

of religion is to regulate man's propensities and passions so that they will not bring shame or suffering to his life, and when his will is thus controlled and impelled he will act in harmony with God's laws and without sin. This is more important than all the schemes of theologians, who, when pressed, can only say: "I do not *know*, I only believe." Thus we *may* know. This we can *experience*. This revealing power we call the Christ the Son of God, because begotten of God; the word of God, because it comes to man's understanding; the Saviour, because it saves man from sinning, and therefore from the effects of sin; the Restorer, not the Redeemer, because I do not understand that there is any price paid, the Restorer, because by ceasing to do evil and learning to do right it brings us again into harmony and acceptance with God. There is no mystery about it when we come to understand it. Could we but divest it of its oriental figure. The garden represents a state of innocence and purity, the various trees are the various passions and dispositions in man; and these it is that must be kept and trained, and men are to enjoy their fruits. But of one tree man was not to eat, of the tree of the knowledge of good and evil, that is, he was not to exercise his own reason in judging of right and wrong, but to look to the divine will for direction in this. This divine power will regulate all and keep all in perfect harmony. But when man chooses to gratify unduly some desire within him it is a stretching forth of his hand and partaking of the forbidden fruit, and for this man is cast out of the garden, or estranges himself to the presence and favor of God. The flaming sword, we read about at the east gate, represents the operation we must undergo before we can return. God meets us in the cool of the day when the passion is subsided and we are in a state of calm reflection, and if we come under this flaming sword, the operation of God's spirit upon us, which, like the burning of fire,

consumes all the dross and the sin of our nature we have again access to the tree of life. In no other way but by coming under this power that divided, like a sword, the evil from the good, can we come again into a state of harmony with the divine will, or the paradise of God.

When we read the words of Jesus we will nowhere find that he teaches that he, in the outward, was to be the Saviour of mankind, but that Christ was the spirit of God in man. It is universal and appeals to everyone.

Now, I do not wish you to accept my opinion without close examination. I do not accept the opinions of another without testing them for myself, nor do I ask you to. But may we not scan the purposes of God, may we not attempt to search out the unknowable, lest we come to doubt that there is a God. I have stood right there, I have said that there is no God, and no revelation of His will to man. But He reached down to my condition, to my anguish of heart, and I can testify that He is a tender and loving Father, as well as the creator and sustainer of the universe, for through this Christ in me He has made my life, though surrounded by many vicissitudes, a happy one, and I feel to commend you to-day with my own soul to this divine and ever present source.

I have been forcibly impressed with the thoughts of some one, querying: "and has Jesus no part in this work?" It seems to be startling to them that I have not referred to him at length. His part, as I understand it, was to be a great example. He lived out, while on earth, just such a life as I have been portraying, in all its fullness, to you, and inviting you to live. The body that was crucified was not the Christ that was to save the world. But that was the Christ that was with God before the world was—that was referred to as the rock that followed the Israelites, which was Christ—that Jesus himself referred to when he said: "Before Abraham was, I am." If Jesus