and come to know an establishment therein, is the sincere and sympathethic desire of their ancient, affectionate and exercised friend and elder brother.

ELIAS HICKS.

WHEN THE WORLD IS CHRISTIAN.

More than eighteen centuries have passed over the world since supreme love was made known to it in a life wholly given for the salvation of men, and yet the golden age to which Christianity looks forward has not come. Christianity does not yet rule in the hearts of mankind. It does not even rule in the Church of Christ, which for the most part looks forward to the golden age in question as to some distant Utopia to be realized under miraculous conditions, and perhaps only in another world. The idea that the kingdom of heaven is at hand, and may be entered by those who will, is outside of most people's dreams. Some, who have wholly given themselves over to God for the service of men, tell of the power and the bliss of it. Christianity is essentially com-

munitistic. All down the ages it has cried "all mine is thine," and has demanded, almost in vain, that its votaries should take the same stand. When all the world is Christian, and all Christians are inspired with this principle of Christianity, old things will have passed away and all things will have become new. There will be a new heaven and a new earth both in one—that heaven so happily described by George Macdonald in one of his books, in which men and women are represented as mingling as now in commerce and industry, except that everyone, without pay, serves everyone else to the extent of his power, and no one seeks more than he needs. The latter postulate is, however, as essential to the new heaven on earth as the former. It must be remembered, however, that Christianity demands this complete sacrifice of self to the good of others, not as a matter of compulsion, but as the fruit of a free and spontaneous impulse springing up within a man, and which makes such service his delight. To make us good by compulsion would have been an easy thing with God, but of no value to him or to men. Such goodness would have had no virtue in it. God abhors the service of its compulsion and the sacrifice which has not the heart in it. The apostle said to Ananias, with regard to the proceeds of his property which he was pretending wholly to relinquish. "While it remained was it not thine own, and when it was sold was it not in thine own power?" The operation of Christianity is not to exalt the community at the expense of the individual, mankind at the expense of manhood, to give the community authority over the individual until the latter is no more a free agent. On the contrary, more than any other system the world has ever seen, it exalts manhood, it demands heroism at the hands of each man, and secures to man the opportunity of heroism by sacredly guarding his free will and accepting nothing at his hands but what his will gives. Here some of the noblest