

disbelief in God is that he cannot comprehend Him. Can he comprehend his own being, his own condition? Does he understand the life and light that are upon him? He came into the world as we did an infant. Infants are here, but—do they comprehend what they have come to? Would it be reasonable to say that, because they do not understand their life and being, they have no existence? Because we do not remember our former estate, is that a reason to say that there was no such a condition? Because the infidel does not comprehend the Divine Being, is he justified in saying there is no such Being. Such a proceeding may satisfy him, but no one who has felt the spirit of divinity through obedience to the principles that bring that spirit unto us will be content in such an irrational condition. That spirit is made manifest to all seekers after truth and inspires those who receive it to further research for knowledge. Those who receive not the message of the Gospel may be generally satisfied with the position in which they place themselves; yet there comes to them a time when they are stirred to the depths of their inmost soul. Even the great infidel to whom I have referred is at times not content with his own lack of faith. This is manifest by his own words uttered on occasions that call forth the deep sympathies of the human heart.

The divine nature of man is the first and greatest of those that compose his being. It is a part of the human machinery which belongs not to the mechanical portion, but is the intelligence that controls and directs. It is the cultivation of this spirit that fills us with the love of God, and causes us to rise above the grosser things of earth. Without the cultivation of the Spirit of God that gives us life we cannot attain to the higher plane that leads us to nobler thoughts and actions. There is an instinct within our own physical nature to sustain that physical condition. But it needs more than the promptings of this mechanical nature to lead man to nobler desires and fill him with charity and love for all. Jesus conveyed this idea in His parable of the good Samaritan. He showed that the one who had the spirit of charity, who had the love of God, was he who administered consolation to the afflicted, who sought to do good to his fellowman at a sacrifice to himself. The great example which we have of conformity to this divine principle is given in our Savior's life, when He surrendered all His own wishes and desires in obedience to His Father's will. The Lord says "If ye love Me, ye will keep My commandments." His own expression, "Not My will, Father, but Thine, be done," embraces obedience to all the principles that lead to salvation. It is a perfect harmony with the Spirit that giveth light and life to all.

When, on the day of Pentecost, those who listened to the preaching of the Apostles inquired what they should do for salvation, they were told to repent of their sins and be baptized. This repentance is the for-

saking of sin. They were promised that if they did so they would receive the Holy Ghost, and it is written that about 3000 were added to the Church of Christ that day. Through obedience they obtained a knowledge that their sins were forgiven, and that they were in harmony with the divine will.

We know that if we wish to retain our physical condition of health, we must partake of food to sustain our physical nature. It is equally necessary to feed our spiritual nature. Because we cannot see with our mortal eyes the Supreme Being, or comprehend His divine attributes, it does not prove there is no God. In fact, it is a proof to the contrary; for when we seek to learn of His attributes and receive of His presence, there comes to us a knowledge of His existence and power. This knowledge comes only through obedience to true principle. Nor does this obedience deprive us of our manhood. It develops the man in every respect; it makes of him a man that can stand before God and exercise the powers of the heavens; who has power to rebuke the evil spirits, to say to the angry waves, "Be still," and be obeyed; who has faith that leads him to certain victory. Such men are not slaves, but masters. They obey the laws of truth, and thereby become free because of their implicit obedience to truth—the perfect law of liberty.

The spirit of obedience prompted us to listen to the testimony of the humble Elder and opened to us the way to life. The principles of the Gospel were made clear to us, and as we rendered obedience thereunto we came to know God and Jesus Christ. We thought it not too much to go down into the waters of baptism, and by the baptism of the Holy Ghost that followed we comprehended more than had ever been thought of by us before. This course brought us to a higher plane, and made us better men and women. It made us free, and gave us new light and intelligence. Knowing the bondage we had escaped from we were anxious to impart what we had received to our fellow beings. The Spirit of Christ rested upon us so that we desired to do good to all men and lead them to the truth. Such principles as these constitute the Gospel. They do not debase mankind, but increase the desire and the power to do good. They fill our souls with a determination to save and bless our fellowmen, and make them free from the bondage of sin. Such feelings are prompted by the Spirit of God, and who is there that can understand them, that will not embrace them? But the trouble with men is, that they cannot be convinced of the things of God unless they seek after Him in faith. Those who confine themselves in their own selfishness cannot comprehend the things of God, because they shut the light out from their own souls. It is those who open their hearts to the truth that receive of the blessings of eternal life.

This is an act of our own agency. God does not force us to receive of His Gospel, but if we violate His

laws, which are the laws of nature, we must bear the result of our own actions. There is no forcing men into obedience to the principles of the truth. It is all free grace and all free will. The Apostles preached Christ and Him crucified, and taught men to learn the Divine love that prompted Him to lay down His life for fallen humanity. The promise that He makes is that he that endureth to the end shall be saved. We should learn to comprehend this principle. We have tasted of the sweets of the Gospel. But we must learn to be faithful to the end; to bear the scorn of our fellow men for the truth's sake. In this course comes the faith that brings us to salvation, and will enable us to overcome all things.

The choir sang the anthem:

Beautiful are Thy towers.

Benediction by Elder Elias Morris.

Dedication.

The Ninth Ward Meeting House was dedicated to the service of God on Thursday, June 20. It is a neat and well built structure of brick, and the interior is handsomely finished. It presented a very tasteful and pleasing appearance on Thursday evening, the stand being nicely carpeted, and adorned with a profusion of beautiful flowers.

After singing by the choir, President Wilford Woodruff made some opening remarks on the dedication of all our works to the Lord, and President George Q. Cannon then offered the dedication prayer. He also delivered a very instructive and encouraging address and was followed by Presidents Angus M. Cannon and C. W. Penrose and Bishop S. A. Woolley. The choir sang, "Jerusalem, my glorious home," and President Woodruff made some closing remarks of an interesting character and pronounced the benediction.

The services were full of life and interest, and the Saints of the Ninth Ward are entitled to credit for the work they have performed. A good, commodious school house on the adjoining school property will be the next labor requiring their particular attention.

Y. L. M. I. A. Conference.

The Y. L. M. I. A. Conference of the Salt Lake Stake was held in the Assembly Hall, June 21, 1889, President Mary A. Freeze presiding.

Seventeen associations were represented by their officers as being in an improved condition. During the morning remarks were made by Mrs. Adella Eardley, B. W. Smith, Lillie and Jane Freeze, on the mission of women, the necessity of cultivating their minds, and faith in God. By the spirit of faith, new fields are opened to the possessor just as a new world is brought to view by the aid of the telescope; the young will thereby be able to learn their true positions, and the obligations they are under to serve the Lord. They spoke of the love, mercy and forgiveness that is manifested by our heavenly