

bear witness to the truth, to keep in remembrance before the people the fact and knowledge of their accountability to God and place clearly before them how they should 'enter in and continue and finish that which enabled them to become the children of God. He has indeed "brought life and immortality to light through the gospel.' Previous to his time there passed but dark forms before the minds of the people, yet there were a few who were favored to know Christ dwelling in the heart that came up to the dispensation of Jesus Christ, which was called the new, but was old also, for I conceive that to have been the plan from the beginning of the life of man on the earth. He was created by God and endowed with a rational soul and capable of being instructed by the Creator. He establishes a channel with the human soul through which is communicated a knowledge of all that is required of him.

It was because of man's degeneracy that a law was given him, it is said because of the hardness of their hearts. It was not so from the beginning. As long as man remains in obedience to God's will there is no fear, no estrangement but a condition of confidence such as the confiding child feels when it comes to the loving parent and asks whatever it needs and is met with assurance, for the parent is glad to instruct it. And I feel that now there is the very same condition obtained with every soul until it does like unto that which our first parents did when they departed from the path of rectitude and thus estranged themselves from the presence and love of God. To us the law is given as to them. We are not to assume the directing of our own minds in regard to what is right and wrong. We must here take council with our Creator. In their lives they were subject to the direction of their Creator, but when they undertook the direction of their own actions, as it is represented, the serpent beguiled them to deviate from the path of rectitude, and

yet they did not die physically. It is the prerogative of the Creator to hold the supreme direction of every soul, and to be the judge of what is right and what is wrong in reference to it.

Sin is the violation of a known law of our Heavenly Father. It has no reference to creeds of churches or conventional beliefs established by men unless there is connected with it the evidence that it is the will of God. Then we are under the same condemnation as were our first parents. We are under no obligation to them on account of their goodness, neither are we under any condemnation on account of their sin, but we are under obligation to our Heavenly Father for what He has set before us—the way of life—departure from which brings upon the soul spiritual death. Adam, as I have said, did not then die the death of the body, but lived on from year to year until he had filled up the measure of his allotted time, which was according to history a long life. I know not but that Adam did repent and return to his Creator, for the loving words go after every wanderer: "Repent, return and live." We may like them, on account of disobedience, have died that spiritual death, may have become separated from God and have placed ourselves under condemnation, yet we need not give up to discouragement. The invitation is constantly before such: "Repent, return and live." In the soul's undone state, when we come to a true sense of our condition, we will feel that the time was when we enjoyed more the Father's favors. In the present depression that has obtained over the soul, the disappointment and remorse wherein we are constrained to believe we have departed from the Father's house, for we remember the good things are lacking which were once ours, the confidence of feeling that we had with the Father.

During the dark ages, because of the hardness of their hearts, the law of carnal ordinances was given unto the children of men through the servant o