

and held to be essential, in the christian world. I am willing to give expression to the views of our people, and give reasons that seem satisfactory in my mind for the doctrines we hold and the practice we pursue. All will acknowledge that the most important work of life is the securing of the salvation of our own souls. We may differ in opinion, in our mode of obtaining that, but that is the ultimate object of our religious profession.

The church calls attention to a salvation only to be realized in another state, of a preservation from being cast into a condition of eternal torment. They look for this entrance into heaven as the result of a belief in something done without them, in an atonement made by the crucifixion of Jesus on the cross. On this point we materially differ, and I feel it right to give our views clearly. We regard salvation essential in this present life; salvation not from the consequence, but from the commission of sin. We hold that this is an individual work, that no other can do it for us however true they may be to the requirements of divine law. We each stand accountable to God. And if thus saved by our individual faithfulness from the *commission* of sin, it follows that we are free from the *consequences* thereof. We regard it necessary to go to first principles, to strike at the root, to do away with evil itself, and then we may rest in peace about the results.

What are the sources which lead to the commission of sin, and how are they to be met? We find that the temptation is within man. The Apostle James says, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." "Lust," I consider in this instance, is not used in its lowest sense, but represents the craving appetites, and dispositions, that were meant for good, but, without control, lead to wrong.

Sin is the violation of some known law—a going in direct opposition to some law a knowledge of which has been revealed to the understanding. We are not all placed in the same conditions, gifted, or environed alike. But God is omnipresent and adapts his law to meet the requirements of each soul. There are some commandments that are universal, incumbent upon us as much as upon our first parents. The keeping and dressing of the garden is one, and the command to eat not of the tree of the knowledge of good and evil, which all means that we are to keep in due bounds the animal and natural dispositions with which we are endowed, and to let not our choice or reason direct our movements, but God, who has reserved to Himself the knowledge of good and evil, and the revealing of it to man. Obedience to this revealing power will ever lead us in the pathway of salvation. It is generally believed that Eden was a located place, that the apple, or the fruit, was something that could be handled with the hands and that from the taking and eating of it our first parents fell. But to me this is only an allegorical statement. It very beautifully represents the relation of each individual being to his Maker, and the natural and necessary result of exercising our own wills in opposition to the divine will. It is a philosophical fact that food goes only so far as to build up the animal life, it can not give a conscious thought of anything to the mind, much less a sense of right and wrong. Therefore we must look for spiritual and not literal teachings in these lessons. All error in the world is traceable to an undue exercise of some power God has given man. If these propensities are restrained, instead of the disorder, disorganization and trouble which their indulgence brings, there will be a sense of peace, a state of harmony with God, and a salvation from everything that can destroy or harm these blessed conditions. We must turn our attention from the out-