

very important part left out. I am not going to omit it altogether. Another servant was sent out to tell him. When he came within hearing of the merry-making and found what it was for he gave rise to a feeling of jealousy, and we are told that he was angry and would not come in. The father's love was not fully satisfied; he went out and pleaded and reasoned with him. He answered and said to his father: Lo, these many years have I served thee, been a dutiful son, but thou never gavest me a kid that I might make merry with my friends. And what was the father's reply? Son, thou art always with me, and all that I have is thine. The father would like to have had him come in, but he would not. It was his own choice. He did not appreciate the father's love. We have to leave him there—outside, for the father must return to the merry-making. He had just as much necessity of making an atonement as the younger son, for he alienated himself by choice from the father.

We find all these things portrayed in human nature. Man changes, God is ever and always love—nothing but love even to his erring and wandering children. It is not as is sometimes taught—that God needs to be reconciled to man, but simply and only man reconciled to God. The sacrifice must be in man's heart in the subduing of all that is antagonistic to the love of the Father. This is the at-one-ment—the atonement. When man comes to realize that this is an individual work, that the word is nigh even in the heart and in the mouth, that the Lord stands waiting in love, how easy to return if he only *will*. How do we know of a return? Are we not to judge? I think we may here. By their fruits ye shall know them, whether they are filled with the love of God or not, for the fruits of the spirit are love, joy, peace, goodness, etc. We need not go outside our own walls to find these things exemplified. I want our palsied hands restored, our eyes opened to see the goodness of

God, and to be up and doing in the day time, which is when the light of divine truth first dawns on the understanding. Who walks in this light shall not stumble. It will enable him to shun his greatest enemies. And they are those of his own household. They are not his brothers and sisters and members of his own family, but the propensities and passions of his own nature. There is nothing outside of man that can condemn or save him. I must turn and look into my own soul and see our Saviour. I love the Bible. Every time I look into it I find that that corroborates with my own experience. The testimonies of Jesus rush into my mind as a train freighted with instruction. I must be baptized, dipped into the spirit of God, then my whole nature must needs be leavened unto the likeness of God. A baptism that does not do that is ineffectual. I cannot look to Calvary but I see shown forth God's universal and unchanging love manifested in Christ's forgiveness to his enemies. He has never entertained any spirit of anger against his children, and he is just as willing to come out and meet us in this day as he was then, and when we have formed a resolution to return home we shall not go many steps before there is a feeling of approval emanating from the love of the Father. He has seen the sacrifice made, and he takes us up higher and still higher until we can say: "Not my will but thine, oh God, be done." The Spirit of God says: "Let there be light," and to that soul that does not resist light comes, and by it man is to work out his own soul's salvation. He asks for man's co-operation in the work; he cannot save man's soul against man's will, nor can man save his soul without the saving principle that comes from God.

Would the woman have been healed if she had not pressed through the crowd? Did Jesus let her go unnoticed? He knew that virtue had gone from him. Her faith, the carry-