

stroy my happiness, every hour. I must exercise a *power* over my own nature, that, with *Divine assistance*, saves me from the *commission* of sin, thus avoiding its consequences, whether in the present or the future. "We are not always faithful in the fullness to what we do *know*, yet, on the faithfulness of the present depends the salvation of the future. Hence, it becomes a subject of earnest enquiry: "*How can we be saved from the commission of sin?*" Will it be by any set doctrine? . . . Will we not find men who accept *all* these doctrines, whose lives are not pure in the sight of God or the knowledge of men?

. . . The only way we can show the beauty of our faith is by being consistent with the light we have . . . He explained Friends' belief regarding our first parents in the Garden of Eden, in a comparative view, explaining that everlasting life means the life of the soul, not the body. If they had been obedient to the voice of their Heavenly Father, they would not have committed sin. . . Whenever *you* have been saved from yielding to any temptation, it is in this way that you have been preserved. . . He spoke very earnestly to young men on the subject of strong drink, and the manner of gaining power to overcome its raging appetite, and its dread consequences, explaining how *we* may be preserved, just as were the patriarchs of old.

He referred to the lower condition of the people when Moses was given them as a mediator because their hearts were afraid of direct communication with God. God did not speak to the outward ear, but in the spirit, even to Adam in the Garden. There was nothing new: Jesus came to bring the Jewish people back from their abnormal condition. God's law has been the same all down through the ages, and to-day. He has made it possible that we be preserved from sin, yet, we may commit spiritual sin, even while living up to all the moral laws.

He explained the allegory found in Genesis, of the man placed at the east gate of the Garden with a flaming sword turning in every direction; east means where we first see the light. The first consciousness of wrong is made clear through the light from that eastern gate, turning to warn us from it, and the flaming sword means the power of God, through his Son, the Christ spirit acting within our hearts, that shall enable us to overcome—"Cease to do evil, and learn to do well," yet we learn not without struggle. When this is performed we find we are again admitted to God without a sacrifice of blood.

Explains it as impossible that God is a being of love and of wrath at the same time. He is only love. He sent his son to be an intercessor, not into the great world of physical human being, but into the world of mind. He has never given man a single function that was not of use to him, therefore, He sent him, not to condemn man, but to assist him in doing right. When a man allows anything that God has given him for good, to be perverted to wrong use, he creates his own sin. We know there is a time when we crave drink, but we must exercise our *judgment* as to *what* to drink, and how much. And so with *every* function. Study your own capabilities and your needs. Be attentive to the *little* requirements, even to the bringing of a cup of cold water; as he disciples did these things, so may *we*.

Then will come the crowning glory of the whole, a *Godly life*. When *all* shall thus live each seeking the highest good of all mankind, then there will be no jealousy, nor anger, nor any wrong feeling in the world, but a prevailing spirit of brotherly love, that recognizes the rights of all mankind. May we recognize this and say "God speed this reformation," that recognizes no sectarian barriers. . . And love shall work righteousness, not by boundary lines, but by the life ye live. The disciples were not to be known by