

that he was about his Father's business, he said it not disrespectful, but regardless of his home ties and affections. Has not this been the experience of many here to-night? Are there not many to whom this language is applicable, in whose minds there has been presented higher thoughts, undeniable convictions of something, some course that shall be their proper and especial concerns through life, some private avenues, even early in life, opening up into fields wherein they are appointed to labor. Our Heavenly Father visits his children now with these impressions as plainly and as sensibly as he did then. True Jesus Christ was and is called the Saviour of mankind. It is a very applicable tribute to him so to speak. I acknowledge him to be so just so far as his example and teachings induces us to follow in his footsteps—doing *our* Heavenly Father's will as he did his. For there is yet the same high, holy and dignified relationship co-existent between God and his children everywhere as existed between him and his Father.

The whole Gospel is explained by allegory. Lessons were taught by things material around them in order that we would have to seek before we could find, ask before it was given to us, that we would have to think before we could understand. And, if obedient, we will find this knowledge meted out to us as necessity demands it. God will send the spirit of truth into our world because he loves us. He is not an austere God, commanding with authority, vengeance and wrath. He was never filled with hatred against man because of man's disobedience and sin, nor did he send his Son into the world to judge and condemn the world, but because he so *loved* the world; and when, through this love of the Father, he sends his Son unto us to bring us up out of an imperfect, a formal, a Mosaical religion into a newer and more spiritual dispensation, may we receive him in the way of his com-

ing. It is not to condemn us, but to awaken in us the course of life he wishes us to pursue, and approving us in the degree that we walk therein. It may check us in some undue influences we have been practicing; it may improve us for the gratification of some unworthy desires, making us impure and sinful, and pulling down the high relationship we had with our Heavenly Father, but it is doing it in love for our souls. And when we put aside this invitation—as we have the privilege of doing from being free-will agents—and begin to persecute these impressions, this Christ, this saving power within us, it will visit us again and again, showing us that such and such a thing is right and the other is wrong, and it does it all from no other motive than love. I know this from personal experience, for I was a wayward boy, and often transgressed the known laws both of my earthly parents and of my Heavenly Father, and I was filled with remorse originating in my own mind, while I feel that God's love and the love of my parents were unchanged towards me and my eternal welfare. But let us close in with the invitation and do this thing that our better nature tells us is right and that we ought to do, till we may answer as fearlessly and as undaunted as our holy pattern, in the face of ridicule and criticism, as to the propriety of it; until we stand firm in our mind and dare to say: "I know this thing is right, and I will do it." May we dare to say it as Jesus said it, regardless of criticism even of a beloved and loving mother, who did not comprehend the spiritual dignity of the inner life of the lad, the high relationship between the youth and his Heavenly Father. It is no mark of disrespect to say this to the mother. May we early in life seek to know our Father's special business for us and be about it, for in no case will there be failure in the undertaking. There will be developed a knowledge that will confound the worldly-wise and will go beyond all the