

every nation, and kindred, and tongue, and people." And in taking the New Testament for his guide, in pondering the acts and teachings of Jesus and his Apostles, he would begin to understand that there was method and order in connection with that Gospel; that it consisted of a series of principles, of ideas, and thoughts and practices, which were intended to work out some desired end. Hence it was said that the Gospel in ancient times "was the power of God unto salvation." It was an important thing, it was something of value; it was something calculated to affect a man's interests in time and in eternity, it was "the power of God unto salvation;" and I do not think that in any other recognized record are we so likely to find a portrayal of that Gospel in its purity and original simplicity as in the record called the New Testament. When we come to search that, we realize that Jesus professed to be the Son of God. He encouraged his followers to exercise faith in his Father, and in regard to his works he told them that he "did nothing of himself, but that which he had seen the Father do, that did he," and that which he did before his Apostles, and which he commanded them to do, was according to the commandments which he had received of the Father. I think the Christian world will be willing to acknowledge that this faith in God was a principle which was calculated to enhance the welfare of the human family. It was calculated to infuse high and lofty thoughts into the man or woman who accepted it; faith in the existence of God, faith that they were his children; faith that he was alive to their interests; faith that he was able to teach them the purpose of their existence,

and the design that he had in their creation, faith that he was able to hear and answer their prayers. And the man who enjoyed this faith in God after he had been taught it was a man who was likely not only to feel higher conceptions in regard to humanity, so far as he himself was concerned, but there would be bound to spring up in his heart feelings, growing out of this, in regard to his brother man, and to his sister, woman; he would be bound to look upon them with more regard for their interests, well-being and salvation upon the earth, than he would have done without this conception. He would be interested in the moral, mental and spiritual condition of his neighbor; he would be interested in imparting to his neighbor the truth, and thus the spirit of faith in God would begin to spread and exercise a salutary influence wherever it was felt among those who received it.

And Jesus was not satisfied only with teaching this faith in God, but he realized that there would grow out of it these or similarly certain principles of action with regard to the conduct of those who received it. A man would begin to realize that inasmuch as he was a child of God, that he had in many respects been unworthy of that position, that he had been guilty of many acts both of commission and omission that were derogatory to such origin, and he would naturally begin to repent, to be sorry for having committed himself in this way and not to be sorry only, but to lay everything of this character aside in order that he might stand approved of God, His Heavenly Father. Hence there would grow out of faith the spirit of repentance for past sins, and then it was found that there was an ordinance in the Gospel by which through