

it comes from God's loving nature, designed for the good of man. It is only another form of presenting the idea of the preaching of the gospel to each individual soul. The law which it is necessary that each individual soul should obey in order to reach its highest condition of happiness, that grace, that power of God unto salvation, is given to all men universally—to saints and sinners alike,—this is the only means by which man really understands what is right and what is wrong. We may be taught that such things are right and such things are wrong; we may accept these teachings because we have confidence in their source; but the real things that are right or wrong in the sight of God we cannot gain any true knowledge of except through and by this revelation made immediately from God,—by the giving of this grace that bringeth salvation. Mark the term,—in the present tense: not "will bring salvation" sometime or other, but "bringeth it." When that grace comes into the heart of every man, it comes there teaching first the denying of all ungodliness and worldly lusts, and as man listens to it, it brings to him salvation.

This is why this term "grace" is synonymous with the term "gospel" in this connection: it is the power of God unto salvation. It is that which is most important for us to listen to, and its teaching is alike to all, adapted to meet the individual needs of all; the avoidance of ungodliness, the control of everything within man which is ungodly in its character; the keeping of the mind free from the control of those influences that are unloving and unkind; the banishing from the heart of all bitterness and harsh feelings, all disposition to misjudge and misrepresent a brother, all dispositions that lead to the spreading of slanderous reports, all dispositions that will lead us to say to a brother, "Stand thou there; I am more holy than thou." All this is ungodly in its character, because God is love, and his justice and his mercy

are reaching out unto all the children of men.

Under the teachings of this grace we are to control the world's lusts, and all the cravings of appetite and passion, which, if indulged in, would lead to wrong, either within ourselves or in our actions towards others.

This expression, "the world's lusts," may mean, as I said in the beginning, one thing to one, and another to another. Each must know for himself what particular power or passion he is called on to control: in what things he is likely to indulge that bring condemnation. It may be the gratification of the appetites of the natural man; it may be the indulgence of unkind thoughts or feelings in the heart towards his brother man. But, if he will listen to its teachings, the inward gospel will be a light to show him the path he should follow; if he will rely upon it, the power of God unto salvation will enable him to walk therein.

By the light of this inner gospel, each individual soul may see why it is necessary that it should be preached in every heart. There are very many people up and down the land who never enter a church, who seldom hear what is ordinarily termed the preaching of the gospel, to whom these glad tidings in the outward have not come; and yet we scarcely find anyone, even among the savages, who does not have within him some sense of right and justice, some idea of a Divine Being, some religious rites growing out of that idea. The source of this universal knowledge of right and wrong in such various conditions, can be naught else but the teaching and the preaching of the inward gospel; but we who claim to live in a more enlightened age, and have a recognition, through the working and higher cultivation of our intellectual powers, of the higher position that men may occupy, and the grave responsibilities such a knowledge imposes, know and recognize the truth, that if we would have our rights respected, we must respect the rights of others,