

SUPPLEMENT TO THE SAINTS' HERALD.

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

SERMON BY ELDER M. H. FORSCUTT,

DELIVERED AT

THE GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER, 11, 1892.

Subject, **RESPONSIBILITY TO GOD AND TO FELLOW MAN.**

AFTER reading for a Scripture lesson the first twenty-five verses of the second chapter of Romans, the speaker said:—

To-night, I very earnestly and very sincerely ask the prayers of the congregation. There is one peculiarity that marks the Latter Day Saints, and their ministry in particular, with which our friends of other churches are perhaps not quite so familiar as we are; and that peculiarity is their trust in God. I know of no man,—I make no exception,—I know of no one who in sincerity loves and serves his God, and who in earnestness and with full devotedness of soul seeks also to save men, but he rests his hope and trust for help in his God alone. Even the strongest man in the Church of God,—and especially when he arises before an inspirational people such as this to instruct them,—feels that God, and God alone, can be his support, and their proper instructor. I distinctly feel thus to-night; hence, if God has a word for you, I trust that your prayers will avail with him that that word may be given.

In reading this lesson many times before to-night, and also to-night, has my mind been touched by the seemingly ever-present consciousness of the writer, that the only true God whom he served was the God alike of the Greek and of the Jew; the God of the Patriarchal age as well as of the age of the Jewish Covenant; and, we add, the God of the Christian Church likewise, and of the church of "the dispensation of the fullness of times." The utterances made by the prophets of God in former ages need, perhaps, some explanation, or would so need

did we apply them all to the present age or to the present dispensation. We recognize in them proofs that the government of the Almighty was manifested through his ministry in each age, and unto all of these varying and varied dispensations. We recognize, too, the movings of the One Spirit that has so adapted life's lessons and the lessons given by the Father of light to the needs of his children, according to their ability to apprehend them, or to comprehend the divine purposes for which he gave them and deemed them fitted, as those that were best suited to their several conditions.

One of our brethren, during these services, has very aptly represented, by some direct personalities, the doctrine that we are not individually responsible for the age in which we are born, nor for the circumstances under which we were born, nor for the nationality into which we were born; hence, the patriotism that I heard of last night was, in the one that then spoke to you, equally as honorable to him as an American, as the patriotism of your speaker of to-night once would have been, had he then advocated the claims of that little island which it is generally deemed patriotic, to the mind of an American, to condemn, at least under many circumstances. But to-night I am neither the advocate of Americanism nor of Anglicism, of Judaism nor of Gentilism, but, as a cosmopolitan, I am the advocate, and trust in God that I may ever be, of the gospel of the glorious and universal kingdom whose laws shall be adapted to every clime and people,—that kingdom which our God has promised he

will establish when the Lord Jesus Christ, the King of kings and Lord of lords will rule over all the earth and make his people one, although they were originally of every nation, kindred, tribe, and tongue.

I recognize in the appointments of the Almighty to his people, in various ages, the wisdom that marks divinity, —a wisdom as far transcending the highest and best wisdom of man as light can transcend and surpass darkness. I recognize that wisdom in every appointment of Divine Providence which is referred to in this precious book, the Bible, and in the Book of Mormon also. There are the ever-present and clear evidences of a loving Father's hand, the hand behind which is the all-wise mind of Omnipotence, that which both comprehended and provided for every condition that could possibly arise in man, during his progress, or that should arise in the realm of matter to test his powers of endurance, or to prove his worth. That which was once the concealed past, is now the revealed present; as in the present now lies concealed the provision for the unborn future. This is as true of nations and of people, as of any other results of primal creation; for the responsibility of men and nations must be measured by the responsibilities and actualities of their time.

And as I thus view this question, I praise God that I recognize Americans in this assembly; for they are those who, above all people, being the most highly blessed under the heavens, should be the most zealously engaged in the Lord's work. This is a nation that God is forming from out of all others, and yet making it distinct from all. Here, even in this church, I have met with people from seventeen different nations; but the gospel makes them one. Before me now are Britains, Germans, Swedes, Danes, Norwegians, and, perhaps, Icelanders; yet,—hear it friends,—if they are Saints indeed, they are one,—one in a closer sense than oneness is found with any other people, whether Americans or foreigners. They are all impressed with the warm and gracious influence of divine love. They are God's Zion; they are one. If they talk about nationality, and

God's Spirit be with them, the word takes on a broader and deeper meaning with them than with others; they think of that nationality that shall obtain when the Lord Christ shall come; his people be one, and he their royal Head.

These are now, by naturalization, made one people, the people of one nation. They are all Americans; the people of all people whom I most love on the face of all the earth; for we are one in Christ. National as well as individual differences still show themselves, however, through this outer garment of naturalization; and will do until under the regenerative government of our Lord old distinctions shall be submerged in the new forms of life that shall occupy and perfect humanity under the Prince of Peace, our Prince. Then all the differences which I have referred to, or which are referred to in the lesson of to-night, shall be known only as marks of the hand and prints of the feet that shall have left their impress on the passage way of humanity upwards to the higher goal than that of to-day, which they will then have reached.

When the apostle wrote this epistle to the Romans they were recognized socially, as the most cultured people under heaven. They had the strongest government, and a wise and good government it was, so far as human wisdom goes; it was, in all probability, the best government on earth at that time. This fact was doubtless present to the consciousness of Paul when he wrote them that excellent exegesis of law, its effect and variety, which is found in our lesson of to-night. The doctrine of moral responsibility which it involves is the basic doctrine of the Latter Day Saints, the one on which they predicate their ideas of future judgment. Notice the broad and generous platform of the Saints. It is found in the apostles' queries. Paul asks, Art thou a Jew? And hast thou the law? Then shouldst thou abide by its provisions; for by it thou shalt be judged. The rule to you and to all men is, By that which thou didst have shalt thou be judged, not by that thou hadst not. Art thou a Gentile? Didst thou do the things which are written in the law, though

thou knewest it not? Thy reward shall be great. Thou that honorest the law which was written in thine own conscience, thou shalt be judged by that conscience. Likewise to the sinner. He, too, shall be judged according to that which he had, be he Jew or Gentile, and by that which was possible to him; but he that was tempted and submitted not, but subdued sin, he shall receive the conqueror's reward. He shall indeed be blessed and honored of God in the day of final accounts.

There are people in this world—though I hope that none of this class are in my congregation to-night, yet they exist—who set down stakes for others, and drive them so deeply as to make them seem like fixtures. They have imagined to themselves that *their rendering* of the law is the law itself; and to that rendering, as to a stake, they would have everybody tethered like a horse to a hitching post. Pardon these expressions; but they would narrow the law to one question, one point, and would give all the strength of their judgment to that point so that it should be firm, and having driven down their one stake, and called it "the law," they would have everybody else bind their judgment to that one stake. It does not appear to me that Divine Providence designed that the races and peoples of the world should all be held responsible to any *one law*, or code of laws, except such as seem to be written in the constitution and nature of man. Nor can I believe that in the judgment day any law will have bearing in any case unless that law had been recognizable to those under trial; it must have been either present with them, or possible to them, before they could, in harmony with justice, be judged by it. I cannot conceive of divine justice on other grounds than that God should demand of man that which is possible to him, and only that.

I have looked at this work of God as presented to us in the last days; and sometimes, especially in earlier days, my mind has been lost in wonder as I have noted the prophetic conditions under which God had founded it, conditions and prophecies which it so accurately filled as to make intelligent

denial very difficult. Briefly, let us notice that beginning: Away in the backwoods of New York, where but few opportunities for education were then possible, was chiefly reared to manhood the young man whom God had chosen to do his strange work. Last night you listened to an eloquent description of the patriotic joy and gratitude the speaker felt towards God for the blessedness of citizenship and the privileges of education accorded in the promised land; but to that young man no such opportunities came as now come to our children. The great future that awaited the people who should flock around and follow his standard, as yet then unraised, was no clearer to him than was the future of this great country to the Pilgrim Fathers when their feet first pressed its soil. But as they did, so did he:—they and he trusted in God. Although not comprehending what God purposed to accomplish through him, that young man went as the almighty Father led him; and ever, when he so walked, was he hastening his own preparation for his work. That work has opened up new avenues of thought and activity, and propounded new questions to the learned, the wise, and the more advanced thinking minds of the age;—great religious questions which they could not solve. Indeed, many of those questions are unsolved to-day, and will remain so until the light of divine inspiration shall shed its halo upon them.

I noticed one evening,—you may have noticed it also,—that while one speaker hesitated to apply the prophecy of Zechariah to Joseph Smith, others of the speakers do so apply it. The words referred to (Zechariah 2: 1-5) clearly indicate that before Jerusalem's restoration an angelic messenger should be commissioned to announce it thus: "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth and another angel went out to meet him, and said unto him, Run, speak

to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

Tell this young man, we may broadly render it, that the world has been looking with earnestness for centuries upon the promise variously given, that Jerusalem shall again be builded. Tell this young man, too, that he is God's appointed messenger to herald to the world that the time has arrived for Israel's return. When he inquires, Lord which way shall I go? Which church shall I join? To the record of which people shall I affix my signature as a member? Answer him, Join thou none of them. If he say, Why, Lord, is it not impossible that I shall pass along through life and be a follower of the Lord Jesus Christ and yet join no Christian Church? answer him again, Join thyself to none of them. There is a work reserved for thee, a great work, to be done by thee in the future, if thou art but faithful; remember, however, that God will demand of thee great humility and continued faithfulness. Observe thou what he commands, and in his own time and in his own way he will bring to pass a work through thee that will make the wisdom of the wise to perish, and the understanding of the prudent to be hid. Look thou unto the word of God given centuries upon centuries ago; read and study what is there written.

Let us supplement that young man's confession for his reply, and it will show the facts: Lord, I have received a very poor education. I understand little or nothing of the geography of the lands I read about in thy word. I understand not the grammar of the words, nor the history of the prophecies I read there. I know not how to apply the doctrines of thy word, nor how to lay before the world thy purposes, nor thy designs. I cannot mark the bounds which I suppose thou wouldst have me describe, the points which thou wouldst require me to attract others' notice to. This is to me a strange and new work; a spiritual and historical journey I have not traveled.

We might supply what would serve as a response, from several historic facts and revelations, but will only suggest what facts supply: I know what thy deficiencies are; but walk thou as I shall daily command thee. Day by day I will unfold my plans and purposes concerning thee; and as sufficient unto the day will be the good thereof to thee, my grace shall suffice to guide thee.

The young man started in his new life, believing God who had told him that if he would rest himself there, he should not fail. If there should arise danger through personal ambition, honor from men, or the promise of worldly emolument, an effective antidote was very early administered; for, coupled with the promise that if faithful he should accomplish God's work and triumph over his worldly enemies, it was also said, "*even if you should be slain.*" He was, comparatively, but a boy when the hope of ultimate triumph and eternal life were thus associated with the thought of martyrdom.

I remember well the first time I heard God's promise of life to him, and conquest over his enemies, quoted by an enemy of the faith to prove that Joseph Smith was a false prophet; "for," said the lecturer, "instead of triumphing over his enemies, they slew him." I recall the fact that it confused my mind then, for according to the law of evidence, I could not rebut the statement. I did not then know of the proviso intimating death, and the lecturer did not read that clause. It reminds me now of the error in judgment committed by Satan in his movement against Jesus, and of the prevision of Jesus in his prophetic announcement, "Now is the judgment of this world; now shall the prince of this world be cast out." Interpreted by the light of events, it would read, In casting me out of this world and thus opening hades to me will the very work be done through which I shall secure my great triumph. Satan, seemingly, will destroy me, and temporarily conquer me; but his seeming conquest shall be my victory. Unless I go to his dominion where he holds the power I cannot wrestle with him so that the result will be final. If I conquer him not there, he will still be

chief there, and still hold the keys of death and hell. Let his forces, therefore, be loosened; let them be employed now as he will; let them strike me down here. *Then*, single handed and alone, when my body is laid away in the tomb, in spirit I will go where he is. *There* I will meet him. There he shall be made to bow before the majesty he has spurned. There, with all his accessories as aids, shall he fail. There will I prove what is the strength of the divine forces that will sustain me. There, though he be supported by all the evil which in the nether world, moves at his behest, even there, in his *own dominion*, will I wrest from him the very keys of his trinal kingdom of death, grave, and hell, and will reduce him to complete subjection.

Although not one sentence of the foregoing, as I have delivered it, may have been spoken by the Savior at that time, yet the Holy Spirit had indicated these events *before* the time, and through Peter and John, *since* the time of the Savior's ascension. Long years before he came the Holy Spirit had indicated the divine purpose, and divinely inspired ones had written concerning this conflict, as notified on a previous occasion by one of our speakers. "O glorious victory!" we surely join our brother in exclaiming.

Without stopping now to consider the question of princely or of individual rights in the matter, the rights of the Prince of Life, or the rights of the Prince of Death, we recognize the prophecies and the facts. Christ, the victor of a previous conflict, had subsequently said, "O death, I will be thy plagues; O grave, I will be thy destruction." He now holds the keys, and hence can redeem his word when he will.

The inspired poet also, in Psalm twenty-four had penned the challenge our Prince should utter to hell's chieftain. He had given it, too, in the swelling tones with which a victorious general would summon a castle's gate. The imperative command admitted no delay: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." From this on to final conquest, by "the Lord, strong and

mighty, the Lord, mighty in battle," who shall rule o'er all his foes, Christ, who is our leader, has been the world's victor, and will be hell's final victor, too.

I have sometimes thought about these battles of the past, as we read of them in the Psalms and the Apocalypse; especially that one described in the Book of Revelation, where we learn that, as a result of the first great conflict, Satan, and the one third part of the heavenly host that served under him, were cast down to the earth, and to the under world. There Satan held paramount sway, down to the time of the Savior's mission. There at his death period, the second conflict, so briefly but graphically described in Psalms, took place, and with the result we have already adverted to. The "everlasting gates" may have stood resistless against all others, may have closed and defied earth's mighties, but not against the King of glory could they avail.

When I was but a little boy, I heard a sermon which impressed me very strongly; the more so, perhaps, because of a picture that I saw about that time. Passing one day up the streets of Stamford, I stopped where several others had stopped, to view a large duplex painting of heaven and hell, which they were examining and commenting upon. On one side, the left, was a representation of the flames of hell rising from out a deep pit that was red and white with the glare of heat and fire. Niches were cut in the sides of this pit on which stood demons, each demon holding a three-tined fork in his hand. A short distance from the pit sat some fearful one on a dais, before whom, it appeared, each victim was taken for sentence; for, when brought from him, the victim was caught upon a demon's trident, one of those at the top, and by him cast down; there he was caught on another trident, and was cast still lower, and so on down, and still down until the fiery flames swallowed him out of sight. We could not doubt but that this represented Satan, the fiery abyss, the demons, and mortals, such as were condemned to be cast into the pit. It was a terrible picture. The pit belching forth its flames of lurid

fire; the Prince of Hell on his throne; his satellites seeming to delight in giving torment; the poor stricken victims; all, all made their lasting impress upon my undeveloped mind. Under this fearful view were the words, "Forever and Forever." All this was on the left side of the picture; for I have just said the picture was duplex. On the right side, angels clothed in beautiful flowing robes spotless and white, were represented in a double conduit passage between heaven and earth. This passage-way was a channel of soft and mellow light. On one side of it angels were conducting or carrying the redeemed to heaven; on the other, angels were making graceful descents supposedly to fetch and convey others, the sanctified ones, to heaven in glory and in triumph. I have seen other illustrations of heaven and hell, some that this represents fairly, but others were quite different. The sermon which I heard, and which I refer to, and which to my young mind seemed to shut out all possible hope of heaven from me,—the doctrine of that sermon, coupled with the "forever and forever" of this picture, enstamped this vision of hell with terror upon my memory, and compelled the inquiry, "Whither am I going?" Although I doubted the truth of the sermon, it taught me that all sin was punishable with hell fire, eternal in duration. There was no small sin; fire, eternal hell fire, was the only punishment for sin of any kind or of any seeming degree.

Trivial sins were especially noticed. I inquired at home and was answered, "If you commit sin, don't call it *trivial*; there is no such thing as trivial sin. If any sin be unpardoned before you die, eternal damnation will be your fate, as surely as though every sin in the whole catalogue of crimes had been committed by you." I took the same question that I had before taken home to my dear old father,—a deacon in what you call the Hardshell Baptist Church, but that church answers to the name of "Peculiar Baptist,"—I took that question to my Sunday school teacher and asked him, "Teacher, what think you of the doctrine?" He, too, answered, "Why, my boy, assuredly it is true. As your father taught you, if you go to your mother's dresser, and take but a pin from her pincushion without first having her permission to do so, and especially if she has forbidden you to take it, you have stolen from your mother, and it is as wrong to steal from your mother as from a stranger. You have committed a sin, one your mother may never condemn you for, but he who never slumbers nor sleeps will per-

mit no sin, however trivial it may seem, to go unpunished. If, therefore, you do not repent and obtain pardon before death, you will have to meet it in eternity." My dear father and my teacher believed this with all the intensity of their strong natures. Often have I listened to his trembling tones and witnessed his falling tears when my father, in prayer, or simply in asking the divine blessing on a prepared meal, would be overwhelmed with sense of sin, and tell the Lord, "Lord, if thou hadst dealt justly by us, we should not be here; for thou wouldst have cut us off, and sent us to hell long ago."

I have heard the minister in his church and ministers of other churches use a similar phrase scores of times, and I thought they accused God of injustice, though I did not believe they so designed. One day, therefore, while studying about it at home, my father and I being engaged in some duty side by side, I hinted my thoughts. Unable to reach his thoughts through his belief otherwise, I repeated his words finally, and asked him why he charged the Lord with injustice, and what he had done that was so fearfully bad. "My boy, I sin all the time," he answered. Wishing to know what he regarded so vitally wrong, I named several matters without avail; until, finally and in despair, I said, "Father, have you stolen anything?" "I am ashamed of you, Mark, asking such a question," he replied. I was ashamed too; but I persisted until I had so irritated him, as to make him threaten to whip me, unless I desisted. I explained to him that I could not believe him to be wicked, and that as sin is transgression of law, I had but tried to have him designate the law he had broken, and learn what he could have done that would justify God in sending to hell one whom I thought of as the very pattern of excellence and goodness, at least as I had known him. Except in occasional anger, I could think of nothing wrong in my father then; nor now, with enlarged experience, can I think otherwise than that an erroneous doctrine had led him to an erroneous habit of self-condemnation without justifying cause. Many indeed sit in judgment upon others, even condemning in others what they allow in themselves; and this Paul condemns by the Spirit of the divine Master. One fact, however, I would emphasize; men make demands of us where God makes none, and yet themselves readily do what God has imperatively forbidden. We must be more careful in judgment, and ever remember that he *only* who is without sin should cast the first stone.

I was taught in early life that on the Sabbath day I must not do a single thing

that could be done on the day previous. I think again of my dear good father, and I wish I was morally as strong as he was, although I think he carried some things to an extreme, yet conscience ruled him. While I was clerking in a store, and on one Saturday night, it was after eleven o'clock, though not quite twelve, when I reached home. I could not clean my shoes before twelve I knew well, and as the inflexible rule of the house was, "No work must be done on Father's Sabbath day," I looked at the clock, and as I thought of another rule, "No work must be done after twelve o'clock on Saturday night," I concluded that I wouldn't hurt father's feelings by cleaning my shoes then. He had retired, and I might awaken him; hence, I thought, I would arise early on Sunday morning, and have them done before he arose. I arose when I thought it would be early enough, and had one shoe blackened very nicely, when down came father. Sternly he said, "What do you mean, sir." I was already with, "I had not time to clean my shoes last night, father, so"—interrupting me, he said, "Put those brushes away;" and I had to put them away, and commence the day with one shoe polished and the other dirty. My father was perfectly consistent in this, for he believed it was wrong to do a single thing that could be avoided on the Lord's day; and he was true to his faith.

I have found some people, who, in talk, were as strict in some points as father was; but they would allow in themselves what they would not in others. I have found others very strict in their demands on points that God did not express himself imperatively or very determinedly upon while on other points that God positively forbade, men felt perfectly free to do just as though God had not spoken. These are all inconsistent. Now, to-night, as I try to impress this thought on my own mind, I trust it will reach yours also. Let us never, under any circumstances, forbid in another what we do ourselves, neither in spirit nor in fact. Before we judge, let us carefully consider the question, and answer it, "What would I do in the premises? If I would not be condemned in doing that, why should I forbid my brother? Let me be very careful how I either justify or condemn." The apostles' arguments, in Romans and in James, prove that our consciences are, to a very great degree, our guides in matters where there is not specific law; for if our consciences condemn us not, then will not God, who is greater than our consciences. But there are points that must not be considered at all on this line, and these are the points of positive law, on which come the applica-

tion of God's own direct statements, "Thou shalt," and "Thou shalt not."

As I look upon this vast audience to-night, I feel impelled to ask, How many of us believe that when God has spoken, our judgment should at once be at rest, and forever remain subject to his decision? Our brethren have taught us that whatever God hath commanded, we should obey. Some have gone farther than this, indeed, I have heard one or two sisters go further still, and testify that whether God had commanded or not, if he had but intimated that such and such things were pleasing to him, his people were bound by them. There is a principle involved in this that is worthy of consideration. If we love God, we *will* keep his commandments. That this is involved, is quite evident. Doing what God says thou shalt do, and avoiding what God says thou shalt *not* do, is involved in faithful service; but some minds are very much more advanced in light, and in thought, and in spirituality of character, than others are; and these wait not to be commanded. Theirs is the service of the law of love rather than of duty; the Christ character is formed in them, and shines out in acts of loving devotion.

O, that the light of God's Spirit might so shine within us as that in the hours of outward darkness there might be inward light, and that away from human ears and human eyes, and though away from all possibility of discovery by mortal, there may be such union with the Divine Mind as that there, in the secret chamber and in the secret closet, or wherever we may be, our lives and thoughts shall be so closely, and sweetly, and lovingly in harmony with the Divine Mind that God may dwell richly within us to work out his own good pleasure, and transform us in the Spirit of our mind into his perfect likeness! I recognize one important feature taught to me in my early days; namely, "Think ever of this, my boy, 'Thou, God, seest me.'" The consciousness of this fact should keep us ever on guard, and make us consistent, at least.

I have lived, in my travels, among the people of the Church of God, and among those outside of it,—among those of such varieties, and such inconsistencies of life and character, that I have sometimes wondered that such extremes could exist. I have in memory now one place where I stayed,—and I hardly ever attended church with the brother of that house,—but I heard him speak during prayer service, and sometimes offer a prayer, too, the two of ten or fifteen, and sometimes up to twenty-five minutes duration; in short, he would occupy one fourth of the time one

hundred persons had for service; but he laid his religious coat by at home. A five minutes prayer or testimony is all one should offer, *unless especially blessed*, in such service. I have wondered whether some consider that others have any rights in such places; they certainly take up others' time, and thus rob them of their privileges.

I once made my home for a time at a brother's house, who was publicly very zealous but who neglected God at home;—no morning prayer, no family prayer before retiring, unless others or I were there. I have tested him, and sometimes asked him on returning from service, as he let me in, "Did you have family prayers?" "No," he answered, "we waited for you; you did not come, and we retired." Yet that man would preach about service and duty, and take up from ten to twenty minutes of more consistent members' time. I knew that of his life, which made his exhortations painful to me; others, also, were distressed by them.

Where is the consistency of such men? Respecting prayer, permit me to say that I have found so many neglect the commandment of God that we "remember our prayers in the season thereof," that I have wondered greatly thereat. To talk with his father, is the obedient child's solace and joy. Some have said, "I would like to attend to this duty, but I know not how to manage it." Why, what hinders? My children are too small to stay up for evening prayer. I answer, "It can be done." I happen to know what was the practice of a man now on this stand, on this question. When his children were small, he adopted this rule: Directly after they had supper, and he came in at six o'clock, he called his family around, and had his prayer and reading with them then, so that they might among the first lessons of life learn to obey God and observe this his divine law. This brother prayed with them at breakfast time also, and followed that practice all through life with those children while he was home with them. The result is, that man has the evidence from one of these children testifying to him in writing to-day, and in answer to his letter in which he had written, "Now that you are married and away from the home altar, I hope you still remember God," the answer, "Papa, I don't think we have ever neg-

lected our prayers to God, either sister or I, either morning or evening since, and as you taught us when we were children. And we both pray for our dear papa's success." They are both married women now, the one answering his letter for both, testify that they remember their God. Latter Day Saints, our lives should be lives of holiness and of consistency, not in the church and public departments alone, where human eyes see us; but before our God, before our children, before those whom we employ, before those whom we labor for, and before all men. The Latter Day Saint whose religion does not sanctify him in the eyes of his employers, or in the eyes of his servants, if he has any, and in the eyes of his wife and his children, has yet to learn the essential characteristics of the religion of Jesus Christ in their fullness and in their purity. If there is one desire that more earnestly impresses itself on my mind than any in reference to this subject, it is this feeling: "Lord, give me grace so to live, give me power so to think, and speak, and act, as that I may be able to again meet every thought, every word, every deed, and every person whom I shall have associated with in this life,—meet all before thy throne, and without shame or fear."

This work of ours is not to be propagated by the preaching of the gospel alone. No, no! I have the pleasure of knowing Latter Day Saints and, thank God, some of this audience to-night, who have told me that their conversion was attributable to the purity of life and the home character of some whom they knew. O, what a blessed thought this is! When a minister goes to a place to present the gospel, and the people meet or answer him with, "I am not fully satisfied as to some of the doctrines you preach, but I have lived with this or that family or man, and their purity of life, their continued service to God, so superior to the life and conduct of other religious professors was it, that it has shown me that there is such a thing as pure Christianity in the world." Saints, if we have not this spirit, if we have not this sort of Christianity, there is something lacking in us. I pray God, therefore, that more and still more of that Divine Spirit may be given to us, that shall make us like the dear and blessed Master in all things.