

For no man is like his neighbor : the circumstances by which we are surrounded are different ; the passions that may rule one, may not tempt another ; the appetite one may have to control may not be known to another ; the desire that may injure one mind, may not be felt by another. So there may be a great difference between the conditions of human minds ; but the Infinite, he who knows the thoughts and intents of each heart, who understands each soul, can preach a gospel that shall be to it the power of God unto salvation. I know our attention is called very largely to the idea of a salvation we are to experience after death ; that we are told we must believe in God and believe in Christ, and what God did and what Christ did for us, in order that we may experience this salvation ; that the gospel which Christ and his disciples taught was designed to effect something for us in the eternal life, and not so much for us in this life. So far as I am able to understand my own needs, as an individual, and so far as I have been brought in contact with the human family to understand their needs, it seems to me to be far more important for us to know something of the workings and power of this gospel in the present life, than to have our attention drawn only to that to be received in the eternal life. I may to-day find some passion presenting itself, which, if I yield to it, will destroy my peace ; and if I continue to yield to it, may destroy my hopes of happiness in the eternal life. Do I not, therefore, need a preservation from the consequences that will follow the gratification of that passion ?

While an individual may be called by the Almighty to declare to me in general terms what will be my duty, he may not know exactly what is going on in my mind, or the power and the passion which I am required to control. I do not know that which is your besetment to-day. I do not know, unless there be a specific revelation given to me, what is needful for any one indi-

vidual among you ; and only He who is omnipotent, He who knows the thoughts and intents of every heart, can know this. Therefore, while I may be called as an instrument to ask of you and of myself to be obedient, to do all that we know we should do, to be careful to abstain from all that would lead to wrong, to use the powers that we may be endowed with to overcome the temptations that beset us, yet nevertheless I cannot give you the strength. I cannot give you the power, nor can anyone give me the power, that will preserve me from the evils that lie in my path, or preserve you from the evils that lie in your path. Only God himself can do this. This gospel is not the simple presenting to the ear, but to the mind, of the idea of truth. It is represented as the power of God unto salvation. It not only is necessary that he should bring to our attention the law for us to obey, the course of action necessary for us to pursue, but the power necessary to enable us to obey that law or pursue that course of action must be given us. It may, therefore, be clearly perceived that there is a necessity that this law should be spoken to each one of us. That is what we understand by the direct revelation of God to each soul ; and this is the foundation upon which rests the religious structure of the Society of Friends,—the doctrine of immediate revelation, or the preaching of the gospel (which is the power of God unto salvation), within each individual soul.

But it is not only necessary that the gospel should be preached, but there should be on our part a belief in it. While Paul does not define the character of the belief required, yet it is, it seems to me, a proper and just inference that he meant belief in the power and authority of that gospel. If, then, the gospel be of the character I have presented, the revelation to each individual of the truth, duty, obligation or law necessary for him, there must be, on the part of the individual to whom