

experience than to have the Bible thrown in my face, it is richer far to me.

What has the Gospel done for you, and for me? It has never done us anything but good. "But," says one, "Here is a man that has embraced the truth and then has gone from it, left it, and is now damned." What has damned him? Is it the Gospel? Nothing has damned him but his own mean conduct; his own misdeeds that have influenced him thus against his own interest. Does the Gospel require him to commit sin? Does it require him to utter falsehoods, and cherish a principle of hypocrisy and practice deceit with his neighbor? No. The Gospel requires of him practical virtue, righteousness and truth in all his conduct.

Then let us not charge the Gospel with damning anybody, until we find out it has actually done it. The Gospel was sent into the world, by the Savior of mankind, to place the means of salvation within the reach of mortals, to give to those who should believe, the power to become the sons of God. That was the object of this proclamation throughout the earth, and was the reason why it was taught in that simplicity that marked the teachings of the ministers of truth. The Scriptures promise salvation to those who believe; and those who do not, we are informed, shall be damned. What damns them that do not believe? The same thing that damned them before they heard the Gospel. They were in darkness, and what was their condition afterwards? They were in darkness.

Then the object of this Gospel being sent unto the world was, simply, to give men a knowledge of the truth, and open their eyes, it was to cause the light to shine in the midst of the darkness that surrounded them; that in that light they might discover things as they exist around, that they

were before ignorant of, and entertain conceptions of things that before did not reach or occupy their minds at all; all this was to effect man's salvation. From what? From the fall, or any other of the evils that surround him. I do not care whether you regard them as the consequences of the fall or not, I care not what you name the ills that afflict men, and keep them from the enjoyment of a fulness of happiness and glory; from them mankind have need to be saved; they constitute the chains with which men are bound—the clouds of darkness which obscure the light of truth, that prevents the sunlight of truth from rendering the whole sphere of man's being, radiant, glorious, and resplendent. In what? In that which the great architect of nature has placed there, and made all creation rich with.

We live in the midst of it, and are insensible to the beauties around us, to the excellencies within our reach. We tread the blessings that cluster around our path, like the flowers of spring, under our feet, not appreciating their worth, instead of feasting upon the glory, power, skill, and judgment that are manifested in the combinations that have been associated together, to present this beauty to the eye.

Well, so it is with truth and its excellency in all the various departments of nature's works and its glory. We live in the midst of it, and are starving; we are a poor, starving, miserable, wretched, beggarly set of creatures in the midst of plenty.

Now it is from these chains, that bind us in this condition, that the Gospel proposes to set us free—that the plan of salvation is to snap asunder, and give unto us an abundant deliverance, and a correspondingly abundant entrance into the kingdom of God, and to make our future as glorious, as luminous, and as broad, as the path in which we have walked has