

day resist the evil influences around him, then the devil (so to speak) will flee from him. By resisting temptation, by not yielding to the persuasions of evil, we overcome this world and gain for ourselves the better world, or heaven, or condition of happiness. Let us make an examination of ourselves with a view to solve this unsolved problem, for it is our bounden duty to have this question solved and once for ever, and never call in question again the all-sufficiency of God's indwelling presence which would keep us from all evil and preserve our souls in purity. It would banish from human life the evil desire and evil thought, but not the *possibility* to err so long as life lasts. We would become as God meant us, natural, good. It may be human but not natural to desire to do evil or wicked things. God is love and we are made in his image, in the image of love, and we should ever reflect in our thought and acts this divine love. I would not give the lightest down that flutters in the breeze for a man's belief if he does not live it out in practice. Jesus ever reflected in his life the love he attributed to God. And this is a wonderful thing—this love; it is the essence of religion. It is truly the essence of religion. It is truly the greatest thing in the world, and will make us if we practice it the most and best we are capable of becoming. But if we say we love God and hate our fellowman we are deceiving ourselves. The love we have for God would reflect on all God's creation. We have a right to look for this reflection and to judge by it, for a tree is known by its fruits.

When we say that God is love it covers the whole character of God, and if we practiced this love it would go to make this world an Eden like the heaven above. There is a 'lack on the part of man of self-examination. We are afraid to look within, to question our own souls. I know I have all I can do to attend to my own life to keep it anywhere near right, yet I am not com-

plaining of the task. It is because I felt this constraining love for my fellowman that I am here to-night. And it is from practical experience that I commend this life of love and goodness to each one of you. It is better than anything or all the world can give. We are individually different, but each one is to obey the laws adapted to his own characteristics to work out the evolution of his own native genius until it reaches perfection. If we keep the mind open to the revealings of God and yield implicit obedience to these inward impressions there is no power, as I said, outside of us that can rob us of our happiness. Obedience is all we are to render for Heaven. The price of eternal blessedness is but the giving up of our wills to the divine will until it becomes one with Him. This harmony of wills makes the heaven for the soul. But though we are safe in the present we may not be safe for the future. We are not so safe but what we are liable to transgress. Neglect or disobedience may break this harmony of feeling and jarring discord may creep in. We must watch and pray continually; watch over our household, our own natures and pray for divine assistance, and in order to carry out His designs in regard to us He asks our co-operation. It does not detract from God's power to ask or require our assistance in working out our salvation. He cannot take the family of man and make them what He designed them to be without their consent and help. He does not drive men into heaven or into Christianity. His heaven works only in the soul that is passive to its transforming power. O that you may bring yourselves into this condition, this submissive and passive condition wherein the divine goodness may operate. The result of this operation would be godly, sober and upright lives. If we do not see these fruits we may conclude that the will of God has been set aside.

I am a believer in original sin, in