

the need of the people. Now, unless the need of the people was revealed to him he could not meet it. Thus indirectly they acknowledge revelation.

That impression in you that tells you what you ought to do, and what you ought not to do, that that makes you happy when you do right and unhappy when you do wrong, that something is what we mean by the revelation of the will of God to the soul. It directs in secular as well as religious affairs. It does not inform the husbandman when to sow his grain, or the wife how to make bread. This belongs to the reasoning faculties, and in it does not lie man's happiness or unhappiness. But in whatever affects seriously the happiness of the soul it needs divine instruction. The Bible does not fully meet the varied and multitudinous circumstances of man. He needs something that is ever present. This ever-present help is furnished by God through His spirit. He condescends to reveal to all who will look for it, that which is fitted to their respective needs. It is thought by some, especially by the young, that the ministers are privileged above others in the gift of revelation. Their revelation may differ in degree but not in kind. It is simply obedience to manifested duty that brings happiness to each one. We may have a wider influence over mankind for good if true to our calling. But where more is given more is required.

But you often query, "How are you to know when you have the word of command to speak or to do a certain thing?" I answer, when the impression becomes sufficiently clear, so that we cannot, by turning our mind to any other line of thought, get clear of it, it comes from the source divine. If I can get clear of it, can reason it away, if other things come in and obliterate it, I conclude that it was my own imagination. But if other things come and pass away and still leave the first impression, then I have always found it safe to move. We may be prepared to speak to a very clear impression, but

others coming in may divert it to something else more important. I have found it so in my experience. It often requires a close discrimination to distinguish between the desires and activities and imaginations of the creature and the impressions of the Heavenly Father. We may be over zealous. To escape this error we must make a trial to see whether we cannot get clear of the thought or not. If there is doubt, put it to this trial, see if we can put it off; if we cannot, there is something behind our own selves that is the impelling motive. Listen to it and obey.

Do not understand that we discard the scriptures, nor undervalue them. They are useful as corroborating testimony of the revelations now given forth to us. We believe them to have been, for the most part, revelations to those in past ages. Truth is the same in all ages. The variety is in the condition of the minds of men, in their intellectual attainments, environments, etc. The food for the full-grown man is not suited for the babe and vice versa. Hence we do not regard the Scriptures as the "Word of God." They are the words of men as inspired by God. The Word of God is the revelation of God's will to man or what is understood by us as the "Christ" of God. We use the word Christ to designate that power that was with God from the beginning and in conjunction with which all things were made. We made a distinction between Jesus the human and Christ the divine. We are sometimes charged with denying the divinity of Christ. This is made through ignorance of our belief. We believe in the divinity of Christ, but we cannot believe Jesus to be man and God united, that the human and the spirit in him were both divine. Jesus was sent for a special purpose, we admit, to be a witness for the truth, and also to be our example. If he were God he could not be an example to us. Finite man could not follow the Infinite.

Christ, the saving principle or medium, is a spirit. Through this spirit