

## SERMON BY ELDER LEONARD SCOTT,

At Logan, Iowa, October 7, 1892.

### Subject, GOD'S WORD WILL NOT FAIL.

IN the fifty-fifth chapter of Isaiah's prophecy, verses eight to eleven inclusive, we have the following significant language:—

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

I have chosen this for a theme in order to present a few thoughts relative to the dealings of God and his work with reference to the salvation of the children of men, morally or socially, politically or religiously, eternally or spiritually; and in its application to all the ages or dispensations of the past so far as our observation and investigation have extended, we will learn that God's word has accomplished that whereto he has sent it, and that the word *failure* is not written upon any of his works as long as the conditions remain attaching to the people to whom it is addressed.

In Psalms 119: 89 we have, in relation to the assurance and the certainty of the accomplishment of the Lord's word, this language: "For ever, O Lord, thy word is settled in heaven;" presenting the thought, to my mind, of a determination, of an unchangeability, and of an accomplishment and a grand success so far as his purposes are concerned in relation to us. This word though settled in heaven, legislated and given for the benefit of the human family, was revealed in Christ and

given to him, and by him to his disciples. In the seventeenth chapter of John we read in the prayer of the Savior; "I have given unto them the words which thou gavest me;" and this word evidently refers to the gospel or the plan of human redemption that was ratified, rendered sacred and efficacious by the shedding of his blood upon the cross of Calvary eighteen hundred years ago.

The great trouble seemingly is, that the world is slow to learn the ways of God. His ways seemingly come in contact with former traditional ideas that we have imbibed from cradlehood possibly; and notwithstanding our aversion or dislike to the Lord's ways, the accomplishment and success do not depend upon whether we like it or not. It is a good deal the way the Lord has of sending prophets among the children of men; he proposes to send them whether the people want them or not. In the eleventh chapter of Luke and forty-ninth verse we have a statement of his express will. Therefore also said the wisdom of God, I will send them prophets and apostles.

They do not come by the will of man. The Apostle Peter testifies that "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Consequently, whatever our ways may be, they are not the Lord's ways. Our expectations may fall flat to the ground as did the walls of Jericho before the blasts of Israel's trumpets, when the Lord's ways are to be considered. This was the case in the days when Jesus came among the children of men. Expectations were entertained that some temporal prince would come, some great political character that would whip the world into subjection and peace and restore them to their lost privileges and national rights; but when Jesus came their expectations fell from an extreme height to the lowest degradation, so to speak.

It reminds me of a circumstance in the State of Indiana about three years since. There was a great tabernacle to be dedicated and the great Dr. Talmage was called upon to deliver the dedicatory address. Fifteen thousand people gath-

ered under the roof, and before the sermon was delivered their expectations were raised almost to the skies. They had formed that kind of an opinion of Dr. Talmage possibly from public rumor and by the reputation he had given himself through public print, but their expectations fell as flat as a gridiron when the real man was presented to the vast multitude. It simply proves that whatever man's expectations may be, as the bursting bubble upon the stormy sea they may come to naught; and more especially is this prominent in the dealings of God with the children of men and in the presentation of his law for their salvation.

We made the remark that the world is slow to learn. The lessons that the Lord is endeavoring to teach the human family are of such a character as to bring them up to grander and higher conditions and to ultimately exalt them to the rank and station of sons and daughters in his government, and to bestow upon them the most exalted tokens of esteem and regard, at the resurrection of the just, when the hopes that have been implanted in the human heart by the gospel shall have reached a grand culmination in the distribution of the rewards according to works.

The world has been about six thousand years learning the circulation of the blood. It was not until 1619 that Dr. Harvey presented that wonderful thought to the people, and he was called a visionary enthusiast because of his discovery. Six thousand years had rolled around and yet the circulation of the blood had not been discovered; and it simply presents the thought that we are learning, be it ever so slowly. But so far as the Savior was concerned, eighteen hundred years ago, rejected of the Jews and of all people, it presented to the Apostle Paul's mind this thought, that notwithstanding they had Moses and the prophets and the law read in their synagogues every sabbath day, and that they read of Christ, and of his being led in humiliation to the sacrifice, and of his sojourn in the flesh, his ministerial career, and the prophetic utterances of his power and of his love in his ministry to the fallen sons of man, yet they had condemned the Christ, the Son of God and the deliverer of Israel. It presents to my mind this thought, that in some future dispensation of God's providence to man there may be a possibility, yea a probability, that we might, although reading the Holy Scriptures in our synagogues every Sabbath day, fulfill them in rejecting some light that God may have given, and fall in the same ditch as did the Jews eighteen hundred years ago. They had concluded that

all the light that was necessary for their spiritual and temporal well-being was enveloped in their society. They did not propose to go outside of the lines of their traditions. "We have Moses and the prophets, but as for this man, we know not from whence he is;" and in this day and age of the world history seems to repeat itself, for men believe that all the light necessary for our advancement is emitted from those golden-tongued orators that adorn our cathedral pulpits. Jesus presented the Queen of the South as one who would be a witness against such a course:—

"The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, [in relation to the message of light and peace,] a greater than Solomon is here."

He referred to the gospel of Christ; and she ought to be a grand character to emulate; for whatever spiritual, or moral, or even political and national growth that may accrue to us is not attained by settling down within the narrow range and the stereotyped ideas of our predecessors, but it lies in individual effort to get at the truth, or as the wise man would have it, "Buy the truth and sell it not."

Jesus said that the kingdom of God was like a treasure hid in a field that a man found, and sold all that he had and purchased that field in order to get it. My thought is that in seeking for truth and light we ought to sacrifice everything necessary to obtain that which is true, remembering that the truth will make us free, and that error will do us no good either here or in the great hereafter, and that if the truth shall make us free we shall be free indeed. We want people to take the benefit of the doubt so far as that is concerned. We have taken that ourselves, and very often in artistic and philosophical life, a doubt is the key to some new discovery.

I remember now a great character by the name of Gall, who, had he not doubted the old doctrine of metaphysics would never have discovered the science of phrenology. We have a right to call ideas in question. If it be wrong to contradict the doctrines of the past, then the Christ, the world's great exemplar, was wrong, for he took the liberty to contradict the doctrines of the past, hence it is written, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and per-

secute you." Here is quite a distinction, quite a contrast, when he called in question the principles or doctrines of the past that were inapplicable in that period of the world's history. Passive faith in the development of the past would have totally disarmed the reformers. Then for us to stay within the narrow range and stereotyped ideas of the past, would be just like an old millhorse, turning round and round in one eternal circle and grinding out the same eternal falsehood. It is like the arm; suppose we tie it up, it will shrink and wither; and if you clog or enchain the intellect there is a failure in the development that God our Father designed.

Taking into consideration the kingdom or commonwealth of Israel as a monument of God's favor, his mercy, his justice, his loving-kindness and his dealings with them, we learn, that his word has never failed, and that he is not a failure. We take up the Sacred Record and observe the commemorative or monumental institutions that are presented therein and investigate them, they preach the funeral sermon of infidelity. Where to-day is that great metallic image of Nebuchadnezzar? Where is that head of gold? that breast and arms of silver, those thighs of brass, legs of iron, the feet part of iron and part of clay, developing into the ten comparatively petty sovereignties, symbolized by the ten toes? History will record them only upon its gilded page, but they are no more. The head of gold has come and gone; the breast and arms of silver have crumbled to decay, the brazen monarchy is lowered to the dust, and the legs of iron are inwrought with the political monarchies of the East. Infidelity may take up this thread of thought and profit by it just a little here. God has said that his word will not fail; history as a faithful exponent of prophecy, records the fact that it has not failed.

The children of Israel were told by the Lord that if they would hearken to his precepts and statutes he would erect them into a grand nation or the grandest nation beneath the stars—if they would obey his voice; and as long as they were loyal to his commandments and statutory laws he did watch over them to build, and plant, and prosper; but when they became disloyal, and slighted his precepts and commandments, he gave them over into the hands of the investing nations and into their several captivities, when they had to take down their harps, or hang them upon the weeping willow and sigh when they remembered Zion. Where is that nation to-day that the good old Record speaks of and concerning whom the word of God is

so specific and definite. Down in Egyptian bondage and captivity, soon humiliation and repentance brought a Moses to deliver them; and God sought to establish them upon a grand basis and into a kingdom sacerdotal. It was not long until the Assyrian captivity claimed them. Seeking to establish them again, they became oppressive and haughty, and they were exalted in their courts and refused the counsels of the Almighty, and the Babylonian monarchy environed them. Judah, with part of the tribe of Benjamin, comes up to Jerusalem under the famous decree, rebuilds the temple, and Jesus comes. He sought to gather them: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." It was also declared that the days would come when the enemies of the Jews would cast up a mount against Jerusalem and bring it to the ground; that the Jews would fall by the edge of the sword and be led away captive among all nations, and their beloved city be trodden down of the Gentiles until the times of the Gentiles were fulfilled. Where is that nation to-day? It stands indestructible and indissoluble; the word of God has not failed then in these regards.

And when we come down a little farther and notice the lessons that are to be taught by the Lord in these calamities, our own experience will teach us that there is a lesson to be learned by calamities that may be precipitated. It tears off the masks that we may be wearing and breaks down the little distinctions that we may set up. You remember that when the fire fiend visited Chicago the millionaire and the pauper were in the same room, and they learned that the God of the rich was the God of the poor, and that their ways were not the Lord's ways; and that if they did not learn it then, they ought to have learned it, that those that stand so high in the estimation of the world are the very lowest in the estimation of the infinite One; and that very frequently those that stand the lowest in the estimation of an unfeeling world are the very highest in God's estimation. "My thoughts are not your thoughts, neither are your ways my ways," etc. And when the earthquake rocked old Charleston in the cradle of calamity it was then that the white man huddled with the poor black man. These things tear down the distinctions and masks and bring the human family closer together. It is a lesson that may be learned after all.

When we come down a little further in the world's history now, and note that the word of the Lord has been such a grand

success in the accomplishment of his purposes and apply that word to the principle of the long captivity under Gentile oppression, we learn that the Lord proposes to introduce a marvelous work and a wonder among the nations of the earth, and that he would set his hand a second time to recover his people and to bring them from the isles of the ocean and establish them in their own home. And why not? There is abiding with the Jew as he roams today, the thought of gathering back to his fatherland where that nation achieved a glorified and distinct position among the nations of the world, where their mightiest kings reigned, where their priests reigned as kings, and where the Lord designs to restore to them the government, the counselors, and judges as aforetime; and not only so, but whence a literature that is simply unapproachable has been created and has come down to our times in the splendor of its antiquity. The Lord says he is going to gather them back with a strong arm and plant them in the land of Palestine, and that his government will be established as in days of old, and that the pallidness and shamefacedness of the house of Israel shall be taken away. The question naturally arises, Is this a failure in the promise of the Lord? No. I remember that Bishop Vincent, of the Methodist Episcopal Church, has written an article entitled, "The ten signs of the end." Among the greatest and prominent ones he gives is that of the regathering of the Jews to the home of their fathers; and he makes the statement that in the entire land there are about one hundred and forty-five thousand Jews, while there are about ten thousand within the very city of the great King. Well, then, it is not a failure, is it? No; the Lord said that he would set his hand the second time to do the work. These witnesses are coming up and testifying that the Lord is accomplishing and fulfilling his promises as he said he would; but in doing this work let us bear in mind that the principle holds good, "My ways are not your ways."

Now the Lord is not going to undertake to gather that people and fulfill his covenants as the people would want. He does not want them to go to work and organize missionary societies and send them to the house of Israel to try to convert them to ten hundred and thirty-six different contradictory and irreconcilable theories. That is not the Lord's way of doing business.

You remember that the Psalmist says that the "word of God is settled in heaven." This bears upon it the impress of unchangeability, and the world of the Lord

through the Apostle Paul is, "One Lord," "one faith," and one God; one hope, one baptism, "one Spirit," and "one body." Now that evidently would be the Lord's way; and if you read the eleventh chapter of Ezekiel, you will find this very language. This same is also stated in Jeremiah 32: 39: "And I will give them one heart, and not many hearts; and one way;" not many ways; one mind and not many minds. Now the word of the Lord is not going to fail in these regards, and the Lord will work just as he has always wrought for the salvation of his people, in bringing about the glorious resurrection morn and the millennial kingdom that are prophesied of in sacred story.

The Lord says that at that time he will lift up a standard to the people for this purpose; and in order that Israel may be gathered the gospel standard must be lifted up; and wherever you find that in use and prophesied of in the sacred records of olden times, and you will find that following on the heels of lifting up an ensign to the nations is the thought of the setting of God's hand the second time in regathering his people, and it seems to be a necessary preparation for that gathering. Has the word of the Lord failed? Will it not be accomplished? Just as certain as the clouds distill the genial showers, and the rays of light from the eternal quiver of the sun smite the earth in order to give bread to the eater and seed to the sower, so shall God's word be. There is no failure in this regard.

In order for that to be accomplished, and the standard lifted up as a necessary work for the gathering of Israel, in order to learn that his promises and his word fail not, let us notice just a little further. Jesus calls our day and age of the world the harvest time, that known as the end of the world. And by the way I picked up the Baptist constitution the other day, and I noticed that article fifteen says:—

"We believe that this is the end of the world and that Jesus will soon come down from the skies and resurrect the dead."

Well, if it is, the Savior in presenting the different phases and fortunes of his divine government among the children of men, testifies that the kingdom of heaven in his day was comparable to a man that sowed seed in a field, and while men slept the enemy came and sowed tares. And he says, "The field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one." The disciples were forbidden to root out the tares that grew. The Savior knew that the church and kingdom was in its infancy; that when corruption sprang up, in order to eradicate it, it was

feared that some part of the wheat would also be destroyed. He said: "Let them grow together until the harvest: and in the time of harvest I will say to the reapers," etc. "The harvest is the end of the world." Now, did you ever notice that when he culminates this thought and brings the minds of his disciples down to the harvest, the end of the world, he goes right to work then and teaches what the kingdom of God will be like in the harvest, in the end of the world? Turning to the thirteenth chapter of Matthew, we call your attention just a moment here and we read that in the harvest, the end of the world, the kingdom of heaven is like unto a grain of mustard seed which a man took; that which is indeed the least of all seeds, but which in its growth, spread, and development, becomes strong enough for the birds to lodge in its branches. Now note; if this is comparable to the government in the harvest, the church must be comparable to the parable. Now what is like the mustard seed? I can think of nothing else other than that despised Book of Mormon that a man hid in his field, and secured it by the power of faith which is indeed the least of all seeds; yet, "My thoughts are not your thoughts, neither are your ways my ways." But is it not growing? is not the mustard stalk developing its branches and widening its power until the angels and blessings of an omnipotent God are lodging in its branches? Most assuredly it is. Is it not like the great beacon tower in the midst of the mighty deep, opposed by fierce waves redoubled in their fury by the adversary; but notwithstanding all that the measured wheels of the kingdom are still rolling and the mustard seed is still developing and still broadening, and still heightening.

Again in going a little further, Matthew says: "Another parable spake he unto them." Comparable to the divine government in the harvest, the end of the world, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." Is not the Church of Christ in the last days comparable to this also that the leaven or the testimony was placed in the hearts of three witnesses, and that that testimony is ultimately to overcome the world? In the revelation of St. John, we learn that by their testimony some overcame. I cannot see anything else comparable to it in the harvest age at least; and we learn that in this harvest age the kingdom of God is to be like unto these things.

Jesus, then, goes along a little farther, and says: "The kingdom of heaven is like

unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Nothing occurs to my mind as strong as that in the history of the great work of the latter days that individuals in quest of treasure, or a place of gathering if you please, that Latter Day Saints might be together in mutually bearing their burdens, their afflictions, their heartaches, their griefs, and their woes, sold all that they had and went in quest of that treasure. Can you see anything like it in the harvest, the end of the world?

In going a little further the Savior says again: "The kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." This was to be comparable to the kingdom of God in the harvest time, or the end of the world. I find nothing comparable to it other than this, that in seeking a place for the establishment of Zion and her stakes that they sold all that they had and went in quest as the merchantman traveling to find that pearl of great price—Zion. They sold and parted with all their earthly substance. Can you see anything comparable or like unto it in the history of what God calls the marvelous work and a wonder? Well, now, the word of God is not going to fail in these regards, "It shall not return unto me void, but it shall accomplish that which I please."

In this harvest, the end of the world, you will remember that Jesus the Christ has given us some instructions. He tells us that at the time of the harvest there will be great signs given in the heavens, and in the sun, and in the moon, and in the stars; that there will be perplexities among the nations, commotion, men's hearts failing them for fear looking after those things that are coming upon the earth. But I want to call attention to a prophecy, the word of God to his children, here on page 28 of what is called the Book of Mormon. We want to see whether God's word fails. In the revelations of St. John, we read that far back in the ages of the world there was a vine planted, which was called the vine of the earth. It was not the vine of which Jesus says, "I am the vine." That was the vine of heaven, and its fruits were heavenly; but here is manifest to the children of men the thought of the vine of the earth, and it symbolized that mystic institution that should inundate the world with false systems of theology, and that should, like a great Colossus, overstride and make all nations drink of the wine of the wrath of in-

toxication. This vine had clusters upon it, and these clusters are also symbolic of certain religious institutions springing from the main vine. This vine of the earth is called, in the Book of Mormon, the great and abominable church that has drunk the blood of Saints and the blood of martyrs of Jesus; that has plastered upon her forehead, "Mystery Babylon," or a confusion of religious ideas that set the religious world staggering and reeling without the guiding star or without the great standard that the prophets said should be raised up in the latter days. Upon this vine of the earth under a different name, we have this prophecy delivered:—

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, inasmuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, Behold the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when [mark the adverb *when*] the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then [mark the adverb *then*] at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel."

This is a noted statement if it is in the Book of Mormon. Will the word of God fail? I believe that in 1870 Victor Emanuel dispossessed that great institution, giving back to the nation the property she had accumulated to herself; and in 1873 all of this property was given back. And the same policy was adopted by Brazil and other governments upon the western soil, and the divisions that have been made in regard to this institution have been at the very fountain head, the seat of Rome. Now, then, if the Father has commenced to gather his people back to the home of their fathers in Palestine, the words of this book are true. Then the wrath of God is poured out upon that vine of the earth, and the words of this book are still true. Bear in mind the fact that what was called the ten toes of that great metallic image interpreted to be the ten kingdoms into which Rome should be divided, were the powers that were mainly the support of that institution; but the revelation of God says that he has put it into the hearts of those powers to hate that institution, and to do his will, and to expose

this evil, to lay open this pit of abomination and strip that serpent of its gilded embroidery, and it is being done. Supporting that institution for several hundred years, the tables are turned now. The Book of Mormon comes out and prophecies that when that takes place the work of God shall commence in order to the restoration of his people, to be built up in splendor and under his own supervision and direction. The words of God do not fail.

Speaking concerning this harvest, the end of the world, Jesus in the twenty-first chapter of Luke tells the people in unmistakable language that there will be signs in the sun, and in the moon, and in the stars, with perplexities and commotions among the children of men, and that the governments of the earth will be in great alarm. And what then? "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." I believe our astronomical investigators do not claim that a thorough investigation of these phenomena had been made previous to 1816. They were observable in the heavens, in the planets, by the aid of glasses or the telescope, but not to the naked eye; and in the light of the philosophy current among the people when Jesus was on the earth they were not a sign to the people unless they could see them with the naked eye. But in 1816 history informs us that they began to see these signs in the heavens. Well, what of it? "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." It was but fourteen years after that date until the kingdom of God was organized, or in 1830, fulfilling the prophecy of Christ; but if we were allowed the interpretation of the nineteenth century, these prophecies go down into the wastebasket of rejected matter, and infidelity has decidedly the vantage ground.

But, by no means; for the Lord says he is going to do these things, hence we find all along the line of our investigation that the word is sure. Does not your faith increase and become a little stronger in the work of God by the complete fulfillment of his word in the past? I know that people say, "Work miracles; give us a sign," etc. Why would you ask for a sign when you can look over yonder and see the land of Palestine budding and blossoming as the rose and the tribes of Israel gathering back to their inheritance? I do not risk my faith upon miracles at all; I am a witness to the fact that where faith has been predicated upon a miraculous ground exclusively there have been wreckages and a forfeiture of citizenship in the divine

government. The Apostle Peter, notwithstanding all the miracles of Christ in the stupendous work done by him in the restoration of sight to the blind and hearing to the deaf, of healing the multitudes of the people of maladies, his resurrection to a glorious immortality and celestial condition, he had seen all of that, but notwithstanding the stupendous, miraculous interpositions, in after years he says, "We have not followed cunningly devised fables," but "we have a more sure word of prophecy." Notwithstanding all the miraculous interposition that had been brought to bear in Peter's experience, he trusted in and called attention to the word. And when people can see the silver streaks of dawn away over in the eastern horizon and the turning of the hand of God toward the once accursed land of Palestine in restoring it, it is a monumental indication that is simply fatal to what may be called modern theology.

I believe that the word of God does not fail; that that is where our faith ought to rest, and not simply in the miraculous. You know that this is recorded in John's gospel:—

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Jesus did not say, Go ye into all the world and work miracles, but "Go ye into all the world and preach the gospel," the immutable word of God, the unsearchable riches of Christ. "We have also a more sure word of prophecy; whereunto you do well that ye take heed, as unto a light that shineth in a dark place." God Almighty in superintending the great movement of the Reformation, made a kind of a kindergarten school out of it to bring the people up to the higher law. The word of the Lord does not fail here. John "saw another angel fly in the midst of heaven, having the everlasting gospel to preach" to all nations, kindreds, tongues, and people; but according to the interpretation of the nineteenth century down goes that prophecy into the wastebasket of rejected matter. And why? Because people have become falsely traditioned, and have imbibed false ideas, and do not believe that God meant what he said and said what he meant; do not believe that in that revelation he gave to the children of men he intended it for the humble or ignorant, the poor souls, but the aristocracy. Paul said in his day to Timothy, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto

salvation;" and if he, just as a child, with his childish susceptibilities, had sufficient knowledge to entitle him to salvation, I think that the boasted education and intelligence of the nineteenth century ought to get behind the screen if its people cannot understand the plain words of God. But the word of the Lord does not fail. The Lord declares that his word will judge men.

Did you ever take into consideration that the gospel of Jesus Christ as it was taught by him and his apostles will constitute the standard of judgment in the coming time? Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation," or eternal life; consequently the words of Christ of which Peter says, "Thou hast the words of eternal life," the gospel, will be the standard by which you and I will be judged. The word of God cannot fail; and in the language of the wise statesman, "We know of no better way of judging the future than by the experiences of the past."

Taking up the illustration of Parker, the celebrated linguist, he teaches us that "falsehoods in theology like bits of glass in a kaleidoscope multiply again and again in fantastic combination." With wrong premises, wrong reasoning, and through starting wrong, we reach wrong conclusions.

The doctrine of the judgment is wrought into the very faith of the nations of the earth. They have all inscribed it upon their shrines and upon their altars, and the certainty of that future judgment is in this fact, that the sins that lie at the base of crime cannot be reached by human legislation; they are reached by the gospel of Christ, the sins that take place in the heart. Jesus it is said, condemns sin in the flesh, while the laws of our government will not punish an individual in transgression until he is caught in the overt act. So the law of God comes in and condemns it in the heart while it is being plotted. Should we undertake to plot to defraud our neighbor or cheat the widow, the law of God condemns it while it is being conceived in the heart; hence Jesus says, "For out of the abundance of the heart the mouth speaketh;" and "from within," out of the heart of men proceed evil thoughts, and all that is opposed to the law of God; being conceived there, it is condemned there by the law of Christ.

The fact of a future judgment lies right here, in the necessity for it; that many of those sins that lie at the base of crimes and transgression will not be reached by human legislation. Men and women know something of their own wickedness; it is discoverable in the fact that they are go-



ing to interpret every strange and mysterious occurrence they see as being ominous of something bad. I have seen people who, if they saw the moon over their left shoulder, thought it was a bad omen. Why not interpret that to be good? A story comes to mind, recorded in Daniel's prophecy. Belshazzar, the great king, made a feast to a thousand of his lords, and while his palaces and hanging gardens were aglow with chandeliers, and wine sparkled and flowed freely, and gems glittered on his throne, in the midst of their midnight reveling the mysterious hand came and wrote upon the wall and sealed the doom of the Babylonian empire. Why was it that his knees smote together? why did his heart fail? why did he not point with exultant pride and say: "Over yonder against the wall is the electric seal of the perpetuity and success of my kingdom and the gods are well pleased with this evening's offering"? Why not say, "Call for the dancers; fill up these golden tankards," instead of quailing before that mysterious power? Ah, men know that they are not punished just as they deserve! He was not; he recognized that fact, and he trembled and his heart quailed while this mysterious hand of God was writing upon the wall, and Daniel confirmed what conscience had already made known.

So far as the judgment is concerned, we learn that the dead, small and great will stand before God; and the books will be opened, and the dead will be judged out of the things written in the books. Here my friends is one of the books [taking up the Bible] of which Jesus Christ says, "The word that I have spoken, the same shall judge him in the last day;" as we have his words recorded as simple fundamental principles by which a character may be formed and the disposition molded and fitted to become adapted to the society of angelic hosts in the by and by. And he says, "Ye believe in God, believe also in me. In my Father's house are many mansions;" "unless ye repent ye shall all likewise perish." Peter says, "Be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Will the words of God fail? Will they not accomplish that whereunto he sent it, and will it not be to the glory of his name and to the blessing of the sons of men? The Lord has never presented anything but what would be for the best interests and upbuilding of the human race. In this we may have comfort, faith, and hope.

There is another fact of importance to us; it is called "the resurrection of the dead." The Apostle Paul states that "the

Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," and the dead, small and great, will stand before God, and they will be judged out of the things written in the books according to that which they have wrought, whether they have done good or evil. Job will see the Lord in his flesh and with his own eyes; Daniel will stand in his lot; the man of sin will fade away; wickedness will come to a speedy consummation; and then the hope that has been inwrought by the gospel of the Son of God in the human heart will be realized. There will be a full compensation, more than enough to compensate for all trials and shedding of tears here.

I know that many of us, myself with you, have been called to stand by the grave of a loved one, and in so doing have felt that the silken cords of affection that twine around each mutual endearment were sundered and torn, and that our hopes were blasted and lost; and we could not see but just to the grave and not beyond; and under the overshadowing elm or the cypress we have stood and wept, and our hearts have been riven with the memories of the loved and lost from our view. But hope mighty, springing from God's word as from the bosom of infinity, that grand and glorious hope that there will be a resurrection of the dead, has sustained us. God's word will not fail; that is the hope of this great latter-day work, as we understand it; that is, not after the ways of man nor the thoughts of man, but is as high as eternity or heaven above the groveling expectations of man unregenerated. This work, God says by the same word, shall be accomplished. And now from the State of Maine, across the Ohio, and across the Mississippi, streaming through the portals of the Rocky Mountains, pressing through the Golden Gate of California, spreads the tidings of hope in the gospel; and it does not stop there; marching serenely on with the silver queen of heaven through sixty degrees of longitude, and passing serenely over the great blue deep, to hold midnight courts with her Australian stars, even there, in barbarous archipelagoes untrodden by civilized man, when they swarm with the millions yet to be, the name and memory of this work of God will attain a triumphant and glorious victory; and we have that faith and hope in God that honors will be twined upon its brow, and the hopes of the children of men be strengthened, in that God is moving for their salvation. His word will prosper, it will accomplish, and sooner or later we shall all realize the full fruition of our hope.

(Reported by Belle B. Robinson.)