

be ministered unto, and the minister clothes that revelation in such language as he or she is accustomed to use ; and though some may be uneducated and illiterate, yet the evidence given in the clearness of the thought, or directness, or appropriateness of the application, though spoken in a broken or illiterate manner will convince them that hear that it comes in and from the authority of truth.

And yet, while a true inspiration is thus given to those unlearned in the use of correct language, nevertheless it is not an unimportant part of our duty to make an effort to become familiar in the use of such language as will best and most correctly convey our thoughts and impressions to others, that the service required of the minister may have a more powerful effect for good, because it may be the more readily understood.

But the enquiry not unfrequently arises in the young dedicated mind, to which has been revealed many important truths, and who feels deeply desirous of using the talents with which they have been endowed, in promoting the Lord's cause and advancing the best interests of men, How shall I know when the word of command is given for me to speak ? and how shall I distinguish between the inspiration of the Divine Spirit and my own imagination ? Perhaps it may be difficult to so define the character of the impression as to make it clear to every mind, for our natural temperaments have somewhat to do with the determination of how to draw the line of distinction.

When the command is given for the first time it is accompanied with such a degree of solemnity of feeling, that human nature involuntarily shrinks from yielding to it, and begins at once to question its correctness. Whatever may have been the former anxiety to enter upon the work, it now becomes a matter of serious question whether the time has come, or whether it is right ; but if after revolving over in the mind these questions, the impression remains clear and unimpaired, it will be safe to yield

even though the word spoken may be in much trepidation and brokenness of spirit, and then it will witness for itself it is from the Father.

When such a command comes to one who may be accustomed to public speaking, it will bring with it such a realization of the responsibility about to be assumed, that the mind will have no difficulty in distinguishing between the activity of the intellect, and the command to convey a truth of which a clear impression is given, that it may be needed by, or adapted to some individual or more who may be present, and the power to thus distinguish will be in just that proportion as the mind is divested of all anxiety to be active until there be a proper call or command.

In the earlier stages of this service, as the communications are usually short, it is not unfrequently given the instrument to see what is to be spoken before the command to speak is received ; but as these are faithful in following the inspiration given, after a time only a portion, or an opening of the testimony to be expressed, will be discerned, and as they proceed under the directions of the Spirit more will open, different forms of adapting the expression of the thought to meet the conditions of mind for whom the testimony is intended that may arise, as it is being delivered, will be perceived by the minister, and suitable thoughts will come to him, either from the inspiration at the moment, or from a renewed recollection of some inspiration in the past, but specially adapted to meet the condition of some minds in the assembly, and the whole will be coherent, pointed, and capable of being clearly understood.

The more closely one called into such a service studies the effect of inspiration upon his own mind, the more will he divest it of mystery and supernaturalism, and the more willing he becomes to obey the command when given the more clearly will he be able to distinguish between the true and the