

God overcometh the world, and this is the victory that overcometh the world, even our faith."

L. J. MOSHER.

THE INWARD GOSPEL.

Sermon by John J. Cornell at Park Avenue Meeting, Baltimore, Fourth month 23, 1893.

(Concluded.)

It may be that others are called to go into the fields of philanthropy, to use there the powers God has given them for good; and as some of them work in one of these fields, devoting their energies, under the Divine direction, to the amelioration of some class of sufferers among humanity, others may be devoting their attention to another class, and their lives also may be approved in the Divine sight. We must leave the choice of this specific line of duty to the Divine direction. As each one does his work and service under that direction, there will be no jarrings, no disharmony. Thus, if we listen to the preaching of this gospel, and find ourselves preserved in our line of conduct or duty under Divine direction, it will keep us from all those conditions of contention and strife which have so marred the history of the Christian world.

Then comes, as the crowning of the whole, the godly life; that life which evinces love in its broadest sense towards all; a life that cannot be lived in its fullness by us until we have made an earnest struggle to deny control to all those powers in us that tend to harm. There is not, I believe, a mere conformity to any one course of action or any one belief required of the Christian world by this gospel,—this power of God unto salvation. Thus in the preaching of this gospel by means of the written or spoken word, there may be divergent views expressed; there may be a presentation of thought differing in character for different conditions. But it is not essential that there should be an entire unanimity in words. This outward ministry is simply a

means to invite and encourage one another to give close heed and attention to the unwritten and unspoken gospel in each individual heart. We need not be afraid that out of this there will come chaos and disorder, for God is a God of order, and while he recognizes this divergence among the human family, while he recognizes the diversities of gifts, of operations, and administrations, as Paul declares, yet as each performs the work and service given him under the preaching of this gospel, all will be in harmony as well as in order. That which has brought so much of disharmony among the religious world has not been the diversities of duties and callings that men have entered into, called religious. It has often been that feeling that would stand in condemnation over a brother or a sister if they did not work in the same field in which we work; because we did not accept in full the same ideas which they regarded as important to them. The contentions and strife which have marked the history of the Christian Church, and which have separated us into sects, and each sect into different bodies, have been because of this feeling, and the attempt to bend the consciences of others to that which we have regarded as important for us, which we deem a truth, and which may be a truth for us; but we have forgotten that the great Over-ruling Power, who knows the thoughts and intent of every heart, can better adapt his law to meet the conditions of others than we. If we simply recognize that each individual stands in the same relationship to the Divine in which we stand, that each has an equal access to Divine love and Divine presence, and is equally an object of the Divine regard and power, that that gospel which is the power of God unto salvation is preached to every rational creature, we can safely leave these things there in His holy hand. If we would disabuse ourselves of the feeling that we alone have the right,—that we alone, or those in harmony with us, are accepted by the Divine,—