

trolling influence of that never failing undying love, that all other attributes of his being are ever exercised towards man.

The term "love" is not used here as is often spoken of and exercised among men; which when not under the control of reason is simply a passion that often leads to jealousy and crime, entailing misery upon its possessor; while that love which is controlled by the right, is the fulfilling of the law—the perfection of the being whether on earth or in heaven. All of the Father's dealings with His children must be considered with this demonstrated fact ever uppermost in the mind.

How Godlike the gift—"He so loved the world that He gave His Only Begotten Son," etc., and again, the message that came with His Son—"Peace on earth, good will to man." That Son bore the buffetings of a persecuting world without resentment, and when put to death by those who could find no just cause for doing so, He pleads with the Father to forgive them, because of their ignorance of His true character and mission; though they were compelled to acknowledge that He went about among men doing good.

This Son was a representative of the Father, and could not exceed Him in mercy, kindness and love, and we may know from the history of Him who was seen, and did dwell among men, something of the character of Him whom the Son personated; the one dwelling among men and of the nature of man, to die; while the other is unseen, with none of man's fallen nature, and cannot die. He has conquered all, is above all, even as the heavens are high above the earth, and man who is upon it.

God will not destroy the agency of man. All intelligence is independent in its sphere. He will not even tempt an intelligent being to do a wrong or violate a law which He gives to him, but when wrong and wickedness exist within his dominion, justice and judgment must be exercised in defense of the right. Otherwise there would be no God.

When a nation, people or individual becomes established in wickedness, and have given themselves up to work iniquity, it is only an act of mercy on the part of Him in whose hands their life is, to take it from them. The issues of both life and death are in His hands; from Him the breath of life came to man. By it was he quickened and became a living soul.

A life of crime must be followed by the punishment justice demands, and that punishment may be alleviated by shortening the life; thereby diminishing the crime.

The Father has often resorted to this act of mercy with the children of men, to preserve them within the limits of his pardoning grace, if they will but repent of their sins. Love and truth are ever the habitations of His throne, as also are justice and judgment; and under the influence of the former is the latter ever administered. Mercy, the fruits of God's love for His children is over all, and it "endureth forever." Though ever maintaining justice and the right, love presides over every administration of His power to give, take, or to perpetuate life, and sanctify it for immortality.

Justice is ever compatible with the love of God. He sends the message of warning before his indignation is permitted to fall upon the transgressor. Whom he loveth he chasteneth, and would that the chastisement should produce the fruits of peace and righteousness. His words and works among the children of men, all are to the end that they may have restored to them the immortal life man once possessed, (freed from the power of sin and death, and be restored to Father's favor and presence—the glorious destiny of all who do the will of the Father.

We may reason, then, with all propriety, as did the Apostle, that as surely as there is a child, there is a father to the child; as surely as there is a man there is a God who made him, and the world a home for him to dwell in. This world of variety and beauty was not made by man, but for him, and it affords evidence of skill, wisdom and knowledge far beyond human conception, and when contemplated in its relation to other worlds with which it is associated, can only fill the mind with awe and reverence for its Creator, when assured, as Moses was, that all was in view of man's immortality and eternal life.

SUNDAY SCHOOL UNION.

Notwithstanding other attractions, the meeting of the Sunday School Union last night was very largely attended. All the city wards were well represented except the Fifth, Sixth, Ninth, Twentieth and Twenty-third. The schools of Bluff Dale, South Jordan, Farmers, North Point, Brighton, East Mill Creek and Big Cottonwood south district, of the country schools, were well represented.

The musical exercises rendered during the evening were given by the Twelfth ward Sunday school choir, led by Brother E. A. Midgley. Stake Superintendent T. C. Griggs presided. Elder C. W. Hardy opened the meeting by prayer.

Bishop Frederick Schoenfeldt, of Brighton gave an instructive lecture on "Theological Class Teaching." While upon a recent lengthy mission in Germany, he felt a strong anxiety for the spiritual welfare of the children of Zion, and resolved that if he lived to return home he would spend all the spare time of the Sabbath in teaching his own and other children of the Saints the principles of the Gospel and how to obtain a testimony for themselves of the truth of the work of God. In teaching his class he required that each member bring a note book and he gauged his instructions to the capacity of the class; and while he did not require many lengthy addresses from his students, he required that they search out passages of Scripture to sustain and verify the position taken by us in regard to the Gospel. In illustrating the Gospel principles, he would show by suitable references, the harmony of the Gospel in all ages of the world, using the Book of Mormon and modern revelation to elucidate and simplify the lessons presented. In showing the great apostasy from the truth, he has used the works of Mosheim and others, not only to prove the fact of the apostasy, but to show the causes that led up to it, so that the

lessons of history may not be lost upon the lives of the young Latter-day Saints.

But aside from the excellent lessons, well planned and thoroughly prepared beforehand, the speaker felt that his greatest aid to success was an earnest love for the Sunday School work. He felt that it must be a very grave duty that would keep him away from the Sabbath School. The example of such an earnest spirit would not be lost upon the young. The speaker felt that an effort should be made in the Sunday school to encourage young Latter-day Saints to acquire the language of their fathers, so that they could do more efficient missionary work in the world.

"Zion prospers, all is well," was excellently rendered by a quartette of male singers.

"MUSIC IN THE SUNDAY SCHOOLS."

The following paper on the above subject was read by Superintendent Griggs, from the pen of Prof. Evan Stephens, who was unavoidably absent:

I sincerely believe that I do not over-estimate the importance of this subject by placing it at the head of the list of the good things that make a Sabbath school what it should be. I never knew a school where general good singing was the rule that was not in a live, prosperous state; and I never knew a school remain in such a state long when the music was either neglected, entirely mismanaged, or left to take care of itself. Hence my opinion of the importance of music in the Sabbath school. By this I mean real music—not the formal "anything in the shape of singing" at the commencement and close, according to custom, but singing that is felt by every earnest worker in the school to mean something—not a form, but a real part of the school exercises—something with progress in the very ring of it, and that at once awakens the attention of every child in the room, setting it to the actual doing of what it came to school to do.

Anything short of this is of but little use, though it may help to keep up appearances and be better than no music at all. However, I very much doubt whether extremely poor, formal, slow, lifeless singing (such as I know some schools to have) is better than doing without it entirely, despite how strange and out of custom that might appear. Many a Sunday school will use, three times during each session, music old and musty they would bias indignantly if offered to them for their entertainment at the cheapest kind of concert. Now this is not an idle comparison. Let me solemnly assure you that your children today have ears that convey impressions to them just as definite in musical matters, as the eye or the nose would do in the other mentioned case. They know perfectly well what singings should be; they have experienced the delight of singing with their whole hearts until the countenance beams with pleasure; and if any other kind of singing than this contents the Sabbath school they attend, there is a danger of their esteem for everything in the school—measuring the excellence of all other exercises by that of the singing, which they know to be not of the best.