

accomplish. Jesus forbade war, but how is the state of Christendom to-day. As the result of being founded on historical systems is it not going hand in hand with the spirit of the world? Do we not witness our fellow man slain on the field of battle all sanctioned by the authority of Christian nations? Is this a religion of love? Love is the true and native element of living man, and the soul that dwells in God must dwell in love. The office of the gospel is to restore to that heavenly condition in which we enter the world.

I would not be understood to mean that we suffer from the sin of Adam. We awake to find our passions established in our system of which we had no part or choice. Are we to suppose the natural corruption of man when Jesus calls them unto Him and said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of God." "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven," which could not be if tainted with the sins of Adam. We come into this world pure and innocent, in a heavenly state and condition, and remain so until the law arises in our soul, when our Heavenly Father gives us the choice, and we may continue in this path, and he will lead us if we will follow the dictates of truth, or we are free to turn away to gratify the demands of our lower natures. If we fall from this primordial condition of impurity, we need restoring. And in this condition what relation do we sustain with God. We are told God is angry with the wicked every day. This is not the relation given in the New Testament. "God is love," and those who dwell in Him dwell in love. That which is to be known of God is manifest in man. Jesus was made and tempted at all points just as we are, yet without sin. This purity he kept through obedience and was made perfect through suffering, which cannot be

said of a being any higher than man. Still there was something divine in Jesus, and being obedient to this he overcame the world. We have the privilege to walk in the same path. We came for the same purpose as he to bear witness to the truth. He was faithful to the end and testifies by saying, "I have finished the work that thou gavest me to do." They say, "Jesus, you are mistaken, you have not suffered or shed your blood on the cross to let us go free, you have not redeemed the world." They tell us if we do not believe we cannot be saved. Examining this doctrine we find it cuts off three-fourths of the human family from the hope of salvation. Jesus never taught any such doctrine. He said man should enter into the work for himself. They wait not for the reward, they are recompensed for each act of obedience; as also for each sin and transgression they cannot escape the results.

I am a full believer in the testimony of Jesus, he was anointed of the Father. he had it not naturally nor by study, for at thirty years of age he said: "The spirit of the Lord is upon me because He hath anointed me to preach the gospel, and closing the book, he turned to the people and said, 'this day is this Scripture fulfilled in your ears,'" and further: "This day is this fulfilled before you." And he began to declare the will of God to men. God spake through him, and that constitutes the divinity that dwelt in him. The greatest evidence of the Supreme Being is not to be found in history or study, or to be gained from men, but from the fact that when we do wrong we feel something which disproves, giving pain, and sorrow, and grief, and when we do right we feel something which approves, giving peace and joy. My friends, we have it within us, it is the inspeaking word of God. It will even lead us in the path of safety as it did Jesus even to the overcoming of the world.