

of the serpent who declared unto her she should not die but would be made wise, and their eyes be opened that they might know good from evil. The human heart is the same to-day, there has been no change from that time to this, they had nothing to do with entailing sin, and are in no way accountable for *any* of the suffering and death, that through all time, has been the lot of humanity. Sin is a violation of a *known* law. I know of no other except it be violations resulting from ignorance of laws we had the opportunity of knowing, but neglected or refused to learn. This was in the beginning of the religious history of the world. We do not find very great evidences of spiritual development. "God works in mysterious ways His wonders to perform." Man's highest conceptions of right are always God's highest laws to him, and so, because of the darkness of their minds, there was much formality and ceremony in their religious rites. But this was not universally so. Job, a supposed contemporary of Abraham, leaves on record a remarkable religious code, almost the equal of the so-called new dispensation, and all through the old Bible we find the various necessities of humanity met by a sufficiently saving power up to their ability to receive it. We will not follow in detail but come directly to the coming of the promised Messiah, through whom all nations should be blessed. We will leave the point of his parentage, but insist on the Divinity of the life in that prepared body that made him indeed the Christ, the son of the Living God. All things were ready, He did indeed open a new dispensation by a new exemplification of an old truth. The fatherhood of God and the brotherhood of man. God is love, pure and undefiled. *He never needed to be reconciled to man, but man to Him.* Jesus left his precepts for the world and He lived them all out—exemplified them in his life. Sometimes with His pathway strewn with flowers and the shouting thousands

proclaiming hosannas to Him that cometh in the name of the Lord. Later in the Gethsemane deserted by the people, with his disciples indifferent, he suffered and prayed alone; unmoved by either—ever the same, and closed his career with the most sublime expression that ever fell on mortal ears, "Father, forgive them, they know not what they do." Surely he died that *truth* might live. He died for the sins of the world, and in that He died for me. He could not fully exemplify his work without it. But why follow this blessed theme of redeeming love farther? He promised the world through his disciples a comforter that should guide into all truth. And on one occasion when they marvelled at his wondrous works, he exclaimed "greater things than these shall ye do." The office of the priesthood was at an end; every one willing to receive the truth was a prophet of the Lord unto themselves, a man should not say to his neighbor or brother, know the Lord for all shall know Him from the least to the greatest. That time had come. Mankind was slow to receive it—are slow yet, without it goes far back into the misty past and comes forth clothed with all the formality and law—found before the opening of this wonderful light. How much more an object of love and admiration such a Saviour must be to the thinking mind than to establish a faith in the vicarious suffering of perfect love for the result of a sin committed six thousand years ago.

From the differences of opinion of men have resulted the various religious societies and various ordinances and forms of worship. We are but one, and, we painfully realize, one of the smallest. We know much about the methods of work in other societies and acknowledge the great good they are doing in the world, and only desire to stand by their side and aid in every effort to elevate humanity. In so doing we are compelled to walk in the light as we see it, believing that Christ is "that