

ward to that that is within, to the heart where are found the counsels of God, coming through the medium of His Son. This only begotten Son of the Father did not first appear in the person of Jesus of Nazareth to whom some point as the only means of obtaining restoration from sin, and salvation. How was Adam to look for a propitiation of his sin to an event that was to happen 4000 years after his fall! He need not for the means was provided coeval with the law. The first man, and man all down the ages has had this divine Son, this grace of God, this Christ within him instructing him in the way of life, telling him what was right and what was wrong, and as he has listened to it he has been preserved from the commission and therefore the consequences of evil. It was the same spirit that guided the prophets of old, and the wise Kings, and the patriarchs. God is unchangeable and reveals himself as plainly to-day as in any age of the world. He is also infinite in wisdom and knows better than man and so He has reserved the right to control his actions, that He might by the means of the Christ within, the immediate revelation of His will, preserve man continually from the commission of sin. This is our view.

But man fell in the beginning. Man falls to-day. Because he does not obey. "As in Adam all die," *i. e.*, we all die as Adam died, we all lose our acceptance as Adam did by disobedience. As we enter this condition God does not leave us but provides a means to return, not as the churches teach us that keeps Adam waiting for 4,000 years, but He then and there "placed a flaming sword, in the east of the garden of Eden, which turned every way to keep the way of the tree of life." This beautifully represents the process to-day. At the first beaming of light in the soul we must pass under the ordeals of humility and sincere repentance that these may cut away all opposition if ever we are restored again to divine life.

It is a restoration not a redemption as popularly taught. A redemption means a price paid for release from bondage—something done for us by another. But the Scriptures teaches me there is no price paid, but it is simply allowing the Son of God in the soul to work its purification, restoring happiness and fitting it for the condition from which it had fallen. It does not call upon man's credulity to believe in something inconsistent to a God of justice, love and mercy. But it is strictly in line with every man's experience, if he would only turn away from traditions and theology. It is so simple that the "way faring man though a fool shall not err therein."

Regarding these as the essentials of the work to be done we recognize the necessity of coming to the direct source of knowledge, to the Christ of God in our own hearts. And we wish to get in the quiet and hear the "still small voice," as the prophets of old did, away from the commotion of nature and the world. When we gather for worship we sit down in stillness and bring our powers of mind into the quiet, to find out what the Lord has to unfold to us, the further duties He has to enjoin upon us, and wherein we are to be more watchful. To some He may present words to utter.

We therefore regard church ordinances of no value. The communion service we think is not necessary now. It was binding upon those only to whom Jesus gave it, for a little after he says, "The flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." We regard the teaching of the spirit more important. We must listen to what the spirit unfolds. We view it thus but hold no controversy with others. So too with baptism. It is only a type of the cleansing of the soul. We look to the higher baptism as spoken of by John, the baptism with the Holy Ghost and with fire, a burning up of all the impurities, a separating of the dross from the pure gold, an immersion