

(SERMON SERIES.)

# SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, FEBRUARY 18, 1893.

[Reported for the Herald by Gomer R. Wells.]

## SYNOPSIS OF A SERMON BY ELDER JAMES MCKIERNAN,

DELIVERED AT THE

GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 5, 1892.

Subject, CHRIST'S PREPARATORY WORK.

THE speaker read for a lesson Psalms 119: 129-142; the text was Isaiah 40: 10: "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."

The reason why this scripture is cited is because the religious portion of humanity of this age is largely considering the question of the second coming of Christ. Judging from the unanimity on this question, there is no escaping the conclusion that we are living in the time of the end. But there is a vast difference of opinion respecting the manner and time of that coming, especially of the "work before him."

It must appear plain to every Bible reader that this work is a preparatory one, the great crowning work of the ages. From the necessities and nature of the work there must be the movements of divinity in it, either openly or covertly. That it involves the welfare of humanity, I need not argue, hence a proper understanding of its nature is important. We cannot be exhaustive but must condense and be brief.

"His arm shall rule for him." Looking over history we learn how his "arm" ruled in the past. He brought the children of Israel from Egyptian bondage by a "stretched out arm." In what way? By the power of his Spirit, through his servants,

and by angelic administration. Are we to presume that when "his arm shall rule for him" and a work be done prior to his second coming, that the language has a different meaning than centuries before in Egypt? The actions of God in the past are a criterion for the future, if he shall act like himself; and since the world at large claims that God does not any more reveal himself, we have no other criterion; then the one cited must be accepted.

Since his work is to be before him and the reward with him, it is certain that it is a work of the last days. Jeremiah 30: 23, 24: "Behold, the whirlwind of the Lord goeth forth with fury. . . . The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." We cannot conceive of considering a matter without having a direct connection with it, without doing something. But shall this work be done, and by private interpretation of the Scriptures, and by man's wisdom? The term *consider* implies a faithful seeking for conclusions, of light on the prophecies and teachings of holy writ. Not only this, but it is to be considered "perfectly" as seen in Jeremiah, 23d chapter. If so, the world will know the results of this consideration or research. If a proper consideration is

had, then it will call the people back to the old paths, to the apostolic standard, to the "everlasting gospel," that is unchangeable in all its principles and powers.

In Romans 9:28 the apostle says the Lord will "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." It is to be short in comparison with the work of past dispensations. If cut short "in righteousness," we look for that by which it is to be accomplished. In Romans 1:16 Paul declares that in the gospel is the righteousness of God revealed, hence the preaching of the gospel is a part of that preparatory work of his second coming. Again, it is to be a work of gathering. When Christ came before, it was a work of scattering, and households were divided because of it; but in this culminating work, the "dispensation of the fullness of times," he will "gather together in one all things in Christ, both which are in heaven, and which are on earth."—Eph. 1:10. Hence it certainly demands the earnest consideration of all men.

How is this to be accomplished? He will make a "new covenant" (Heb. 8:8), a better one; one through which an increase of knowledge is to come. Looking over the past and failing to find a fulfillment of this, we conclude that it is in the future, probably near at hand. No one but God can accomplish it, for it is to be written in their minds. It is to be done at a time "when the fullness of the Gentiles be come in." Israel was to be scattered, in a condition of blindness, and Jerusalem trodden down "until" that time (Luke 21 and Rom. 11:25), when a "deliverer" shall be sent. We believe this is literal and is having its fulfillment; and Latter Day Saints are the only ones who thus consider it. What is a "deliverer?" Allowing scripture to in-

terpret scripture, we have in Acts 7:35 the statement that Moses was sent to Israel "to be a ruler and a deliverer by the hand of the angel." We conclude that in the preparatory work of the second coming, when a deliverer will be sent, that an angel will attend him to instruct in that work. This thought is further sustained by Amos 3:7: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

Now, it is declared in the text that there shall be a work before the second coming of Christ. Shall we presume from these scriptural precedents that God will have nothing to do with it, but suffer the world to come to the end without warning or preparation? We think not. Here is another thought: In addition to what we reason out ourselves, we have a more "sure word of prophecy, whereunto ye do well that ye take heed." This "sure word" is found in Revelation 14:6. The Revelator was shown "things which must be hereafter" (Revelation 4:1), and among those things he saw an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." This is the same period of time spoken of in our text and in Daniel twelfth chapter. Isaiah says his reward will be with him, which implies the "hour" of judgment of Revelation 14:6, or, if "judgment" is to mean physical disturbance, we have it located in the "latter days," as the "whirlwind of the Lord." (See Jeremiah 30:23, 24.)

In agreement with Revelation 14:6, 7, is Matthew 24:14, which states that one of the signs of the second advent

will be the preaching of the gospel to every nation. The Savior promised that in the eventide of the world's history it shall be light. We claim that eventide has come; the preparatory work has begun; the angel has flown; for the Scriptures declares it and the signs of the times confirm it.

This work comprehends not only eternal salvation, but also temporal salvation. It saves from the whirlwinds, scourges, famines, etc., and in order to accomplish this a gathering is necessitated and promised. "His arm shall rule for him," and his work will be before him. Jesus would have gathered his people when here before,

but they would not, and in consequence their house was left to them desolate, and they were to see him no more until they should say, "Blessed is he that cometh in the name of the Lord." Some one is to come "in the name of the Lord,"—a Deliverer,—who is to bring glad tidings of the preparatory work of the second coming. When we make the claim that we are engaged in a work of universal importance to man we present no cunningly devised fable.

Let us strive to learn our duty and be prepared for the reward which he will bring with him.

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[Reported for the Herald by Belle B. Robinson.]

## SERMON BY ELDER CHARLES DERRY,

DELIVERED AT THE

GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 7, 1892.

### Subject, NOT ASHAMED OF THE GOSPEL.

I TAKE for my text this morning one that has before been used here during these sessions, the sixteenth verse of the first chapter of Paul's letter to the Romans: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

I have no special desire to address you this morning, but since called upon thought I would also tell you that I was not ashamed of the gospel of Christ. Paul took great satisfaction in telling the people that he was not ashamed of it. In that day and age of the world, however, there were

a great many things that stood in opposition to the gospel of Christ and rendered it a hard matter for a man to stand up and declare in the face of all the world that he was not ashamed of that gospel. Jesus Christ was a subject of derision and contempt, a stumbling-stone and a rock of offense unto all people, and any man that dared to then stand up and declare to the world that he was not ashamed of that person called Jesus Christ, had more than common courage. He must have had a perfect confidence and trust, yea, and a knowledge of the divinity of that being, and of the divinity of the gospel which that being brought into the world. Nothing less than this could have enabled him to so confess his love for and his determined adher-