

soon as they can become acquainted with it. The subject of salvation should occupy the thoughts and reflections of every intelligent being. The salvation and redemption wrought out by the Savior is for us—it was purchased for us. The character we have been hearing of is our Savior and Redeemer—the Savior of the whole world of mankind, and of all creatures pertaining to the earth, and the earth itself, for all will be redeemed by the blood of the Son of God. We should have a part in this, and we can say truly that we have a part in it. Whether it will benefit us as it might, depends upon our own thoughts, reflections and actions—upon our obedience to the requirements of our Father in heaven to secure to us life everlasting. The Father has done all he can do on his part: He has given his only begotten Son; he has sent light into the world; he bestows his Spirit upon the children of men; he lights up the understanding of every person that lives, that ever did or ever will live upon the earth. Christ is the light that lights every man that comes into the world. We have this light, will we improve on it?

In my reflections on the Gospel of life and salvation and the theories of the children of men I have contrasted the various beliefs, faiths, ordinances and operations of the people who profess to worship a Supreme Being. Not only the Christians; for I do not know of any nation on the earth but what has some object which it worships as supreme, and to which it renders adoration. This is the case even with the heathen, although they worship gods which their own hands make. No matter about this, they are ignorant; but that spirit that dwells in the children of men prompts them to worship, adore, to seek after that which will better their condition

and make themselves happy. This is the condition of all the inhabitants of the earth, whether Christian or Pagan; although the innate disposition to render homage to some invisible power as the Supreme Ruler is modified and diversified according to their varied traditions. The effects of tradition are as visible among Christians as among heathens; and these traditions, as well as our own superior intelligence, lead us to regard the worship of the heathen as nonsensical, and we may say ridiculous. We can have no faith in this; we see no propriety in bowing down to gods made with our own hands, whether they be gods of gold, silver, wood or stone. This would be folly in the extreme to persons who believe in the New Testament; we say we will worship the Being who has redeemed us, him who created us and all things and who rules and governs all things according to his good pleasure, whether in heaven or on earth. But will we worship according to the directions that He has given? Will we believe the doctrine that Jesus has left on record in the New Testament, or will we believe in something that varies from this?

We see that Christendom is full of religion; in fact the world is full of it, no matter where we go. I have been brought up to believe on the Lord Jesus Christ; I am taught to believe in him. Perhaps if I, my parents before me, and the nation in which I was born and brought up had never heard of his name, I would treat it with as much indifference as the heathen do when they hear of it; and yet if men did but understand the light of Christ that is within them it would prompt them, universally, to adore and admire, we will say, the God of nature—him who has created and formed the earth and all things it contains, including us, who,