

they could get employment and supply themselves with their needs.

This could be done cheaper than by military force, and, see how much more humanely.

This, I believe, is our Heavenly Father's plan, and would bring about a more friendly condition of society than to use military force, which cannot insure that harmony in society that the first plan proposes.

"My ways are not your ways, says the Lord, one shall chase a thousand, and two put ten thousand to flight."

Now, the first plan is God's plan, the latter, by military force, is man's, and the law of man's making, which never made anything perfect.

"Therefore, cease from your evil ways, saith the Lord, and I will be unto you a God, and you shall be unto me a people, and joy, and gladness, shall fill the whole earth."

7 mo. 9th, 1894. ANONYMOUS.

THE KINGDOM OF (HEAVEN) GOD.

"The Kingdom of (heaven) God is within you," according to Luke 17 : 21 verse, also 20th verse, "it cometh not with observation," or as in the margin, "with outward show." That is, as I understand, it cometh not with outward observance. "Neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within (or in the margin among) you," St. Luke, 17 : 21 verse, and St. Matthew, 13 chap., 31-32 verses, "The kingdom of heaven is like a grain of mustard seed which a man (or any one) took, and sowed in his or her field;" which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. This implies a state of growth. Read the whole of the 13th chap. of St. Matthew, 38th verse, "The field is the world (of mankind); the good seed are the children of the kingdom; but the tares are the

children of the wicked one; and it seems that Jacob (see Gen., 28 chap., 17 v.) found the house of God, and the gate of heaven was established before the birth of Jesus of Nazareth." From which I infer that all good people, from the foundation of the world, who have lived correctly and done rightly, so as to please our common or universal Father, have entered into it. But it is a state of growth, and compared to a seed put into the ground, which is to be cultivated that it may come to full maturity, so that the full benefit of it may be received, which has to be done whilst in this state of being, for the night of death cometh when no one can work, and "there is no repentance in the grave," but "where a tree falleth so it lieth." Then how important it is while time, health and opportunity offer that we cultivate this good seed, for we have the privilege of choosing to cultivate it or not, and to encourage its growth if we will. "Choose ye this day whom ye will serve." See no compulsion about it. Will we be so unwise as to choose the evil or that which is not good? I think not. Well, we want to cultivate that which is good, please instruct us how to cultivate this good plant. Well, I will, as far as I know, but more depends upon yourselves eventually than upon others. You know we are all created with a good spirit and a bad one. The first one is the good small seed, small at first; the other the bad seed. The first is the spirit of kindness and love, which is our heavenly Father's law, and is the Christ power or spirit by which if we are led will cause our actions to be in harmony with His will, and consequently save us from sinning and give us a hope of glory. The other spirit is carnal, sensual and called devilish. The first keeps the carnal nature in subjection; the second gratifies it, which is enmity to God or a heavenly state, which must be commenced and carried on whilst in this state of being. How many of us are nourishing this good seed?