

(SERMON SERIES.)

SUPPLEMENT TO THE SAINTS' HERALD.

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

SERMON BY PRES. JOSEPH SMITH,

DELIVERED AT THE

GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 15, 1892.

Subject, **SERVICE AND ITS REWARD.**

I COULD have wished that some other had been chosen for this morning's service, but teaching that those of the ministry whose duty as well as privilege it is to stand before the people and address them touching gospel themes should always be willing to make an honest endeavor to fill the measure of their employment, I could not consistently refuse to make the effort. We have heard much discussion of gospel themes since we have been here, and it is to be presumed that the services from now until we shall separate will likewise be of this character; and while it may not be the province of your speaker during the hour to undertake a presentation or defense, or a varying of the pattern especially, there is no theme connected with the duty of man to his God, or respecting the condition of man here and hereafter, that is not so closely interwoven with all other themes in which man may be interested that have truth as their basis and support, no one special thought may be presented, but what has its relations, if we have the connecting links.

All truth should be at the service of the servants of Christ, and every truth, no matter whence its origin, or by whom it may be conveyed unto man, should be prized by the disciples of Christ whenever it shall be recognized as a truth; and all disciples should receive these apparently independent truths upon the statement that all truth emanates from God, and that every truth has intrinsic merit for those who love truth, and that sooner or later the interdependent relations

of each and every truth must be revealed unto the patient searcher, or to him to whom God in his infinite mercy may choose to reveal it.

One striking peculiarity of the work which we represent to-day is this: What are understood to be the fundamental principles of the doctrine, its chief, integral parts as formulated in the statement, has never yet been under revision, but the whole stands to-day as it was projected upon the world by individuals who claimed that they had received it by virtue of revelation from God. And while it is not practicable to examine at any great length any or all of these within the hour allotted your speaker this morning, it may be sufficient to mention one, two, or three which strikingly contradistinguish us as believers from many other followers of Christ, ostensibly, in our day. For instance: What is understood to be the return of the Jew to his fatherland, of which you have heard eloquently during this session, and of which you heard forcibly last evening, when it begun to be disseminated sixty years and better ago, it was met in derision from both the pulpit and the press, and the despised Jew, the favorite race of God according to the olden history, was held in what was supposed to be merited contempt and ignominy. But the return of the Jew according to prophecy of the old book was projected upon the world as a distinguishing feature that should mark the latter times. It was maintained earnestly, and to-day your speaker remembers that one of the most striking discourses he ever lis-

tened to as a boy was preached by Elder George J. Adams, whose name was mentioned by Elder Forscutt the other day, from the parable of the Prodigal Son, and at that time (1843 and 1844) the elders had not the evidences of practical fulfillment of the prophecy to cite as you men have to-day, and it required the exercise of faith on their part to insist upon its fulfillment, because that God had fulfilled his word otherwise, and that he must necessarily fulfill it in this regard or he would not be like himself. We have lived to be able to measure, as we do other things, by the actual balances of judgment based upon facts, what amount of regard should be paid to the idea of the return of the Jew.

Again. The second coming of Christ was a favorite theme of the early elders; and I have no doubt that I can feel now the influence of the Spirit that rests upon you old Latter Day Saints when you heard the early elders of the church proclaim from the stand the wondrous things that should transpire at the second coming of Christ, and I can appreciate with you to-day the wondrous calm that fell upon your intelligence, that stilled the wild tumult of your hearts touching the evil that was in the world, when the sense and overpowering consciousness that Jesus would come again to reign in righteousness was upon you. I can appreciate to-day that wondrous stability, that wondrous confidence that I know you feel when things are transpiring and prophecies are being uttered concerning the coming of the Son of God, that you have in the promise of his coming, and that you are assured of concerning the things that must and will take place before he does come; and while you have hope in his coming, while you rejoice in anticipation of that you shall realize when he does come, you know and confidently tell the world that he cannot come, that he will not come until the gospel of the Almighty, the everlasting gospel shall be preached as a witness unto the world.

So you say to these men who are predicting the coming of Christ, the end of the world in storm, in darkness, and destruction: "Prophecy on, gen-

tlemen; but when you bring the world to its end prior to the fulfillment of things that are written in the Old and New Testament Scriptures, you make your Prince a false prophet; and this you should not do."

It has been the fortune of the Reorganized Church while taking up the thread of argument, finding the lost connections that were broken by apostasy, to again herald forth the second coming of Christ before the world recognized and acknowledged it as being a true philosophy. And within the lifetime of the Reorganized Church as you now know it, a convocation of ministers, called in the United States, and assembled in Chicago, took the question under advisement, and by resolution largely supported by vote, declared that the second coming of Christ was not only a reasonable philosophy, but that it was a scriptural doctrine as well. Fifty years the church fought the world on this point, and finally won by virtue of that overruling Spirit that God has said should brood over the affairs of men, and the consistent and continued persistency of truth won from the world an acknowledgement that it was a true doctrine.

Sixty years ago the laying on of hands was an innovation upon religious thought as a religious doctrine. It was preached and practiced, and brought the church into contempt, and its ministers unto reviling, and they were hooted and ridiculed from the pulpit and from the press, and until long after my entrance into public life as a speaker and one who administered in the laying on of hands; but now you go where you will and you find faith in the laying on of hands as a tenet encroaching everywhere, finding it even in some of the later developments of what we call sectarian teaching; and you will have persons say: "Well, we don't differ very far from the Latter Day Saints in believing in the doctrine of laying on of hands." It has spread in different directions until a portion of the world has taken it up and the laying on of hands in various forms from faith cure unto personal magnetism in massage having its devotees, and being prac-

ticed everywhere, and people have quit laughing at the Latter Day Saints, and quit pointing at them in scorn because they believe in laying on of hands for the healing of the sick.

Now I state in this connection what I believe I am able to prove as a fact: Some years ago, while living in the town of Plano, Illinois, from which place we yesterday had an invitation to take our reunion there next year, there was an epidemic that raged for two years in succession, having its virulent form in the fall of the year. It was a kind of low fever, with nervous conditions attached, and within a belt some quarter of a mile wide and some two miles in extent through the little village and near country it raged at intervals. The elders of the church were called to administer to those who belonged to the church, and some were there who trusted entirely to the laying on of hands and the nursing of kind friends, their relatives and members of the church. Another class of patients had also in connection with the laying on of hands, the ministrations of physicians, the physicians and elders going alternately, and sometimes meeting together at the houses of those who were sick. Another class depended entirely upon physicians, and now and then there was a member of the church that preferred doctors to the elders. At the end of that two years, to illustrate it and show how the matter worked, I had a conversation with a Doctor Bennett, one of the Eclectic school of physicians; there were in the place two other classes, Homeopath, and what is called Allopath, or "regular," as they sometimes style themselves. In conversation with this Doctor Bennett, I asked him this question: "Doctor, suppose there was an epidemic here at Plano and there should be an equal division of those who were attacked by the disease, one portion of them equally should be given to your class, another to the class of Doctor Jenks, and another to the small pill men, and at the end of the epidemic you should be able to point to the greatest number of recoveries among those who were ministered to by your

school, what kind of an indorsement would you think it to be of the school of medicine itself?" He looked at me, a kind of light shone in his countenance, and he said: "Why, Elder, I would take it as one of the strongest indorsements that could be had; and I wish that such a thing could occur." I leaned back in my chair and said: "Doctor, you are aware that there has been a good deal of sickness in the last two years in this town?" "Yes." "And you know that a great number of those that were sick sent for the elders of the church represented by me, and that a number had both the physicians and the elders, and some had the physicians alone?" He said, "Yes," he knew that; he could not deny it, because frequently they had followed him from house to house, or he had followed them. "Now," I said, "Doctor, think along back, if you please, and you will discover that the greatest amount of recoveries among those who have been sick for the last two years has been among those who had the elders alone, and the second number of greatest recoveries has been among those who had the doctors and the elders, while those who only had the doctors have lost the greatest proportion of the patients. What do you think of that for an indorsement of our method of treating the sick?" He was an intelligent man, a bright, good, honest-minded man, and he had not courage to deny it, and he hadn't courage to admit it. But such was the fact.

Again: There has been sickness in the neighborhood where I now live and under circumstances which have developed considerable faith, and the same thing has repeated itself. I only mention it to show that having begun to teach it years ago, it has been persistently taught; it is not now an exclusive doctrine taught by us as a people, but that it has been acknowledged and is being acknowledged as a correct principle in the day in which we live, and we can but trace it to the influences of persistency, faith, and the concurrent testimony of the Spirit following the ministrations.

□ Now having gone thus far as a kind of prelude, I notice my text, and if I should

talk as long upon that as the introduction, of course you folks will get all you came for this morning. The text I have chosen is this: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" This text is taken from the writings of the ablest lawyer of New Testament times. I call him lawyer because he was, undoubtedly, in fact a three or four time LL. D. of the grand Sanhedrin, of the school, and versed in the Jewish philosophy, acknowledged himself to be very strict, and that he had lived in all good conscience unto God unto a certain time. When he was converted unto Christ, just as zealously as he had hitherto persecuted those that were Christians, he had advocated the Christian thought, turned around upon his methods of action, and began to teach that Jesus was the Christ, and to preach and to practice all that had by revelation been shown him to be the doctrine of Christ. In his philosophical treatment of the Christian philosophy, he writes to the Roman church upon the law, contrasts it with the work of grace, and in this contrast makes use of this language: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; [and then brings the matter at issue clearly before them] whether of sin unto death, or of obedience unto righteousness?" Now it so happens that there is no injunction authorized of either God or the Devil to do wrong; and did you ever think of it anywhere, that the Devil himself has never ventured to give a commandment unto man that they should do wrong? The chiefest that he has done has been to watch his opportunity and insiduously enter a protest against the commandment, "Thou shalt do right," and to do it by endeavoring to convince the human being that he can be safe in doing wrong because that he will not be punished for wrongdoing, for that which is sinful.

I sometimes present the thought in this way; and I am glad that the elders have not stolen my thunder and used my figure. I take off my hat in reverence to Adam because that when his wife sinned, transgressed, and it became necessary that she should go out of the garden, Adam did not want to be separated from her, and he sinned and went out with his wife; and I was told by a good sister in the church once that she thought I would have done just the same if I had been Adam. I do not know, but I think I can answer for the majority of the husbands, that you would anyway. But here is a thought,

you find it in the Book of Mormon; and if any of you have ever been disturbed about this peculiar condition existing in the garden of Eden and have been inclined to mourn because they transgressed, and have sometimes considered it might have been one of the essential things designed of God that both should sin, consider it just exactly as it is stated, that the woman was deceived, but the man was not; that he deliberately sinned, and that underlying it was evidently the idea that he must accept the condition and go out with Eve by transgression, or he must be separated from her and remain in the garden. The Book of Mormon says, if I get the connection right: "Adam sinned that man might be," and from this it has been considered by some of our philosophers that it was a preconceived thought in the mind of Divinity that Adam should sin. While I accept the idea of foreknowledge on the part of God, I do not accept the idea that all things that exist have been predestinated. This idea of transgression and the going out of the garden, especially upon the part of Adam, was a deliberate eating of the fruit given unto him, by which he was not deceived, and by which he sinned and went out of the garden; for if he had not, and the one had been out and the other within, you can readily understand that man would not have been. That is the common sense conclusion of the whole matter; no mystery and no philosophy about it. To use a homely expression, There would have been a bill of divorce against Eve, and they would not have been permitted to marry again. The law would not have let them. One would have been in the garden, the other out. It required transgression upon the part of one to get out; it would have required a good deal of obedience on the part of the other to get in. We are trying to get in.

Now having digressed in this particular, I return to the consideration of this text; and it teaches me this, that unto every one of us is given ability to choose, upon us is to be thrust sooner or later,—I ought not to use the word *thrust*, for that is an imposition,—unto every one of us is to be offered at some period of our existence an opportunity to obey, a law, a rule, a commandment, or a promise, by virtue of which we shall become entitled to life, unto the Spirit of life which shall produce for us eternal life; it shall be put into our consciousness in such a way, or be placed in such a way, that it will create in and for us the right, not only to enter into eternal life hereafter, but absolutely to become possessed of the Spirit of eternal life now, while we are in the flesh.

And I can easily see this morning that an extreme rendition of this view gives a shade of a reason for the idea that we have now expressed in many congregations: "Come now and be saved, just now." And by an extreme rendition of it individuals are found in places who rise up and say: "I am saved; I have eternal life." And if this extreme view obtains because there has not been a proper understanding of it upon consideration, we ought to deal very kindly with those people who are thus deceived.

We have the right, through obedience, to receive the Spirit of life, which, we are told, if it continue to abide in us, will quicken our mortal bodies. It could not abide in us unless by some means it should be placed in us, and being the Spirit of life, it never dies. One justifying thought in regard to the Spirit of life being given unto us now, is found in the statement made by the Savior to the believing Jew, found in the eighth chapter of John: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The freedom referred to is freedom from the law of sin and death. We think we have discussed this far enough to show that the statement made by the apostle that we are servants to whom we choose to obey, is true in the gospel philosophy. How is it in the life of the sinner? I use the word *sinner* now to symbolize all who may be said to be out of Christ. I read the other day (and you will pardon me for referring to it, but it will serve to illustrate this point) of a celebrated preacher of the present time who was telling of a man that had served a life with the world, the flesh, and the Devil; he had three wives: one of them represented the world; the other the flesh, and the other the Devil; so he had had his apprenticeship. I refer to this for this reason: There may be said to be three conditions in human life; one of them is the service in life, as a member of society as one of the great human race without reference to obligation to God, or without reference to fear of the Devil, making the things of this world only the end of their servitude, and entering into all the joys, the pleasures, the disabilities, and the sorrows incident to an existence upon the earth, without reference to Christ or God, and without fear of the Devil; that is the life of the flesh. In it there is an opportunity for increase, reknown, honor, finally death in repute among men. In it there is the opportunity to serve in the hovel, in the medium walk of life, or in extreme wealth, where it would seem some men might purchase

pleasure by the amount of their surroundings, and which from its constant failure to do so by no means justifies you or me in saying that we have reached the ideal of happiness.

There is another condition of outlawry to the well-being of society that makes a man serve himself, his instincts of selfishness unto self-enjoyment, unto the abuse of himself and his powers for good, unto the final subjection of everything that is good in man, unto the service and the pleasures of sin; and you can tell such an individual as that wherever you find him, after he has been only a short time in the servitude of sin; for the most of them who serve sin, Satan sees to it that he puts his mark upon them and they are known as his. Just as surely as the love of the flesh only puts its impression upon the countenance of the man and woman, and you can see it where you meet them if you become versed in reading human signs, so also you find this emblazonry of the servitude of sin—Satan in the countenance of his servitors wherever you may find them; and this is the service of the adversary.

There are other conditions which man may assume, which he has the right to assume, which he is enjoined here to assume; and that is, the service of God, in which he proves himself to be the friend of humanity, the friend of that which is good; and this service also puts its stamp upon the countenance of the individual and marks the servant of Christ as surely as does the service of the adversary or the service of the flesh. It is one of the characteristic marks of reward of him whom you serve; and if you elect to serve the flesh, do not complain if you receive the wages and have the mark put on you sooner or later. If you choose to disregard the service of the flesh and choose rather to engage in the service of the adversary, do not complain if he who is the author of sin puts his mark on you, takes care of you, and remembers you as the Devil is said to always remember his own. If you choose to engage in the service of God, you may also expect that he will put his mark upon you; and he has promised to do it in this New Testament philosophy, by putting his law into your minds; by the writing it upon your hearts; by allowing your names to be enrolled upon the entry book of the covenant of peace which he has intended to establish with man, that they might administer in inducting you into that covenant; and you will find that this servitude of God will put the mark of peace, of uprightness, of cheerful servitude to your fellow man and your God that shall show you to your fellow man every-

where as being one that loves the service of truth.

I once read an article taken from a leading New York paper in which a celebrated physician made the statement that he could tell the disease from which a man might be suffering who was a smoker, by his breath. One asked the question why it was that he chose this class designation—a smoker. He said that the use of tobacco in smoking made the prevailing disease of the individual prominent, and while passing them upon the street he could tell by the smell of their breath what they were being troubled with, and he used it frequently in making his diagnosis of a disease. Now if this individual was thus acute unto the sensation of that that was within which would finally produce death, and which made its mark upon the human being in such a way that he could discover it in such a style, what think you of the powers of evil and the powers of good essaying to mark these devotees, each of them, and to see that each thought which is within them shall be recognized by those by whom they are surrounded, and that each class of servitors shall be known as having yielded service unto them whom they chose to obey?

Digressing here a little; it still relates to the subject: I want to call your attention to this condition of this latter-day philosophy, that just as surely as the ministration of the gospel of the Son of God followed by the confirmation of the Holy Spirit sends blessings, contentment, peace, satisfaction, and joy upon those who obey unto righteousness, receiving the mark of their servitude in their hearts and in their lives, there comes in contradiction to these blessings upon this world and in our time just as certainly as it did distinguish the other and its existence in former times, the ministrations of the adversary known as the Devil. And while I have no fear of a personal devil, have never had; have never seen a hoof, nor a horn, nor a tail; never saw anything that I would recognize as a personal devil, yet I do recognize that in the Scriptures it is taught that there is such a personage, or such a power, and we have to engage in the conflict against him; and where there is the extreme manifestation of the love of God through obedience to Christ among his disciples, you can be assured that there will be ministrations of this evil spirit, and persons that are possessed or seem to be, will be found. I make this statement because that while we are rejoicing that the disciple has blessings, has a degree of enlightenment and a degree of peace, there are unfortunate individuals

whose power of self-possession, whose powers of motion, powers of brain and intellect are held, and held in strong subjugation, unto the power of evil, and sometimes we put forth an effort against the unseen force of the adversary with all the powers we have and do it involuntarily. At other times we meet this adversary face to face in those that are possessed, and by virtue of prayer and the authority of the Spirit are able to say, "Get ye hence," and they are removed. If the work called the work of Christ was to be followed by the ministration and visitation of the Holy Ghost only, you nor I, nor any others of the ministry would have any need to fear the encroachments of the adversary; but while we must preach the one, we must accept the conclusion of the other, and can no more deny the visitation of unseen spirits, cruel and wicked as they are, that enter into the tabernacles of men and take charge of them; we cannot deny them and must be content to meet them, though it sometimes puts us into apparently strong disadvantage before the world, who say: "Yes, you men believe in casting out devils; but why don't you cast this devil out?"

Let me tell you a little circumstance that transpired in my own lifetime and you will see something of what I mean. I was called in connection with two or three of the brethren,—Bro. Derry here was one of them,—in the town of Plano we were called one time to visit a woman and administer to her. She sent for us, and when we went there we found the sister (supposed to be a sister) lying upon the bed and she was full of the spirit of blasphemy. She talked "horrid," using a schoolgirl's term, but requested us to administer, and we did. She was uttering language that was very distressing, and I remember Bro. Derry standing in the door, and he said: "Woman, stop that." She stopped for an instant. We administered to her, and when we got out on the street and one of the brethren was talking about what a wonderful power the evil spirit had over her, I told them I thought she was drunk with whiskey and opium, and they thought I was a bad discerner of spirits; but I went down to the office and requested the wife of Bro. Isaac Sheen, who was a pretty good detective, to go up and discover what ailed the woman. She discovered that she had drank that day a little less than a half pint of gin well seasoned with opium. Now how many prayers do you think it would take to cast out such a devil as that? I never prayed for the Devil to get out of a

drunkard since that time to my knowledge. That woman was possessed of the spirit of blasphemy; she had deliberately opened the doors and windows of her soul and had invited the Devil in and he had taken possession, and when she found herself in possession, she was anxious that Christ should exercise his power and cast him out.

Now for the lesson, or moral. If you who are out of the church making no profession of servitude to God, will deliberately put yourselves into the possession of one that you know is a terrible master, do not complain if he leads you until he finally drives you down the steeps—against which you cannot climb—into everlasting degradation and final destruction. Do not complain. You have the power within yourselves as men to say: "I will not, though I may never accept Christ, never serve him; I will not put myself into the possession of an adversary against whom I can successfully contend, that he should take me down to destruction." And I class the servitude to strong drink, the servitude to passion of any kind, to pleasure, whether it be the card playing, the race track, the dancing or fast driving, or the keeping of illegitimate company of any kind or class,—I put them all together, and say that a man who will deliberately put himself into their service and continue there, must not complain that he shall finally be destroyed. He can surely see what the end must be or he is an unusually blind man. The tendencies of the times are such that the world itself is awakening to the consideration that men who thus deliberately put themselves into the keeping and charge of an enemy cannot be trusted, and they will not. Over in Germany they are even putting the women folks to keeping the switches of the railways because the men cannot be trusted to keep sober, and the railway companies will not risk the lives of their patrons in the hands of drunken men as switchmen.

□ Now for those who make profession of belief in Christ, there is safety only in keeping yourselves within the service of the man Christ Jesus whom you have chosen to obey; and the men who have not consented to serve Christ, if they will open the avenues of their souls unto the incoming of evil spirits, must not complain if the Master will not put forth any too serious effort to redeem them; and I now refer not only to the extreme adversary, but I refer to those little difficulties, those little things that we have attaching to us every day by which we destroy to a certain extent the integrity of our physical frames and subject ourselves unto these

petty annoyances of one kind or another that we might easily escape by using the things that God has given us in moderation, and by living within the purview of the kindly influence of our consciences, quickened by the indwelling of the Spirit of truth. Hence the philosophy announced by the lawyer of the New Testament times, Paul the apostle, in reference to persons being servants to whom they yield themselves servants to obey is true in the life of the Christian, in the life of the believer, in the life of the Saint.

One other thought; that is this: The powers of good and evil were coexistent in the garden; they were coexistent under the Mosaic economy; they were coexistent in the days of Christ. He came to fight against those unseen forces of the adversary, and when he left this world, having been crucified upon the cross, he went into the dark regions of the adversary and there fought him face to face; and as I remember hearing Elder Jason Briggs one time express it: "When he went into the confines of the dark regions of the damned, the adversary of souls rejoiced greatly, because he had in his keeping and subject to his rule the august Son of God, whom he knew had been commanded of the Father to fight against him and to destroy him if he could. 'Now,' says this adversary of souls, 'I have him in my keeping, and I will see to it that he shall be kept subject to me.' But Satan had taken captive one whom he could not hold, and in due time the Son of God came out of those dark regions, not only unhurt, but he came, with him bearing the keys of death and hell and the grave, and had power to say unto the adversary: 'Thus far thy dominion shall extend, but God hath appointed me to overcome; and I have become triumphant indeed and of a truth.'"

You and I to-day are living in a time when these powers of good and evil are co-existent, and we must be content to know that although one may be found upon the one hand and another upon the other, they will go with us and be around about us until we shall triumph in God, or we shall be overcome and go down to degradation and destruction. And I say unto you, all of you, whether in or out, or related to the church in any way, you can this day choose whom ye will serve, and as your servitude shall be, so shall be your reward; so shall you be known among men here; so shall you be known in the world which is to come. Now brethren, how is it?

I shall close this dissertation this morning in this wise: We are surrounded by the evidences that mark these times as being the latter times; we are surrounded by

the evidences both of the good and of the evil which characterize this as an age in which faith is fighting against unbelief; fighting for the mastery in the name of Jesus Christ upon the one hand and raising up against it in antagonism by virtue of all that man has attempted to prove and has failed by his own wisdom to discover; and hence because he does not believe that such and such things exist, therefore they do not. We can see that such a course as this is but a negative one and that it must ultimately fail and that truth shall triumph. Hence what in your judgment you would not tolerate in me as a member of the church militant, what you would not tolerate in me as a friend of humanity and of society, what you would think derogatory to the profession of Christianity, of devo-

tion to the truth and of the service of Christ, inconsistent in me, you refrain from that. What in your judgment marks your leading men as being worthy in God and in Christ, friends of humanity, servants of that which is good, that emulate, and stand steadfast in your integrity. And let me predict for you, whoever you may be, young man or young woman, middle-aged man or middle-aged woman, old man or old woman, if you will stand before God uncondemned in the day when the judgment shall sit, and find yourselves qualified to enter in and enjoy everlasting life, live now as if you felt yourselves worthy, and its emotions stirring within you, steadfastly striving to overcome the flesh and the Devil in the service of God.

TO THOSE WHO FAIL.

Courage, brave heart; nor in thy purpose falter;
Go on and win the fight at any cost.
Though sick and weary after heavy conflict,
Rejoice to know the battle is not lost.

The field is open still to those brave spirits
Who nobly struggle till the strife is done.
Through sun and storm, with courage all undaunted,
Working and waiting till the battle's won.

The fairest pearls are found in deepest waters,
The brightest jewels in the darkest mine;
And through the very blackest hour of midnight
The Star of Hope doth ever brightly shine.

Press on! press on! the path is steep and rugged,
And storm clouds almost hide Hope's light from view;
But you can pass where other feet have trodden;
A few more steps may bring you safely through.

The battle o'er, a victor crowned with honors;
By patient toil each difficulty past,
You then may see these days of bitter failure
But spurred you on to greater deeds at last.

—*Chambers' Journal.*