

by compulsion. We believe that men have been foreordained before they came on earth to do just that kind of work and to bring about just that particular destiny for which they are most fitted, but that free agency is given unto them and they have the full right to act even as seemeth unto them.

We hear much said at the present time in regard to the religious man. In my humble opinion there is an inborn tendency in the minds of men which induces them to crave some object of worship. If they know not the living God they will worship something else; but worship they must. I doubt if there is any real atheist to be found who does not recognize some influence—call it by what name he will—superior to himself; but there are many who refuse to worship the Father of their spirit and decline to acknowledge the God who sent them here, by Whose mercy and under Whose protection they exist. To His authority they will not bow, His name they will not utter with reverence, but in His place they set up for themselves some material form or other, too often the creation of their own fancy and imagination. The man whose whole time and energy are consumed in amassing wealth has set up wealth as his god. Let him not profess another. It is there that his heart, his mind, his soul, and his strength are to be found; it is in that direction that he will make the greatest sacrifices.

Philosophers have endeavored by the exercise of their God-given reason to prove there is no God. They will not recognize Him by His name, and yet they seem to know and realize by the contemplation of the great system of nature alone that there must be some creative mind which planned all this, and that such cannot be chance. They call it, in some cases, "the great unknown." One system of philosophy establishes the primeval cause as the "unknownable." These are but names, and by their very bigness indicate the lack of depth which such systems possess. There is no such thing as "chance" in the sense of things happening without a cause.

The religious man is the man who lives in the line of duty, not he whose religion is a mere profession. No man ought to find it necessary to declare his creed more fully in words than in his acts. The man who is charitable in his heart preaches to me a stronger, deeper sermon than he who talks about charity, though he may use the most beautiful language.

This religion of ours is a practical one. We meet together Sabbath after Sabbath, and perhaps hear the same ideas expressed over and over again. It is wise, indeed, that we should hear such, for we need to be reminded of them. When an Elder is called to speak, and for the time, perhaps, to be a teacher and instructor unto his brethren, it does not follow that he is to bring forward principles which they have never heard before. Having myself been called upon to speak by those in proper authority, I have no right

to expect that the Lord is going to reveal to me some more exalted principle than has been explained unto his Saints before. When God finds it necessary to reveal some new principle for the guidance of His Church, that revelation will come through the authorized channels, and we need not look for it from any other source.

My testimony is that the work in which we are engaged is the work of God; it bears that stamp by its results. Our Father has a purpose in the life of each one of us, and if we do not fill it, when we go back into His presence we shall receive the judgment that we have been slothful and negligent servants. But if we do right in all things God will bless us as the years roll by; we shall advance in intelligence and knowledge and in the light of revelation, realizing in all the affairs of the world that the hand of God is at the helm, and that His Church which He has established will come to eventual triumph.

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said he could bear testimony as to the truth of the remarks to which the congregation had just been listening. There was a little time still left before the services closed and he had been requested to occupy it. He would merely add a few observations to those of Brother Talmage, who had referred to the general disposition and desire of mankind to worship something as Deity and spoken of it as intuition and instinct. This, said Elder Penrose, is no doubt correct. There is a disposition in the minds of all persons to worship something, to look up to something superior to themselves, and if we find anyone who has not this desire or feeling he is an anomaly. There are people who are born blind naturally; there are others who appear to have been born blind spiritually. Yet perhaps this may not be exactly correct; for we are told that Jesus is "the true light that lighteth every man that cometh into the world." This disposition, this desire, this reaching out after Deity is born within us and is natural to us, and it is because every person who comes into the world is born with a portion of the spirit of light, which is also the spirit of life. That natural light which is born with every person comes down from "the Father of light" in whom the Apostle says "There is no variableness nor even a shadow of turning." We are the offspring of God; we are literally His sons and daughters born to Him in the eternal world and not in some figurative sense merely.

This is not our first estate. "The angels who kept not their first estate but left their own habitation," we are told "are reserved unto chains of darkness unto the judgment of the great day." They are the evil spirits who tempt the sons and daughters of men; they were cast down from the presence of God and are not permitted to be born into this second estate.

God created all things, firstly spiritually and afterwards temporally. The first chapter of Genesis re-

lates to the spiritual creation of all things. In the first two or three chapters of that book there is apparently a contradiction—reading on the face of it without a correct understanding. We have the creation described: God made all things; He made man in His own image; and yet after all this is told, we are informed that there was "not a man to till the ground." The explanation is that God created everything spiritually and afterwards temporally. The sons and daughters of men who came to dwell on this globe were in their spiritual nature the sons and daughters of the great Eternal Father. This truth Jesus tried to make manifest to the people when He dwelt on the earth, telling His disciples that God was their Father as well as His. And He said "When ye pray, say 'Our Father, who art in heaven.'" God is the Father of the spirits of the human family, and the Apostle reasons in this way in the 12th Hebrews, 9th verse: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?"

This reasoning is good. If we give obedience and reverence to those who are the fathers of our flesh, which will perish and decay and go back to the elements out of which it was organized, how much rather should we give reverence and obedience to Him who is the Father of our spirits, which will live when the body is dead! He "who hath made of one blood all nations of men to dwell on all the face of the earth," the Apostle Paul says, "determined the times before appointed and the bounds of their habitation." (Acts xvii: 26.)

God determined beforehand where we should dwell when we came on this earth, when we should come here, what should be our surroundings, and has placed us here at the proper time and in the proper place that we might all be tested and proved, to see what we shall be worthy of in the third estate, to which we are all hastening.

When we came down on the earth tabernacles had been prepared for us, as with Jesus, our elder brother. The spirit of life was put into us; we were quickened by that spirit. That same spirit which gives life gives light to the sons and daughters of men, and as we are told in the revelations of God to Joseph the Prophet, "it proceedeth from the presence of God to fill the immensity of space." It is the light which is in all things, and through all things, and round about all things, and is "the law by which things are governed." (Doc. and Cov. page 306).

This is why we have an inward tendency upwards. This is why our souls reach out after Deity; this is why the heathen as well as the "Christian" seeks after a God. This is why people in every age and clime, upon every spot on the footstool of God, reach up to Him, as everything that grows out of the