

vincing the mind, converting the soul, changing the life. It will answer the mind enquiring what it is, why it is, and what it will have us to do, and will perform such miraculous things in and through us that we must acknowledge it to be the Christ, the Wonderful Councillor, the Wise Lawgiver. We need not be disturbed if our experience does not exactly correspond with what we read or hear. We all differ in character, environment, and in our needs. But it is alike good and impartial to all. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," suggests to our minds a sudden change, such as Paul's conversion. But all conversions are not so sudden. "Unless you follow Me in the regeneration ye have no life in you," again suggests a gradual change. Some souls open to the divine light as gradually and as noiselessly as the beautiful flower opens to the natural light. Paul's change seems sudden because he had a fiery nature and a zealous mind, and his life's course was in direct opposition to what it should be. He had been persecuting the church, and binding the Christians. Henceforth he was himself to be prosecuted and be led in bondage for Christ's sake. He was induced into his former course by tradition, education, blinded zeal, and unenlightened reason. He was influenced to change by Jesus Christ, or the light of truth shining on his understanding, or the Voice of God speaking to his soul—all different expressions, implying the same thing. When we are thus met, when such impressions are made upon our understanding, when such emotions fill our hearts, may we stop, question them, "Who art thou, and whence, and what wilt thou have me to do?" O may we attend to the convictions of our own souls. May not lukewarmness, negligence, carelessness, or lethargy, hinder us from following out these intimations of duty, that lead heavenward.

Jesus said, "If I had not come

among you, ye would not have sinned." When I speak of Jesus, I speak of the Light. If this Divine light does not show us the way, or, more plainly, if we are not made to know right from wrong, or if no law is given us there will be no responsibility, no condemnation. But this light is as universal as Christ, which is found in every heart that has not rejected it and become reprobate. Where there is an inclination to become enlightened, and a willingness to follow implicitly its pointings, it will lead into the perfection that God desires and demands. High condition—not to step aside and err. Some say, impossible; I think not so. I believe it is our privilege. In Jesus, it was a pleasure to do the will of his Father rather than his own will. So it may become to us all—a pleasure. It is really easier for us to do God's will than our own. It brings us into entire harmony with the laws of our very being. We will become His children, not only by nature, but by adoption, also. Life will not then be a draught of dregs, but of sweet flavor, and we will not mourn because it is a vale of tears, but rejoice that there is so much of beauty and glory in it; so full of assurance and hope that the sweetness, the beauty, and glory, will not endure through this life only, but will endure and increase in the world beyond.

On First-day morning, Isaac Wilson gave a long discourse—see first page. It gave very general satisfaction, baptizing the entire body into a spirit of friendliness, charity, and love, and a desire, bordering on a resolve, to amend their ways and live better lives. Nearly all returned at 4 o'clock.

At the afternoon meeting, Samuel P. Zavitz spoke from the text, "As Jesus Christ grew in stature, he grew in favor with God and Man." In seeing the bright, interesting young faces about me, my earnest desire has been that such might be the experience of each one of you, that, as you grow in stature, you may also grow in favor with God