

of the Holy Spirit, others that the word of the Spirit is the only means of conversion, and others that the word and spirit operate simultaneously; while others contend that the operation is exclusively moral, and others that it is physical, and others that it is both moral and physical. But suffice it to say, that this dispute about *the how* may be continued, *ad infinitum*, without effecting a single conversion. It resembles a set of speculative farmers about the growing of grain: some attributing the growth to the soil, others to the atmosphere, others to the sun's rays, and others to water, &c.; while the practical farmer says to them, "Gentlemen, you had better sow or plant the seed, and then cultivate the soil, and trust nature for its growth."

The great converter of sinners spake on this wise, "The word is the seed, the world is the field." Man is the sower, understanding (or intellect) is the soil, and the product mainly depends upon the good or bad qualities of the soil. All this diversity of soil in the field must be seeded however, else there will be no crop, either great or small; so that the main business of man is to sow clean seed, and trust God for the increase. All practical men work upon this theory, and expect the crop to be like the seed. If the seed be the production of man's wisdom, and is manifested by the flesh—the crop will be corruption. But if the seed be the production of Divine wisdom, and is manifested by the Spirit—the crop will be life everlasting.

From the foregoing theory it will be seen that the seed, the field, and the soil, are things already furnished. The business of the sower is not to make the seed, nor the field, nor the soil, but his business is to sow and cultivate. When this is well done he may expect an increase, but if this be neglected the field will become a wilderness, and the seed will be required of the sower by him who furnished it.

Having ascertained the work of God and the work of man in the conversion of sinners, let us not waste time in speculating upon the additions to be made on the part of God. He sends rain and refreshing seasons when and where he pleases, but these rains and seasons make no crops where seed has not been sown. Let us then be diligent in sowing the seed, which is the word or gospel of the Kingdom, and he will give the increase as in the days of old.

We have said the seed is the word or gospel of the Kingdom—which none will venture to deny, lest they should contradict the Saviour. This gospel exhibits the love of God to man, in the incarnation, death, burial, and resurrection of Jesus Christ, and requires of man a conformity to his precepts and example; they must believe and obey him, as he believed and obeyed his Father, or in other words, they must do the works pre-
sented by Jesus Christ.

These works may be said to consist of two parts, and are to be wrought by two classes of men, namely, by sinners and by saints. The former are required to believe, repent, and be baptized; the latter are required to do good works, namely, to preach the gospel, to feed the hungry, clothe the naked, and in every possible way to do good among men, taking Jesus for their pattern, who after his baptism and anointing went about doing good, enlightening the minds and alleviating the bodies of men.