

ing of it out, and the virtue of Jesus, all three were indispensable in making her whole. Others pressed upon him, but she alone with the earnest touch of faith appealing to his virtue. So it is to-day when men come with faith and live up to it.

I call you as a brother that loves you with a love that knows no partition walls, actuated by the love of God in my own heart to enter upon this individual work of saving your soul. It was because God so loved the world, not on account of his wrath, that he sent his son to be a living witness to the truth and save man from sinning. It was not the physical man Jesus that was the only begotten son of God, but the grace of God, the love of God that emanated from the Father and descended upon him as a dove. It is this dove-like influence that makes in whom it abides sons and daughters in whom he is well pleased. They thus become heirs with God and joint heirs with Jesus Christ, giving liberty to call him the elder brother. But we have not this privilege unless we are faithful, giving up all and becoming willing to say: "Be it unto me according to thy word." There will then be experienced that miraculous conception and the begetting in our hearts of the child Christ, upon whose shoulders the government of our lives shall rest. Our mission would then be like that of Jesus, our pattern, who went about doing good and glorifying God. These things, to be of value to us, must be brought down to the present time and conditions. This should not be a vale of tears, looking only to the future for happiness and heaven. This course only robs life of present blessings, which God holds in store for us. The storm is tempered to the shorn lamb. There is no requirement as'ed, but there is given ability to perform it, nor are we required to serve him blindly. He invites us to come that we might reason together. Our reason, then, is for our good; it is not to be abused,

but become an agent, a medium, to be enlightened by God's spirit, that "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

After taking my seat I heard a query arise in some mind: If this be true, I wish he would inform me what effect did the circumstance have or what lesson am I to learn from the resurrection, which is held to be so necessary, and is so much talked about, and the atonement made by the sacrifice upon Mt. Calvary. I believe there is no period in the experience of the life of Jesus, his conception, his life and movements among men his death and resurrection, but what may be experienced spiritually now in the life of every true Christian. I believe in it all, in the reality of it all, if you will allow me my spiritual construction. And what else can you do with such passages as this: "Except ye eat the flesh of the son of man and drink his blood ye have no life in you." What could he possibly have meant? There were those that stood by him that marvelled at this saying, and he perceived they did not understand it, so he further explains it that they might not mistake his meaning: "The flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." I believe that Jesus in his sayings and in his answers was always immediately inspired by the Father. Seeing that they, even his disciples, persisted in understanding him merely in the outward in the letter, he was compelled to say to them: "It is expedient for you that I go away, for you cannot find true comfort in this outward belief, but if I depart in person you will follow more after me in spirit, and therefore will find greater comfort. He was indeed a most glorious, most perfect, pattern. But, he says: "If any man will come after me, let him deny himself, and take up the cross, and follow me." It is not