

nature. I have concluded that the Apostle James was about correct when he says, "Let no man say when he is tempted, I am tempted of God! for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed." By lust I do not think he meant it in its lowest meaning, but the improper use of some natural passion. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

For instance, if we indulge the appetite to too much food, it results in an injury to health. Indulgence to thirst gives rise to the greatest evil among mankind to-day. So with pride, avarice, ambition, etc.; they all originate within us. Hence the work of Salvation is but to control, then the power that says, "Thus far and no farther."

It is our first duty to find out what we need to be saved from. What is there that destroys our peace, that renders us unhappy, that brings sorrow and sadness into our private or home life. Let us study our own natures. Let us find out our besetting sins and overcome; conquer these first. If its a liking for intoxicants, let him acknowledge this influence. If he become a total abstainer he will be preserved from this sin. This is likewise true of every sin. Putting a check upon the undue indulgence of any natural propensity that may need it, and allowing each its legitimate bounds and work, will keep us in harmony with the will of God.

This is the very work of the Christian religion—to control the passions and powers in the natural man. When this is done he is pure in the sight of God.

Let us see more fully how this condition is attained. Is man's reason able to do it? Is his will strong enough? Is reason the highest gift of God to man? I think not. Reason is the faculty by which we receive evidence of material things. But it has not the power nor authority of itself to guide

man's actions. Neither has the will. But back of the will, and acting through it, is some impelling force more powerful than the desires of man. It comes from his Spiritual nature, and we call it Christ, the power of God, the light of God. Thus it is, acting through man's reason, reveals to his consciousness the will of God. It is by obedience to this revelation of God or Christ in the soul that man is saved, hence it becomes his Saviour.

There is nothing without us on which we can safely rest our hope. No outward sacrifice can accomplish this work for us; the sacrifice must be made within, the rendering of the natural will to the will of God.

There is no need of an intercession to appease the wrath of the Father. He never had any wrath to appease. He has nothing but love, which is open constantly to all the children of men everywhere. Not only in preserving man from sin, but also in restoring man when fallen is the mission of Christ. I have no faith in the doctrine of the atonement as commonly taught. It seems to me it is a state of oneness, a practical co-operation with the Heavenly Father. All may live, if they will, a life without sin. In this we are called to follow Him, our spotless pattern.

When we transgress against a law, which is sin, there is no salvation for us until there is first a restoration, a ceasing to do evil and learning to do right. We heard the "saving sinners," "so many sinners were saved," etc. Now this is impossible. The Lord himself cannot save a sinner. Man is a free agent; if he does wrong he cannot be saved until he turns, repents and is restored. I do not use the word redeemed, because that implies a price paid, which theory is entirely contrary to all human experience. It is also beautifully and faithfully portrayed in the parable of the Prodigal son, how the restoration is accomplished. The son we find in the father's house. He becomes restless, departs, sinks into the lowest depths of iniquity that man pos-