

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-

ence to Jesus Christ and his gospel.

In looking over the past years of my life, I find that on last Monday I was just forty-five years old in that gospel. Forty-five years ago that day, according to the number of the days I felt it my duty to confess the Lord Jesus Christ and to obey his gospel. It was a good deal in those times like it was with Paul. It required at least some evidence on my part to enable me to make that confession. I never should have stood out from the rest of the world and obeyed any form of doctrine that I had not the utmost confidence in; never have acknowledged any being as my Redeemer if I had not had the satisfaction in my soul that he was my Redeemer. I had heard the way of life; I had heard that word despised, treated with contempt, denied. I had seen the people that confessed that same Jesus Christ and his gospel treated with contempt. I had heard their names cast out as evil, denounced as the basest of all people, and the doctrines they taught spoken of as being from the regions of the damned rather than from the throne of glory. I had heard ministers who claimed to be ministers of the same gospel of Christ, that is, claimed to be ministers of the gospel of the same Christ, denounce this doctrine, denounce that gospel which I had now received. I had heard and seen all this, and satisfied in my own mind that it was of God, that Jesus Christ still lived, that his gospel was unchanged and unchangeable, I went down into the waters of baptism to put the matter to a test; that is, as Jesus Christ has invited us to do: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." I was satisfied that it was of God or I should never have gone down into the waters of baptism; but I must put my faith to

the test, I must put my courage to the test and show that I loved that truth, that I loved that gospel, and by so doing I should receive something more than a mere confidence, something more than a mere faith; I should receive knowledge of God's acceptance and of the truth and divinity of his gospel.

That hour will never be erased from my mind, though a thousand years should roll over this head, or a thousand eternities; I shall always remember when I was buried beneath the liquid wave; and when I arose from that liquid wave my heart was filled with joy, with gladness, and this tongue spake the praises of my God and my Redeemer; and from that hour to this I have never seen any reason why I should be ashamed of the gospel of the Lord Jesus Christ. I have seen and heard the whole world with all its wisdom, with all its power, with all its intelligence arrayed against that gospel, as Christ has revealed it in these last days, as he declared it when he was here upon the earth and inspired his apostles to go forth and teach it; but all the opposition that have ever seen brought to bear against it from press or from pulpit has only had the tendency to strengthen me in the truth of that gospel, to strengthen me in the confidence of that gospel, to bring additional knowledge to my mind of the power of that gospel. Why? Because when in contact with error, and when error brought its mighty engines to bear upon it, there was a chance for me to see it tested and tried, and see whether it would bear the opposition of the world, the opposition of the powers of darkness, and if it would not endure that, it was of no use to me, it was of no benefit to me. I had not started out to follow a myth; I had started out to follow something that was real, that was tan-

gible, something that was divine, and if this would not bear the test, I had no use for it; and let me tell you, I have never seen the moment in my life from the time I went down into the waters of baptism until the present one when if any man should have made but the smallest hole, as it were, in the truths of God, I would have laid that truth down, I would have said I had no use for the same. If any man had possessed the power to have convinced me in any degree that there was falsity, that there was error there, that would have been laid aside; I would not and could not have afforded to spend my life in an error and for an error. Eternal life is what I want; eternal life is the grand object of my life here to-day, and that alone. Any system, no matter where it professes to come from, if it professes to come from heaven or whether it originates among men, any system that will not guarantee unto me that eternal life, I have no use for; I do not want it. I do not want to waste my time with it, and hence I never saw the moment in my life when if any man could have convinced my soul that this doctrine which I held forth as the doctrine of Christ was not the gospel of Christ, then I would have laid it down forever; but I thank God that although the strongest tests humanity could possibly bring to bear have been brought to bear, the strongest tests that the dark machinations of hell could bring against it have been brought to bear against it, it stands the test, and I thank God it has never been perforated yet; I thank God it has never been caused to shake or tremble; I thank God for this; and for that reason I am not ashamed of the gospel of Christ, I know it is the power of God unto salvation to everyone that believeth. That is the reason I am here to-day; that is the reason I

dare stand before you to-day and stand before the whole world and tell them that I am not ashamed of the gospel of Christ.

But I did not intend to sermonize, and I shall not either, but here is this declaration: "It is the power of God unto salvation to everyone that believeth," no matter who he is, Jew or Gentile, bond or free, black or white; no matter what name he is called by to-day, no matter what his condition or circumstance, all that is required of him is to believe in that gospel, that Jesus, that Christ, the Son of the living God.

But what is it to believe? If I am to take the grand example that is given all through the sacred writings of those who believed, if I am to take the example of the Son of God for instance, (and no grander example can be presented,) we find that believing in God implies accepting, receiving, doing, living in accordance with that gospel; and there, and there only is the true and living faith; there, and there only is the true believer to be found, the one that accepts, that receives, that makes that gospel his, that makes it the gauge of his life, the rule of his conduct, that bows in obedience to the will of God. For me to tell you that I believe in the gospel of Jesus Christ and will not obey it, would be to tell you nonsense, folly, sin, shame. The gospel means something; it is something more than "glad tidings," and yet it is all of that. It has something for you and me to do, something for you and me to obey; it is the means of our salvation, but we have got to take our part, perform our part in those means. God in the heavens has performed his part, and he asks us to perform our part; and just as we believe that gospel, we shall be found performing that part, our part, and then God will do his part. There

will be no mistake with him; no mistake but what he will be faithful unto his part if we are faithful unto ours.

Then when we talk about believing it embodies every duty that God has enjoined upon humanity; it embodies every precept, every command, every ordinance which God has been pleased to reveal for the salvation of the sons and daughters of men. And when we contemplate the character of God, that he is infinite in his love, infinite in his wisdom, infinite in his knowledge, infinite in his mercy, we can certainly see that a Being like that would never lay any duties upon humanity that were not essential to be performed; that he would give no commands that were not essential for our salvation; that he would lay no burden upon us that we could not possibly bear. No, friends, he would reveal nothing to us that was not essential for our well-being, a Being who is filled with love, who is infinite in all those glorious attributes that constitute him God, will reveal nothing, will command nothing, will ordain nothing that is not essential for our well-being.

Hence the true believer in God, in Christ, and in his gospel recognizes the fact that every ordinance, every command which God has been pleased to give is essential to our individual salvation, and that without that obedience we have no claim to be classed among the true believers in Christ Jesus. It is the power of God unto salvation to every one that believeth; that believes when he hears that gospel, and renders obedience unto its first principles; and who does not stop there, does not rest himself there content, but realizes then that he has just entered upon the race for eternal life, has just put on the armor for the great warfare; he realizes then that he must go on to conquer, he must go on in every duty which God has enjoined, or which God shall enjoin upon the children of men for their salvation. That is the true believer in Christ Jesus, and not the man or the woman that enters into covenant with God to serve him because of his faith in his word and when he has made that covenant there stands still and performs no part of the great covenant he has

undertaken to perform, to fulfill. We must go on from one degree of grace to another, from one truth unto another, that we may be enabled to obey all the commands and will of God unto the salvation of our souls.

But here is a feature that I sometimes think even Latter Day Saints forget and a blessing that they sometimes look over and are not sure whether they have received it or not. Jesus, when he gave his command to his disciples to go forth and preach the gospel to every creature, made this promise, and it is one of the grandest promises that hang out from the mercy seat of God: "He that believeth and is baptized shall be saved." Now in what sense are we to be saved? In every sense if you please; but there is a sense here that is applicable right at the moment of our obedience unto his perfect will. What have we gone down into the water for? Repenting of our sins, we went to be baptized for the remission of our sins. If our sins are forgiven, if they are blotted out from the book of remembrance, are we not saved therefrom? are we not saved from all their damning consequences that would have fallen upon us had we continued in our sins? Should not every child of God realize that his sins being forgiven, he is saved therefrom, saved from all the consequences thereof, and his name written in the Lamb's book of life? The seal of the Holy Spirit of God being given him, to assure him that those sins are forgiven, is not this then an evidence that we shall receive the great and eternal salvation when we have received this remission of our sins, when our sins are blotted out, when they are no longer remembered against us? I sometimes hear Latter Day Saints saying: "I do not know that I am saved." They seem as though they have not comprehended the beauty and power of the gospel of Jesus Christ. Let me tell you, friends, and I tell you in the name of the Lord Jesus Christ, that there is no man, no woman, no child that has understood the truths of the gospel and has gone down into the waters of baptism repenting of his sins and with a full faith in the Lord Jesus Christ, but what

has received a remission of his sins, if God is true to his eternal promise. He cannot lie; he "is not a man that he should lie, nor the son of man that he should repent" of his covenant to mankind. Our sins are forgiven when we go down into the waters of baptism in obedience unto his divine will.

Let me draw the line here, if you please. It is not the mere formal obedience, not the mere outward profession of obedience; it is the real, the sincere obedience of the whole heart, of the whole being, the giving of ourselves to God in all that it means, of our spirit and body being devoted to his service, putting off the sins of the flesh and putting on the new man, which is Christ Jesus. I tell you, friends, the gospel is the power of God unto salvation unto all such.

But that gospel also secures to us an everlasting salvation, but that everlasting salvation shall come when our work is done, when our warfare is accomplished, when our race is run, when we have filled the measure of our creation and are prepared to return to our God in peace and in joy. That salvation will be everlasting; there shall be no more tempting demon; there shall be no more of that which wounds and injures and mars mankind and separates between him and his God. It will not only be salvation from our past sins, but that eternal salvation, inasmuch as we continue to believe in him, and to do his righteous will in all things.

But we are taught that it is to the Jew first and also to the Greek; as we have expressed it before, to all mankind of every shade, of every color, of every clime, and of every condition: "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Friends, a gospel that does not reveal the righteousness of God from faith to faith, is not the gospel of Christ; a gospel that denies the revealing power of the gospel of Christ, is not the gospel of Christ. It has no part or lot with it. I care not how sincere men may appear, I care not how much they pray, I care not how much they give of their alms to spread what they term the gospel, to the

world; if their system or gospel that they teach denies the revealing power of God to man to-day as well as in the days that are past, it is not the gospel of the Lord Jesus Christ. The gospel of the Lord Jesus Christ is a revealing gospel; it reveals the righteousness of God from faith to faith. What is the righteousness of God? It is the law of God, the precepts of the Lord God, his commands which he reveals for the guidance of the children of men, and the great and grand and glorious character of that being, God, and of his Son, Jesus Christ, revealed unto us in his righteousness, in his gospel.

The righteousness of God is the truth of God made known to man, revealed from faith to faith. How do we understand this? We came into the church as children; we were mere children. The little boy and little girl go to school and there they begin to learn their primary lessons, and they go on from one degree of knowledge to another just as their little minds are prepared to receive the lessons placed before them, or which are taught them. And so it is with the child of God; we come in, as it were, like the lisping infant; we are comparatively ignorant of God and his truth; we learn step by step; every act of obedience that we perform entitles us to a greater degree of that key of knowledge, of that wisdom that comes from on high. No man can obey the commandments of God in any degree but he will receive in proportion to his obedience that heavenly blessing, that light and knowledge that will assure him of his acceptance with his God and make him better acquainted with the righteousness of God. He will see new duties opening out before him and fresh beauty arising before his eyes, and he will be enabled to rejoice in God. From faith to faith the righteousness of God is revealed; as we grow from one degree of faith unto another, so we are enabled to comprehend more of the righteousness of our God. Why? Because the gospel embodies the gift of the Holy Spirit of God. That Holy Ghost, the Comforter, that is talked of here so much and so grandly is the teacher sent from God, as the inspirer of the human soul, as the being or power that opens

the heavens, as it were, to our view, that unlocks the treasury of heavenly knowledge and brings them to our understandings; hence we find many rising here upon these grounds and telling how the Holy Spirit of God has unsealed, as it were, before their eyes, the heavenly world, and has shown them many of the things of God, much of the light and righteousness of God, just as they increase from one degree of faith unto another, until eventually the whole of the glory of God will burst upon the view. John said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Yes, we shall be enabled to see him as he is, but we have got to be prepared for that glorious sight. To-day in our crude natures we would not be able to endure it; we could not behold his presence, to say nothing of dwelling in his presence. We have got to be purified, fitted, and prepared; and it is by this continual revelation of the gospel of Christ, of the righteousness of God to our souls from faith to faith, that we are to be prepared to enter into and enjoy the blessedness of that glory—to gaze upon God and upon his Son Jesus Christ, clad in all the glory that God and Christ can possibly be clothed with.

Friends, the gospel of the Lord Jesus Christ is worth living for, and it is worth dying for. I thank God to-day that I can tell you without any reservation of mind, that I am not ashamed of that gospel of Christ. I can look back upon the times when there were men that went out to preach the gospel and we were told that they were not very well dressed. I shall not tell you just the style in which they state they were clothed. These men, however, though their hands might have been rough and their clothing may not have been of the finest texture,—these men realized that the gospel was the

power of God unto salvation. They were men that dared to brave the storm, that dared to take their valises and their lives in their hands and go and preach the gospel without purse or scrip, asking no man, no church to open their way, but praying to God the Eternal Father that he would open their way. These are the men that have built up the kingdom of God thus far under the hands of the Almighty God, and they have been the men who have established righteousness in the earth under the hands of the Almighty God; and if these younger men that are coming in shall be so grand and so noble and stand for the truth of God, we shall be glad and shall give glory unto his name. Friends, let me tell you, these men were not ashamed of the gospel of Christ. Their outward appearance may have been rough, their language may have been uncouth, but God was with them, and God helped and blessed, and hence we see what we see to-day; and I am thankful for what I see.

I did not intend to sermonize, nor will I, but will bring my remarks short, and tell you that I am not ashamed of the gospel of Christ; that I know "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." O, I have had great comfort in those words of Paul! I have tried to make them mine, and they are mine; I have a right to them if I tread the track of Paul, if I, like him, am faithful to my mission and to my work, then I have a right to use the same language, inasmuch as I can use that language honestly before God.

May his peace and blessing be with us and help us to comprehend his truth, to live for his blessings, that we may enjoy them here and in the effulgence of glory hereafter, is my prayer in Christ's name. Amen.