

carries us, to be the Son of God, the salvation and redemption of the human family. The doctrine or theory is a good one and I acknowledge it to be true, and I want us all to learn it to be so; not only to believe it to be so, but to know it experimentally that Jesus Christ is the way, the truth and the life. And when I looked over this large and interesting company this morning, and saw so large a portion of it in the youthful walks of life, I have remembered, even back in my boyhood days, when I failed so much to understand the application and meaning of these truths; that I looked upon the man Jesus, as spoken about so much in the religious world, and of whom we read so much, as the Saviour and Redeemer of mankind, and Father, and the religious belief founded on what the preachers told me about Him, was going to answer a very good purpose in my life. But I have been brought to realize since that I knew nothing of Jesus. I had not yet realized the workings of the Divine Spirit and the Father in my own soul and therefore did not know Christ to be the way, the truth and the life. I had been reared, thank God, under Christian influences. Probably I was not a very bad boy, but there came a time in my youthful experience when there was a direct impression of the good Father's Spirit made upon my own mind and soul; not different in character from those taught by Christian parents, but more direct and immediate in its character. I found that which dictated to my mind that I should think for myself. I was brought to feel my individual responsibility, and that I must be individually concerned to carry out the truths revealed by the Divine Master in order that I might enter into the enjoyment of the pleasure and good I had reason to believe, would be derived from them. I began to enquire from whence these revelations or teachings came. What was their mission, their design in me? What would be their result if carried out? Such inquir-

ies as these claimed the attention of my youthful mind. And as a result I stand before you this morning, beloved friends, as a monument to God's mercy, with a heart full of gratitude and praise to the great, kind and loving Father, that He has blessed me with these early visitations. We do not have to wait until reaching the middle walks of life for the great blessings of the Father; but in our respective measures we are privileged in all ages, all conditions and periods of even a physical life, to feel the blessings of God visited upon us; and we are individually clothed with responsibility and accountability to our God for the fulfillment of the individual requirements made of us, and on this ground alone can we come to know Christ to be the way, the truth and the life. We may read of Jesus and of His wonderful works during His sojourn among men, and may acknowledge and believe in them, we may never feel to under-rate or undervalue them, or deny their truth, and we may even scorn and ridicule and condemn that man or woman who does so under-rate or undervalue them, or call them inconsistent; and yet I say that our belief in these things does not bring to us an experimental knowledge of them. But when we come to acknowledge Jesus—that God-given power, spiritual in its nature—appearing to us individually, then do we come to know Christ in us. I say that even though in a very small measure, we may realize the spirit of God working in our hearts. We find it early in our experience, and realize that there has been a striving of the Spirit of God with our spirit. Only as there has been a measurable submission on our part to the operation of the Divine Will of God in our souls, has this spirit found lodgment in our hearts. It may be still and quiet, but is still operative, still a manifestation of life, that is great and increasing in its strength and influences, although almost unperceptible. But there comes a time in our experience when it comes forth, it is manifested