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THE RESTITUTION.

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It is with a degree of gratitude that I essay to stand before you upon this occasion. Feeling the responsibility of the hour and my incompetency, without divine assistance, I trust that you will plead with God that I may be divinely directed.

I draw your attention to the 3d chapter of the Acts of the Apostles, from the 19th to the 21st verses inclusive, where you will read these words: "Repent ye therefore, and be converted, that your sins may

he blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Statisticians inform us that from the creation of Adam till the present day, over one hundred and forty-three billions of men have been placed upon this probation. Theological history informs us that less than one billion have ever embraced Christianity in any form. Many leading ministers tell us that this life is the only probation that the children of men will enjoy; that here we must believe and obey the gospel, or be irretrievably lost. We are further informed that God created Adam and placed him here pure and stainless, and in consequence of sin that he fell and incurred displeasure not only upon himself, but upon his posterity;

not only upon his posterity, but upon all the animal world; not only upon the animal world, but upon the vegetable world; indeed, that in consequence of his transgression over there in Eden, God cursed the world. But to meet this we are informed that God has provided a remedy, that those who believe in Jesus and serve him will be saved from eternal damnation, and that, at death, they will go to a place of purity, holiness and perfection, called heaven. While the teeming millions who have never obeyed the truth will be consigned to endless, seething, fiery, liquid flames.

Now, it seems to me that this theology misrepresents both God and the Bible. We believe that good is stronger than evil, that light is better than darkness, that God is omnipotent, and that he never met a successful rival. In consequence of this we affirm that eventually God will redeem the sons of men, and bring back the earth and all therein to the conditions that he designed it to enjoy

before the fall. Anything short of this would make Satan a successful rival, and rob Jesus of the glory of being the Redeemer of the world.

Were we to be placed far off in the heaven that some have loved to talk about, and this world would be absolutely and wholly destroyed, it seems that it would tell the story of God's defeat. Were the teeming millions, with the exception of a few, to be lost, it seems that it would tell the story of Satan's victory. Were this world to ever remain under the curse God placed upon it because of Adam's transgression, it would seem that evil was stronger than good.

Now, in order for us to see what shall be restored, we must try and discover what was lost. We turn your attention to the 1st and 2d chapters of Genesis, and there we read that God created man pure and stainless, in his own image. That he made not man alone, but an help-mate for him, a co-equal, one that would love and honor and one that would be loved and honored.

And as this is true, we look at them in that beautiful garden, surrounded with all that could make life pleasant. As we listen to the warbling of the birds that are singing their morning praises to the God that created them; and we listen to the babbling brook and the gurgling stream, and the whispering leaves, and gaze upon the flowers whose perfume freighted the air like sweet incense, we discover the first chapter of the story of God's love to the children of men. Here we see that God gave man dominion over all the world, over the fishes of the sea and the fowls of the air, and over all that was in this life. "Yes," says one, "but God blindfolded him, dug a ditch, caused him to walk in it, and cursed him because he fell." Now, we do not believe this. If I were a believer in the doctrine that God foreordained, predestined and designed that men would be damned, I could not love him; I could not revere or respect him. I want to show you this morning that God

gave to Adam his free agency, and that the men who term themselves infidels, who talk so much about "liberty and freedom," have plainly shown that if they had the running of this world, they would have made us slaves, without the liberty to do as we please.

God gave Adam dominion over all, even permitted him to partake of the tree of life, that he might live forever. But in order to test this man's love, in order to see whether he was obedient or not, he gave him a law that said he must not eat of the tree of the knowledge of good and evil. "Ah," says one, "there is where the Lord made a mistake and acted cruelly; he knew he would eat it." Let me touch that right here. Foreknowledge and foreordination are vastly different. Did God blindfold him? No. Did Adam know the consequence of that disobedience? Partially, yes. Let me illustrate. My brother on my left here owns a large farm. He comes to me and says, "Now, if you will work for me, keep all

my commandments, do all the work that I intrust to your care, you shall never know a pain, you shall never have a sigh, and you shall never drop a tear. You will live throughout one eternal day, without a pain. But I want to tell you that I am going to leave you now; and there is another individual who, in my absence, will come to you and request you to go over and work on his farm. Now, YOU CAN DO AS YOU PLEASE, but let me tell you, if you go and work for him, that his farm is swampy and low, and you are liable to take disease, and you will surely die if you work for that individual." My brother leaves me to do as I please. After a while this other gentleman comes along, and he tells me a fine story, and finally I am persuaded to go over and work on the other farm. Now, if I get malarial fever, consumption sets in, and death ensues, who is to blame? Just me—not this brother who wanted me to work on this good farm, but me, who refused to work for him and worked

for the other man. That is what God did with Adam. He gave him to understand that if he would keep his law and abstain from eating of the fruit of the tree of the knowledge of good and evil, he would bless him with life, and he would enjoy it abundantly, with all that the word means. Adam chose to serve Satan and to break the law, and he will be paid for it. Why, God shows fair play, you know; he says every man will be rewarded according to his works; and while the wages of sin is death, the wages of obedience is certain life. Now, Satan came and took Adam aside, and through his wife they had a conversation there, and finally they broke the law, and entailed upon themselves what they had been informed would follow. What more could man expect than that which he received? He used the right of his agency and chose to do wrong, and the consequences or penalties of wrong doing had to be met. When we do right, by obedience to the law, we will re-

ceive the blessing; when we do wrong, by transgressing the law, we must receive the curse. There is a good statement made in the Bible wherein it is said, "To whomsoever you yield yourselves servants to obey, his servants you are to whom you obey." Well, now, I do not think that God did wrong, I do not think there was any mistake made in this regard. Adam chose to do as he pleased, and he had to accept the consequences. We see him driven from the garden of Eden. And I might ask, What is this tree of the knowledge of evil? Some have spiritualized it and taken the position that it did not mean a tree; that it was some symbolical expression. Now, your speaker is of the opinion that it meant a tree with real fruit—he will take that position this morning—and that that fruit had an effect upon the physical organization of Adam, and that it poisoned the spiritual fluid that coursed through his veins and robbed him of eternal life. You spiritualize

the fruit, I will spiritualize the tree, another will spiritualize the garden, and some one else will spiritualize the man, until we have the whole thing spiritualized. I believe that that fruit had a literal effect upon man's organization. But there was an antidote prepared for that poison.

You remember that after the fall God went to Adam and said, You must go out of this garden. Why? Do you remember the reason assigned? He should be driven from the garden lest he partake of the fruit of the tree of life and live forever. Now, know this, if Adam had partaken of the fruit of the tree of life, he would have lived forever; and I believe that it was in mercy that God drove him from the garden and excluded him from the tree of life; for if he had lived forever in that condition, utter gloom would have covered his posterity forever; so far as we are informed in the record. But he was driven from the garden. And not only is the man and the woman cursed, but the animal world is

cursed with them, and enmity arose between man and beast. Not only this, but the very earth is cursed and appears as swamps, canons, jagged peaks, lofty mountains, and gloomy dells. With thorns, thistles and briars. We are told in the 10th chapter of Genesis that in process of time the earth was divided, became disturbed, and it is becoming worse and worse. And we are informed that in a little while God again cursed the sons of men, confounded the pure and beautiful language that they all spoke, and they were driven as a people who had disrespected God's law, all o'er the land.

Now this ensued as a consequence: we have all suffered the penalty, hence it is said, "It is appointed unto man once to die." We have all had to submit to the dread decree: "The wages of sin is death." Can we ever redeem ourselves? "O no," says the world; "Jesus came, and those few who believe in him may go to heaven." But the earth is cursed, the animals are

cursed, the world at large is cursed; and but few are going to accept salvation, and soar away to some other star or world, a beautiful and lovely place called heaven. And in doing so they will acknowledge the almost entire defeat of the great object of God in the creation of this world and those whom he placed upon it.

But I want to introduce to you another individual. We have been accused by the world of not believing in Jesus Christ; that is, of not being orthodox, that we make too much of this doctrine and the other, and that we deny the blood of Christ, and we do not depend upon Christ. I want to show this morning, friends, that the Latter Day Saints do believe in Jesus Christ, that they look upon him as the hero of every struggle, as conqueror over death, hell and the grave, as the Redeemer of ALL MANKIND. I am going to try to show you that it is Jesus Christ in whom the world may hope for salvation, that he is the lawyer of the universe, that he

is the advocate of the whole world, and that his instrumentality will yet destroy the works of the devil." Tell me that Latter Day Saints do not believe in Jesus Christ! They are teaching the doctrine that Jesus will yet "destroy the works of the devil." Let me draw your attention to a thought: Suppose that my great grandfather had owned a large farm, but some one by strata-gem or in some way robbed him of the homestead. In consequence he was driven off and his posterity made poor; we have remained poor ever since. But suppose some brilliant, talented lawyer, after investigating the matter to some extent, shall come to me and say, "Now, I believe that there are evidences in the world, if they could be collected together, that would reinstate you upon your great grandfather's homestead, that would bring back to the family the right and title to this land; and, now, if you will give me one hundred dollars I will institute proceedings against the villian who robbed your great

grandfather, and I will win back the homestead for you." There are many cases just like that. I introduce to you Jesus, as the lawyer of the sons of men. Maybe you do not believe that is right, but if you will turn your attention to 1 John 2: 1, 2, you will read there that Jesus is called the "Advocate." That is, a lawyer, an intercessor. And hence Wesley understanding something about it, could say:

"He ever lives above, for me to intercede,
His all redeeming love, his precious blood
to plead;
The Father hears him pray, his dear an-
ointed one,
He cannot turn away the pleadings of his
Son.

Now, Jesus is the lawyer who is going to plead the case; we place it all in his hands. He comes to us and says, in effect, "By stratagem your forefather was robbed of the dominion of this world (for Adam had it given to him); you have been robbed of it and of eternal life. But I will win it back for you if you will pay me what I ask." What is the pay that he requires? "Son, daughter, give me thine heart; com-

ply with the conditions of my law, so that you may be able to develop a character that will entitle you to a residence in the homestead when I have redeemed it." "O," says one, "you are going to make a regular lawsuit out of this." I want to know if the Bible don't represent God as being the Judge? I want to know if the twelve don't represent the jury? Don't you know that the Bible says that the Saints shall judge the world, and not only the world, but shall judge angels? And the record stated that the devil was once an angel, and that he with other angels fell. Here, then, is a lawsuit going on, and these criminals are to be tried; somebody is going to try and judge them. The twelve apostles are called judges, and they are to sit upon twelve thrones and judge the twelve tribes of Israel, and not only them, but the Saints are to judge the world and angels. Here we have a judge, jury, and Jesus is the lawyer. Now, he came for evidence 1800 years ago, and he collected a great deal

of it, no doubt. And then he established his law, the gospel, among the sons of men, by which they could begin to develop a character that would entitle them to enter the old homestead, when redeemed. Then he goes away. Now, he says, "Let not your hearts be troubled;" believe in God and in me. If I go away, I will come again. Do not be frightened. Your lawyer is going away, but he is coming back again. That was the hope of God's people all along the line, that Jesus would return, that the court would yet set, that Satan would yet be tried, and they restored to their rights.

Did Satan really get dominion of this world? Jesus Christ upon one occasion made a statement like this: "The prince of this world cometh; but he hath nothing in me." Ah, when the prince came to the first man, Adam, he had something in him, and robbed him of all he had that was worth having. But when he came to Jesus, did he have anything in him? No. He tried him, tempted him, but he fell not. Do

you remember the manner of temptation that he offered him, that on condition that Christ would bow down and worship him he would give him all the kingdoms of this world, and the glory of them? Do you think he could have given him the kingdoms of this world if he did not own them? "O," says one, "Jesus, you know, has told us that Satan was a liar, and for us not to believe him." But, friends, listen. The 4th chapter of Matthew tells us that Jesus was tempted of the devil and that this was one of the temptations. If Jesus knew that the devil did not have dominion over this world, would it have been a temptation? Let me illustrate: Suppose my brother here is an alien, a foreigner, does not own a foot of land here, and he was to say to me, "R. C., if you will give me your jack knife I will give you the state of Iowa." Would that be any temptation to me? No. Why? I would say, "Mister, you cannot give me the state of Iowa, you do not own any land in this country." It would

be no temptation to me whatever. If it was a fact that Satan did not have the dominion he proposed to give, what temptation was the offer to Jesus Christ? Why the very fact shows that he did have dominion, that he was called the "prince of this world," that he had robbed us of the dominion, and that Jesus Christ was the lawyer, and he wanted to bribe him. You can find some lawyers who can be bribed. I remember one in particular in the dominion of Canada. Some young people had some land left them, and they got a lawyer to look up the case. The man who had his hands on it was a wealthy man, and he says to the lawyer: "These children do not know much about law; I will give you one hundred dollars to advise them it will be of no use to look it up." The lawyer took the one hundred dollars, and told the young people that there was no use of their going to law about it, it would do them no good. They rested on the advice of the lawyer for two or three years, when they

happened to come in contact with another lawyer, and he says: "There is something in that, and I am interested. I will get that land for you, and it shall not cost you a dollar if I fail." And he got the land.

They tried to bribe our advocate, but he would not take the bribe. Thank heaven, there is one lawyer that will not be bribed. We may look for justice in this regard.

In process of time Satan used every means that lay within his power to crush the work and ruin the reputation of this advocate; and by and by, when the people were sufficiently wrought up, they killed him; crucified him. But don't you know that was a short railroad by which he could go and get evidence from the world beyond? And the result was, he descended into the lower parts of the earth and collected much evidence there, no doubt. Then he ascended to heaven to finish preparing for trial. You remember the poor, despised foreigner exile, there on that little isle of

Patmos; when he was weeping in his loneliness, the lawyer appeared to him and told him of the wonderful things that were to take place; told him of his success. "I am he that liveth and was dead. * * And have the keys of hell and death."

Then friends, Satan has the world, he is the prince of this world. And as God said to the Seer, (Doc. and Cov. p. 65.) "And the devil shall have power over his own dominion." "He is the god of this world."—2 Cor. 4: 3,4. But thank God, when the judgment sets, his kingdom and dominion shall be taken away from him and given back to Adam and his posterity, and the kingdoms of this world shall become the kingdoms of our God and his Christ."

"How are you going to get it back again?" Says one, "We do not want it." But if we do not get the world back he will get the body; it will moulder away in the dust. And there must be a restoration; we are not going to get something new, but something is going to be restored.

We have seen how man was cursed, how that he was driven from the garden, how he lost that immortal inheritance; that the earth was cursed; that enmity was placed between him and the beasts of the field. That the land was terribly scourged, and earthquakes made the earth tremble and cut it up, and the land was divided. But Jesus declares he is going to redeem it. How? He will be our advocate, and in the process of time our court will sit. Says one, "Did you ever read that in the Bible?" If you will turn your attention to Daniel 7:22, you will read that the judgment shall sit. There is to be a judgment. You will also read in the 20th chapter of Revelation where the criminal in this case will be arrested by a detective sent from heaven. If you have never read it, I will quote: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the devil, and

Satan, and bound him a thousand years, and cast him into the bottomless pit." Here he is sent to prison and his sentence is for a thousand years. Now, what is to become of the great world this individual is called the prince of, when the judgment shall sit? We read as follows: "And the kingdom and the dominion, and the greatness of the kingdom, under the whole heavens, are to be given to the people of the saints of the Most High." This is just what Adam lost, and it is what is going to be given to his posterity. To have a complete restoration of all things, there must be a resurrection. The holy prophets spake of the resurrection of the dead. Job says: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

We are told in Isaiah, 26:19, "Thy dead men shall live, together with my dead body shall they arise." How beautifully the Lord speaks! "Come, my people, and enter into that chamber [the grave] and wait for a little moment."—Oh how sweet!—"for a little moment, until the indignation is past." Job knew that the indignation had to pass and said, "All the days of my appointed time will I wait till my change comes. Thou shalt call, and I will answer thee; thou wilt have a desire to the works of thy hands." God formed this body, he will have respect for it. And Jesus tells us, "Marvel not, for the hour is coming when all they who are in their graves shall hear his voice."—John 5: 28, 29.

Here you discover that the devil will not have a tax title upon our bodies forever, in consequence of Adam eating an apple over there in the garden, but Jesus Christ is the resurrection and the life, and the time will come that he will resurrect them all, and reward them ac-

ording to their works. So here we have the resurrection. What else do we have? We have a renewed world, the earth, the kingdom reclaimed and given to the people of the Saints of the Most High. We have not only the righteous dead, but the wicked dead resurrected. We have those who are alive when Jesus comes being changed in a moment. Here then, we have all raised and the "kingdom, and the dominion, and the greatness of the kingdom given to [the saints of the Most High."

"But," says one, "Look at the condition it is in. It is all divided and here are mountains and valleys, hills and dales, and acres of it barren." Oh, but friends, turn to the 40th chapter of Isaiah, and we read there, in substance at least, that every valley will be brought up, and every mountain shall be brought down, and the crooked places made straight, and the rough places made smooth. Says one, "We have not got the world all restored if you do have the valleys brought up and the mountains

brought down; look at the curse of thorns and briars." But if you will turn to the 55th chapter of Isaiah and 13th verse you will read: "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle tree." Here we learn we are going to have no more thorns and briars, and God is going to bless the earth.

Says one, "That is true; but then look! Even if we have got all the curse removed and the earth brought back to its ancient purity and fertility, look at the animals—look at the enmity that exists in the animal kingdom." But do you not know the promise was made by God to Joel that the time would come when the Spirit of God would be poured out upon all flesh? How does the Spirit act when it is poured out upon us? Friends, it does not matter whether you are out listening to the war whoop of the red man, or whether you may have been associated with the lowest depths of moral degradation, let the Spirit of God have its effect on you, and it will

make you calm, and pure, and holy and merciful in your disposition; and the man that claims to enjoy the Holy Spirit and is a crank at home and abroad, I believe that man speaks an untruth. If that is the way it effects the sons of men—if it makes a man who is sinful and wicked, to be calm and sweet of disposition, pure and holy in his aspirations, don't you believe it will have somewhat the same effect upon the rest of the animal world? "But," says one, "was there any promise that it would thus effect them?" Yes, friends, in the 11th chapter of Isaiab, from the 6th to the 9th verses, we read: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his

hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord."

Here we discover that Jesus Christ will redeem the world and bring it back to what it once was; take all the curse off the vegetable world, and off the animal world, and will bring the earth back to its ancient purity, and resurrect all the dead.

"But," says one, "after having done all this, yet you know the curse is still upon us. Look at us; our language has been confounded, and we cannot understand each other. There was a time when all the world spoke one sweet, pure language, but now look at us." Oh, friends, do you not know that God will restore to the earth a pure language, that all the sons of men may worship him with one voice? Zephaniah follows it up by saying that, "Then I will turn to the people a pure language, that they may all call upon the Lord, to serve him with one consent."

How much is left, friends? We have everything restored. "But," says one, "there is one thought more; what is going to become of the world that has sinned?" They will be punished for their sins; and after the punishment is over it shall have the effect upon them to enable them to establish within their hearts a love for God; for God will not punish out of spite, but because of love, to purify the gold and burn out the dross, and by and by establish that which shall destroy the works of the devil. The last enemy that shall be destroyed is death.

We Latter Day Saints look at Jesus Christ as the hero of every struggle; as the one who shall establish us in purity and righteousness upon the lands of the redeemed and sanctified earth. We look to him as the "rock of ages," as a perfect harbor of safety; we look at him as the Savior of all mankind, especially those that are his by covenant relationship in this world and in the worlds to come, and those who shall be his by covenant rela-

tionship. Thus we discover Jesus as the hero of all the worlds; as the conqueror of death, hell and the grave; as the destroyer of Satan; as the destroyer of death; as the one who will give life abundantly to all the sons of men.

We have shown you that we were driven from the tree of life, and in consequence had to die. Permit me, now, to show you that in the 22d chapter of Revelation, that on either side of the river in the holy city shall stand the tree of life. Now, this tree of life bears twelve manner of fruit, a kind for each month in the year; and the partaking of this tree of life will perpetuate life, as it would have done were they permitted to remain in the garden of Eden. And thus we find Eden restored, man immortalized and the world redeemed, by the Lord Jesus Christ.

I remark that God through Christ will yet redeem all people from the grave and Satan. This must be done, we think, else Satan would be a successful rival. That God will subdue all things and destroy the works of the devil, destroy death, and rescue all from the grave, and ultimately restore a perfect harmony of all the universe, see the fol-

lowing from the Bible: 1 Cor. 15: 22-28; Phil. 2: 12,13; Isa. 45: 11-25; 52: 10; Heb. 8: 11; Dan. 7: 14; John 4: 42; 12: 32; 1 Tim. 4: 10; 2: 6; Isa. 66: 24; John 5: 29; Hos. 13. 14. That the sinner will be punished is evident. We can conceive of but three reasons why our Father would punish his disobedient children. First, from motive of revenge, spite or hatred. Now, the attributes ascribed to God in the Bible are power, justice, goodness, love, mercy and fatherhood. These attributes at once forbid us to surmise that our father will punish from these motives. A good earthly father would not punish his children from motives of revenge, spite or hatred, much less our heavenly Father. The second reason: For the good of other members of his family, who might learn obedience by the suffering of those punished. But this reason fails when we read that all will be judged when the "books" are opened; hence, it will be too late then to learn by the suffering of another. The third and true motive for God's punishment, is: For the good of his children, to eradicate evil, and, if you will allow me the metaphorical expression so commonly used in the Bible, he punishes them to "burn out the

dross and purify the gold," that after they have "paid the uttermost farthing," the last "mite," or in other words, suffered according to their works of evil, then they will see that the "chastening" has been for their profit, and afterwards it will yield the peaceable fruits of righteousness, and they will "be partakers of God's holiness" and yet bow in reverence to the love and power of God who has cleansed them from all unrighteousness, and thus prepared them to receive the reward for the good done in life. In verification of this, see the following: Heb. 12: 5-11; Rev. 3: 19; 2 Cor. 5: 10; Col. 3: 25; Matt. 5: 25, 26; 18: 30 35; Luke 12: 59; Rev. 22: 12. That the work of punishment and reformation will continue after death is evident from the following scripture: 1 Peter 3: 18-20; 4: 6; 1 Cor. 15: 29; Phil. 2: 10,11; Rev. 1: 18; Isa. 24: 22. Thank God! Jesus will win back all the world. Suffering will have an end; death will be destroyed; Satan will be conquered; peace will cover the earth, and God, who is called "Father" more than two hundred and fifty times in the New Testament, will demonstrate to all that he has ever loved his children. Oh, how beautiful are the facts in the

Bible compared with the cold, cruel, revengeful story as told by the theology of today that says the devil will reign king of hell presiding over a roaring, seething, liquid lake, in which is engulfed the largest part of God's creatures, burning in fiery flames forever more; and that this beautiful world will be destroyed and the purposes of God, as revealed in the Bible relative to it, will fail.

When we see the wisdom, love and power of God in sending Jesus Christ to "restore all things," our hearts are filled with love, and we feel to say, Oh, thou "Sun of Righteousness" shed thy power o'er the universe 'till all will be baptized 'neath the halo of thy effulgence. Oh, thou "bright and morning star," twinkle in all thy beauty 'till all shall know and love thee. Oh, thou "rock of ages," may all the mariners on humanity's sea find safety on thy towering form. Oh, thou "lily of the valley," blossom 'till thy purity shall be reflected in all the souls that thou hast made. Bloom on thou "rose of Sharon," 'till the air of the universe shall be freighted with the perfume of thy love, 'till all worlds shall bow before thee and pay thee homage forever more. Amen.