

obedient to the impression to which I have hereinbefore alluded.

We will illustrate the thought we have in view by a reference to the experience so many of us are familiar with, viz.: that of yielding to the passion of anger. Some provocation arises, some human being has, it may be purposely or it may be thoughtlessly, injured us, and up rises this passion, and with it comes the prompting to retaliate either by word or deed, and instead of listening to the impression to keep calm and cool or to refrain from any act of retaliation, we give latitude to the passion and say or do things we would not have done in calmer and more considerate moments, and the words are uttered, or the act performed, which we regret the moment we have time to reflect upon what we have done. Now how are we to experience that sin to be removed and we be restored to harmony with ourselves, with our fellow man toward whom the sin has been committed, and with our God whose impression we have disregarded. We cannot recall the act nor the word, that must ever remain as the evidence of our imprudence, or our willfulness.

Right here comes in the work of this inspiration to restore, it convicts, it disturbs our quiet, it makes us ashamed of what we have done, and points out to us that if we would avoid like experiences in the future we must be more obedient.

If there then comes into the heart the feeling of true sorrow and a firmer resolve to be more careful in the future, and if it lies in our power to acknowledge to the individual our sorrow for the wrong done by us, the result is that we are forgiven for the commission of that sin, and are once more able to enjoy the blessing of the peace found in the divine harmony. As we are thus restored through a sincere repentance, followed by an amendment of life, so our obedience to this revealed will or impression of God leads into such a course of action as results in restoring us to the Divine approval, and what is

true of this particular sin is true of all other forms of sin we may commit.

The reason why more of mankind do not recognize this simple but comprehensive plan of salvation and restoration instituted by the Almighty Father in the beginning of time to man, appears to be that their attention has been so long turned to something without them, which might or would under certain circumstances effect their salvation from the effects or consequences of sins committed by themselves or by their ancestry back to the first transgression, and we have become so accustomed to giving a name to our ideal of God and the workings of His Spirit, that we have not searched deep enough nor near enough to find out God performs His work in us. This inspiration or immediate revelation of God's will or law is given to man by or through a medium to which is applied different names. Such as the Word, the Light, the Christ, the only begotten Son, and is purely and only spiritual, and as invisible to the outward eye and inoperative upon the outward ear of man as is God himself. These appellations are given to distinguish this revealing attribute of the Father from the creative or the rewarding ones, and is to all intents and purposes the only true Saviour and restorer of man. While we in common with all classes of professing Christians, revere the life and teachings of the blessed and holy Jesus, and while He, in so far as those He gathered around him during his life were governed by His teachings, was a Saviour and Restorer to them, yet as He has passed away from the earth as far as the human body named Jesus is concerned, that humanity cannot now be our Saviour, as we have no access to it. Let us believe as we may regarding its resurrection, all must admit that in so far as there is any efficacy in His life nearly 1900 years ago, it lies in the teachings which have come to us, as far as these teachings have been unfolded or opened to us in our day and are made by