

SUPPLEMENT TO THE SAINTS' HERALD.

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

SERMON BY ELDER CHARLES DERRY,

DELIVERED AT

THE GENERAL CONFERENCE, LAMONI, IOWA, APRIL 13, 1893.

Subject, GOD'S FOUNDATION SURE.

‘NEVERTHELESS the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let everyone that nameth the name of Christ depart from iniquity.’ These words are found in the second chapter of the second epistle of Paul to Timothy. I may read the context, showing why these words were uttered: “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.”

When we undertake to build, if we are wise builders, we want a good and a sure foundation; and it is still more essential in the things that pertain to our spiritual well-being than in those things that pertain to our temporal welfare, because the temporal is but for time; while the spiritual is for eternity. God in his infinite wisdom, in his love and tender mercy, has laid a foundation upon which all his children may build; and this truth is essential for us to understand, that *God* has laid

the foundation, not man. The same apostle in another place says: “No other foundation can any man lay than that which is laid.” Some of the things that are essential for us as his children to understand with respect to this foundation, is the character of God; of him who has laid the foundation; and for this purpose God has been pleased to reveal his character unto the children of men. He has revealed himself as being a God of love, of truth, of righteousness, of wisdom, of power; in fact as possessing every attribute that could constitute him God. From this revelation, then, we may be assured that whatever he has done has been done in the highest wisdom, the profoundest knowledge, the purest and deepest love, in the most perfect justice and judgment; hence there can be no mistake in the work he has done; in the foundation he has laid.

But we understand from this revealed word that his great purpose in the creation of man is the salvation and exaltation of man. This round world was not created that you and I should simply remain upon it for threescore years and ten and then pass away into nothingness. The grand, eternal purpose was that you and I might here learn lessons of truth, of righteousness, of purity, of love; lessons that should qualify us for the glory and blessedness that should never end; for a work that is infinite in its magnitude.

Having originated this purpose, he has revealed the means whereby you and I might be prepared for the accomplishment of the same. These means are known to us as the gospel of Christ; the same gospel that was delivered unto our first parents, which made their hearts rejoice, and enabled them to look down through the vista of time and behold the ultimate salvation of their children; that same gospel that enabled an Enoch to walk with God, to hold sweet communion with him, and to so fit and prepare himself here in this life that he might be worthy of a translation to a higher and a better condition of things than could possibly exist here.

Abraham also was made glad by this same gospel. It enabled a Job to say, "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: whom I shall see for myself, and not for another." It enabled a David to sing, "I shall be satisfied when I awake in thy likeness;" and so all through a just God has been pleased to make known his saving health unto the children of men. And in these last days we understand that he has again restored that gospel to earth for the salvation of mankind, after mankind had treated lightly that gospel; had profaned it, had trampled it beneath their feet, and had sought to corrupt its truths; but truth cannot be corrupted. And we are told that that gospel has been revealed again for the last time; that this is the dispensation of the fullness of times in which God has decreed that he will gather together in one all things in Christ Jesus, both which are in heaven and which are on earth. The gospel is to be the means by which this grand and glorious purpose is to be accomplished; the gospel is the revelation of light and truth to the minds of men. It appeals to our intelligence; it appeals to our judgment and every power of our being, and impresses us with the necessity of our conforming thereunto in order that we may be enabled to be benefited by the truths contained therein. It teaches us that in the application of these truths

power and the blessings of God are to come unto the children of men,—not by the mere committing of those truths to memory; not by simply hearing the word, however deeply we may cherish it; but by the application of those truths; that is the means by which the blessings are to come unto us.

This great truth is impressed upon every line, upon every word, yea, upon every letter of that glorious gospel, from the first syllable of that eternal truth until the last, if there is a last, if there is an end unto God's will, and mind, and purpose; we shall find that obedience or application of those principles and truths in our lives is the grand burden that is borne upon every line, upon every letter of the same, and in connection with these are promises made unto the children of men; and that truth revealed and those promises made known are the foundation which God has laid for you and me to build upon. In his word we are informed that the foundation of God standeth sure; it is firm, it is established, it cannot be shaken; it cannot be thrown down, it cannot be disannulled, it cannot be changed; it remains eternally the same, with the same powers, the same blessings, the same light, the same joy, and with the same salvation that it ever brought unto the children of men. All that God has promised through obedience to that gospel remains in every age of the world wherever men will hear and obey the same. And when I look back and read the history of the people of God in all ages and see the fruits that this gospel has borne in them, I find that indeed in every age and to every person that has heard, that has obeyed from the heart that form of Godliness which he has been pleased to reveal they have been enabled to set to their seals that God is true. That testimony comes ringing down the ages, that God has proved himself an unchangeable God, a veritable God, a God of truth, of mercy, and of love, and with whom there is no respect of persons; but every man that feareth God and worketh righteousness is accepted of Him; and being accepted of him are made

recipients of his blessings which he has promised, and they receive that eternal life which God has pledged unto those who will obey him. They are not made to wait until they have gone beyond the tomb to be the recipients of that eternal life; O no! that eternal life commences in them here; it is the love of God in us, the love of truth and righteousness in us. There is eternal life; there is its beginning with us; and it increases as we increase in our obedience, in our love, in our righteousness before God, and it shines brighter and brighter until the perfect day.

There was a departure from God's eternal truth in the days when these words were uttered. It was commencing then, and the faith of some was sought to be overthrown, in fact was overthrown. There were some who were trying to overthrow the faith of the children of God, and they succeeded too well in some instances, if we read correctly in this record, and overthrew the faith of some. That apostasy took place that was foretold, that was begun here; but God again revealed the gospel in these last days, as we have already stated, that same gospel, for the last time. And men heard; they received and they obeyed, and the testimony of the last days was in perfect harmony with the testimony of the days that are past and gone. It came in weakness; it was sown in weakness, it was raised in power in the hearts and minds of the children of men, and their hearts were made glad; they rejoiced in the endowment of those same blessings.

But there came another day of darkness; again there were some that would pervert the word of God, that would pervert the faith of some, and hence we hear sometimes of the rejection of the Church of God, because men departed from the truth, and turned to unrighteousness, and sought to carry out the base desires arising from their own evil passions and propensities; and darkness clouded the Church of God, and the faith of some was overthrown; but not of all, thank God! No, there were some who built upon the rock, who built upon the foundation, and who recognized in all

the darkness that there was light somewhere; and they determined to seek that light, and they proved that the foundation of God remained sure; though men should wander from his truth; yes, as many as stood by the light of God's truth, doing valiant battle for the same, they realized that the foundation of God was sure, and that it stood firm, erect, unshaken, like the rock in the midst of the ocean. The waves might beat upon it, and the storms might descend, but it remained. So with the foundation of God; and by this knowledge their hearts were made glad. God reserved unto himself some who would not bow to Baal, and those were blessed of him. Darkness might come over their minds for a season, and they might almost begin to wonder where was that great light that had once shone upon their souls; but the Spirit of the living God remained, and fired their souls, and led them to seek more perfectly and more earnestly after the fullness of that light that they might be enabled to rejoice, to enjoy the great salvation, and that the purpose of God might be established in the earth.

I am not going to give you the history of this latter-day apostasy; you have heard that. I happen to have been born into the church during the time they were departing and had departed from its truth; but I want to tell you some things about the matter that gave me to understand that the foundation of God standeth sure and that the Lord knoweth them that are his. It is nearly fifty years ago since your humble servant as a boy walked into a large hall in his native land, and he saw a handful of people gathered there, and two men talking to them alternately, and telling them that God had restored the everlasting gospel again to earth; that an angel had flown from heaven in fulfillment of ancient prophecy. I listened, I wondered, I admired the truths they told; but yet my heart was not sufficiently open to comprehend the beauty and power of that truth. But there were some other things they told that seemed offensive to my soul, and I remembered that, and however much I rejoiced in the truths I heard what I

could recognize as God's truths, when these other truths that sounded unpleasantly upon my ears and seemed contrary to my traditions fell there, I took my hat and walked away.

Another year rolled by, and I strayed into the same hall again, and the same people were assembled there, but there was a multitude now; there was but a handful of them when I first saw them; now there were multitudes gathered together, and it was in a fellowship meeting. They were partaking of the sacrament of the Lord's supper, and then they prayed and bore their testimonies, and there I saw what I had read of in the sacred word of God, a pentecostal shower that away back yonder was enjoyed among the people of God. I saw and realized that there was a something there that I had never realized before; that there were blessings and powers, joys and privileges that that people enjoyed that with all the earnestness of my soul I had never enjoyed, in fact had never thought of looking for or seeking after. I saw there the operation of the Spirit of the living God, and I shall never forget the operation of that Spirit. I shall never forget the divine influence that seemed to overshadow that assembly and that filled every heart with gladness and joy; but yet I was not prepared to accept the truth of God in all its fullness and beauty; and another year rolled by before I entered any such place again, and then I was led again to go and hear these people called Latter Day Saints.

Their names had been cast out, reproached; yes, all kinds of evil that could possibly be imagined was poured as it were upon them; but I listened to one that was opposing that very truth, the gospel of Christ, and that too in a tent of the Latter Day Saints; it was a Methodist minister that now stood there, not in defense of, but in opposition to, and to tear down the work that was being reared. I listened to him with all candor, and as long as he continued to villify the name of Latter Day Saint I thought it must be correct, because every tongue had whispered it in my ears, every one that I had conversed with

had declared that these charges were correct; but by and by he began to overhaul the doctrines which they taught. I had become familiar with God's word from my youth, I had studied that word, and when I found him seeking to cast reproach upon the teaching of that people, this thought flashed to my mind: "If this man can misrepresent God's word, he can misrepresent God's people," and I was now not willing to accept his story he was telling, because I found he was blaspheming God's word and seeking to pervert it, and I determined then that I would investigate the matter; I would rest content no more; I would search this matter to the very core. And I did, and let me tell you, friends, it was in the times of this apostasy, too, that this matter took place when the church had been rejected as a church. I investigated, I prayed, and I will tell you my boyish prayer for I was but a boy then: "O, Lord! If the Latter Day Saints are thy people, lead me to them; if they are not thy people, lead me from them. I want to do thy will." That was my prayer night and morning, at noonday and as I lay upon my pillow. It was my constant prayer that God would guide and direct me that I might be enabled to walk in his light and obtain the great salvation he had promised. I did not leave God to do all the work either; I searched his word, I studied, and listened, and probed to the very core, as far as my poor feeble power of mind could enable me; and I became satisfied that God was with that people. I became satisfied that God's eternal truth had been declared and was being declared by them, and I laid myself a willing sacrifice upon the altar of eternal truth.

I went down into the waters of baptism believing in God, believing in Christ, and in the restoration of that gospel which an angel had brought from heaven to earth. I believed it with all the powers of my being, and when I arose from that watery element I knew that the Spirit of the living God was with me; I knew that it thrilled through these veins. I knew that it filled this soul and enabled me to give praise to my God before the

assembled multitude that saw me buried beneath the waters of baptism. What was this an evidence of to me? That the foundation of God standeth sure. Men may depart from God's truth, they may wander into bypaths and sink deep into iniquity, but the foundation of God standeth sure unto every man, unto every woman that worketh righteousness. God accepts them, and his power and his blessing is with them.

I remember, too, when during the following evening the hands of those whom I looked upon as God's messengers were laid upon my head for confirmation, and if the sun ever shone upon these eyes and warmed this physical nature, the Sun of righteousness also shone upon my soul and warmed and thrilled this entire being; and when the Spirit of the living God said that that unlettered youth upon whose head their hands were being laid should go and preach the gospel to his fellowmen, should go from place to place and from land to land, and should be the means of bringing many souls into the kingdom of God, it seemed as though my cup of joy was full, for that was what I had prayed for long years before, that God would send me to preach his gospel. I wanted to live for God and for Christ; I did not want to live in vain, to be a blight in creation; no, I wanted to live for God and his truth, although it seemed, humanly speaking, that it could scarcely ever be fulfilled in that youth, timorous in his nature, never desiring to stand before the people, always shunning the public gaze, that he should stand and declare God's truth; but God had said it, and God was equal to his own word and promises, for his foundation "standeth sure."

In a short time your humble servant was called to go and be a minister for God, to declare his truth. He went in all the fullness of his soul, just as Jesus sent his apostles. Yes; he did not stop to ask, "How much will you give me a week, a month, or a year?" "How much will it bring me in?" Never for a moment; the grand object was to bring souls into the kingdom of God. Now this was in the days of

the apostasy mind you, but I had received God's truth, not having received the apostasy. If there was such a thing then, it was hidden from my eyes; I saw only God's truth, and in that my soul delighted; and I thank him that I went forth and preached the gospel to my fellow man in the towns, cities, and villages of my native land; and I thank him, too, that I know that his power was with me in declaring that gospel; and I know, too, that through this feeble instrumentality thousands heard the word of God and their hearts were enabled to rejoice, and that the blessings of God were given unto as many as obeyed the same. Now, friends, you may not deem me a competent witness in this matter, but I want to tell you that I know as well as I know that the light of the sun ever shone upon this soil, that the Spirit of the living God attended the labors of your humble servant.

But there came a time when we were made acquainted with the fact that darkness had stolen over the minds of even the people of God. The time came when your speaker saw that there had been a departure; and oh! for me to describe the feelings of this heart! I could not. It was worse than Egyptian darkness to my soul. Many a score of nights has this head tossed restlessly upon its pillow, and many a hundred times this heart has bled because of that departure from the truth of the living God. And being by this time isolated from all who stood true to the faith and truth of God, having wandered to a distant land where it seemed as though apostasy only prevailed, my soul was saddened, and soured too, as has been the expression, and I knew not where to go and what to do. In all these hours of darkness, was there any truth and any testimony with me? Yes. What was it? The blessings I had received in obedience to the gospel of Christ, the truths that had been imprinted upon my very soul; they remained, and I could not shake them off. But how could I reconcile that horrid abomination that had sprung up there and was raising its hideous head over the world? How I could recon-

cile that with the grand and glorious truths I had received, was something more than my young mind could comprehend, and I tried to go down yonder away into the depths of infidelity. I tried to say there was no God; that Jesus Christ was an impostor; that his word was a myth. I tried to think that in all the fervency of my soul, for I saw that there had been a great departure from God's truth in those I had loved and who had been the means of bringing to me the gospel. And now what was I to do? I turned away; I saw no ray of light anywhere, and I tried to sink away down, to hide myself from the gaze of humanity, and get, if I could, into the depths of infidelity; but there loomed before my mind those experiences I had had, those truths that had been written upon my soul; they would come up before my gaze, and the blessed experience I had realized in declaring God's truth would come before me, and I could not sink down into that deep, dark, dank dungeon of infidelity; I was forced to acknowledge that there was a God. "The Lord knoweth them that are his," and he knew I wanted to love and serve him if I could only know how to do it acceptably before him.

I wandered from the West toward the East, and while I had temporarily settled myself in Nebraska, the Spirit of the living God that I had received seemed to be with me; that is, it seemed to hover around as though it wanted to have an indwelling in my soul as in the times past, but in the hour of darkness I felt as though I wanted to stand aloof from all things. But by and by a *Herald* came wafted through the country, brought along and placed in the hands of your humble servant, and I was saluted again, the Spirit of the living God accompanying every word. I read it, and I found the same Spirit, the same light, the same righteousness and truth that I had found when I first heard the gospel; and I went to my home, and I prayed. We had a little prayer meeting there, but first I said to my wife, "Lizzie, these Latter Day Saints have found me again. Will you pardon me for telling you there was no God?"

Children, will you forgive me for telling you that there was no Jesus Christ? I know that God lives, I know that his word is truth, I know that the Book of Mormon is God's record. Will you pardon me?" "Yes," and we kneeled down and we prayed, and that same Spirit of the living God that rested upon me in the days of yore, that had stood by me and helped me, rested there, and then upon me and upon my household, and I realized that God knew them that were his; and from that moment to this I have had the assurance in my soul that wherever a man has once drank of this truth of God, having the love of truth in his soul, and desiring to serve God, and to work righteousness, that God will not forsake him. He may allow him to feel his weakness, he may let him go down into darkness for the time being; but God will still feel after him and will lead him back into the ways of righteousness and truth; and here I proved again that the foundation of God standeth sure and that the Lord knoweth them that are his.¶

I thank God that I had that moral courage to obey the gospel again. I did not ask the church to receive me upon my former baptism. I knew I had departed from God; I knew that darkness had clouded my mind; I knew that I had tried to shrink away from the truths I had received, and hence I presented myself for baptism; and I thank God that again I was buried beneath the liquid wave and again received the divine influence of the Holy Spirit of God, and that I was again acknowledged of him as one of his messengers, even though it was the lowest of them, to go forth and declare his truth unto the children of men; and I know that God's Spirit and blessings have been with me in a great measure, and I also know that it was with me in my first knowledge, acquaintance, and union with the Church of Christ; and for this reason I can recommend the foundation which God has laid, and to-day I have the hope of an eternal life in my soul, because God has promised it, and I desire to live in harmony with his will and his word: "Nevertheless the foundation of God standeth sure, having

this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." Yes, there is a grand lesson for us to learn. Do not let us defile that sacred name upon our lips while we are practicing abomination. O no! Do not let us defile that name at all, and do not practice that which is evil, either in thought, in word, or in deed.

You talk of social purity. Let me tell you, that the kingdom of God is the kingdom of social purity; and this Reorganization is the means which God has established to make us socially, physically, spiritually, and in every sense pure before him; and if we will only walk in accordance with

his light and the truth, we shall become pure in body and in Spirit, and the Spirit of the living God will be with us; his seal will be upon us, and we shall always be enabled to realize that we are his. His, not only for today, not only by the power of creation; but his by the power of his redeeming blood; his throughout the endless ages of eternity.

May God help us so to live and ever to realize under all conditions and circumstances that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." Amen.

PROFOUND STUDY.

A BIOGRAPHER of Kant tells us of one or two peculiar habits of the philosopher which may give a useful hint to young men who, like him, have set themselves to accomplish a certain work in the world.

From the day he began to write until his death, sixty years later, he kept the first two hours of the morning free from interruption, even eating his breakfast alone. No matter what the emergency, his family or servants dared not disturb him in these two hours of meditation, during which he prepared his mind for the day's work.

The rest of the morning until one o'clock was given to this work. No one was allowed to introduce another subject to his attention. At two o'clock he dined, always with invited guests, usually those who were interested in different pursuits from his own. Philosophy was never mentioned during the meal. Kant's effort was to rest and amuse his mind by

contact with as many diverse intellects and characters as possible.

At night when ready to retire, he remained for half an hour perfectly quiet, alone and without a book; as far as possible, he said, without a thought, in order to calm his brain for sleep.

Few of the thinking men of the present day would subject their brains to any such steady, unchanging discipline for fifty years. Indeed, only Kant did so in his own day. Even our deepest students are too busy, too hurried, for the most thorough mental discipline. Though they write philosophy, they are too apt to agree that it shall be ready for the next issue of some review in a crisp, sparkling paper.

Kant's great philosophical work was said to have changed the currents of thought in Europe almost as powerfully as did the Revolution.—*Youth's Companion*.

THE UNHAPPY JEWISH PEOPLE.

WE regret to learn from the *Jewish Progress* that the Russian Jewish colonies which have been planted in the Argentine Republic by Baron Hirsch are already suffering from the hostility of the Argentinians, or, as the *Jewish Progress* says, are subjected to "persistent persecution by the Spaniards and Portuguese of the orthodox church." The climate is unfavorable to them; the conditions of life are not what they looked for; they cannot pursue those industries which they like best; the government is not over-friendly to them, and now the natives have turned against them with the intent of driving them out and of preventing other of Baron Hirsch's beneficiaries from joining them. It is certainly hard for the poor Jews who have gone and for those who desire to go to Argentina, where there is room for 10,000,000 new settlers. The government of the country has for years past been anxious to obtain immigrants from Europe, and has offered inducements to newcomers which have been accepted by Italians and some Germans; but, as soon as a few hundred Jews go there, there is opposition. The Argentinians are as intolerant of Judaism in the nineteenth century as their Spanish ancestors were in the fifteenth.

The Jews of Russia are in a plight indeed. The government of their native country is anxious to get rid of

them and they do not find it easy to learn of any country in which they will be welcomed. Turkey will not permit them to enter any part of its territory excepting Palestine, which few of them desire to go to. Austria will not receive them; Germany will not receive them, and even the Jews of German nativity are kept in fear of an anti-Semitic outbreak. In France there is a strong anti-Jewish sentiment. In England Parliament has been asked to take measures to prevent the continuance of the Jewish influx from Russia. Spain and Italy are no more to be thought of than the Scandinavian countries or Ireland. We should suppose that Russian Jewish colonies might be formed in the countries of Northern Africa, especially in Algeria, under French protection. We do not see why the ancient home of the race, Palestine, is so unattractive to the Jews of our time.

This American republic seems to be the only country of the world to which the Jews of Russia can come with any assurance of peace, protection, and prosperity. We had a very great Jewish immigration last year until it was stopped by the enforcement of the quarantine laws in September and by the President's proclamation, which was applicable to all immigrants. It is not likely that there will be any great addition to our Jewish population this year.—*New York Sun*.