

# SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, JANUARY 7, 1893.

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

## SERMON BY ELDER M. H. FORSCUTT,

DELIVERED AT THE

GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 8, 1892.

Subject, BAPTISM, ITS OBJECTS AND RESULTS.

I READ to-night the twenty-first verse of the first chapter of the second epistle of Peter:—

“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.”

It is perhaps wise that we consider the context as well as the text, or we shall not clearly and fully appreciate the verse I have chosen. I will read, therefore, from the fifteenth verse:—

“Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the 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.”

This reading presents to us two very important features. One has been dwelt upon to a considerable extent since the opening of this reunion, and the other has been adverted to and somewhat dilated upon two or three times. The first fact that I wish to point out to-night is the fact that Jesus of Nazareth was the recognized Son of God; that his sonship was certified to by God the Father; that as a Son he was obedient in all things; that in the act of obedience by which he openly

demonstrated to the world his willingness to accept what God demanded and to do whatever God required, there came to him then, in the presence of those assembled, this direct testimony from heaven; not for his sake, for he already knew, but for the sake of the world, that they might believe on him. The voice of God was heard, a voice they knew not who listened to it, yet it was the voice of God to them as to him, when the Father in acknowledging him said: “This is my beloved Son in whom I am well pleased.” If we turn to that part of the Scriptures where the narration takes place that Peter here refers to, we find another clause, a short one added to “This is my beloved Son in whom I am well pleased;” it is, “Hear ye him.”

We have been taught to-day that baptism is essential to salvation. We were taught yesterday that that baptism which God enjoined as the “one baptism” of the new birth has the two successive steps known as birth of water and birth of the Spirit, and that these two births, when thus conjoined, constitute the one baptism in which we are born again. It will be noticed that Jesus had passed about thirty years of his life in privacy; and that during that thirty years, excepting perhaps that when about twelve years old, he was left behind at the city when his parents returned home. Then in conversing with learned men, doctors, lawyers, and others, he was enabled to convince them of the superiority of his understanding, to astonish them with his wisdom, his doctrine, and his words; but there was no other testimony from God concerning him; the testimony, then, was but a mental one,—a philosophical one,—such a one as many of us might receive if we heard a lad but twelve years old debating with and excelling the highest talent of the land assembled. It was wonderful, but that was all.

The Savior passes along for eighteen years more before there was any direct voice from heaven. At about thirty he awakens, perhaps, to the consideration that there is due from him a public acknowledgment before the people. We have heard the story so much repeated that I will state it briefly to-night: He went to his cousin, John the Baptist; John was baptizing then, and Jesus asked John to baptize him. John did not think himself worthy, and replied, "I have need to be baptized of thee, and comest thou to me?" The Savior replied: "Suffer it to be so now, for [you know the importance of that little adverb *thus*, "in this way," "after this manner," "by these means," "according to this form," "in and according to this method or plan"] *thus* it becometh us to fulfill all righteousness." Then John suffered him. That they went down "into" the water is very clear, because we read that they "came up out of" it. But when they came up out of the water, there seemed to be a conduit of light reaching from heaven to earth, and down through this streak of heavenly light came the voice sounding the words that we have already repeated twice, "This is my beloved Son in whom I am well pleased." For the first time since his birth of Mary did the God of heaven publicly own him—own him before the multitude. Now he declares him to be his Son; and, still further, declares himself well pleased with what he had done.

It is therefore quite pertinent, not only to the issue involved by his act and the requirements of the law, that we follow him, but also to and by all the facts surrounding it. If Jesus "thus" pleased God the Father, Jesus who needed no baptism that his individual sins might be remitted, how much more potent must *our* submission be, how much more necessary must it be. We are sinners, he was without guile; not even an improper word was allowed to escape his divine lips, and yet his utterances, "Father, I came to do thy will," and "Not my will, but thine be done," was equally the utterance of this the first public step of his life, as it was the express utterance when he was about to drink death's cup to its very dregs. I have thought sometimes when considering the Savior's life that I should be very much ashamed to declare to the people that I believe in Jesus, that I love Jesus, that I desire to be sanctified by the truth of Jesus, that I wish to become like Jesus, that I desire that the Father shall own me as he owned Jesus, if after these declarations should I ask one of his servants, "What must I do?" and he answer, "Repent, and be baptized in the name of Jesus

Christ for the remission of sins"—the apostolic answer—and I should demur, and query, "Of what good is baptism? of what use is your water? of what efficacy is or can this act be?" Or should, cavilling, say, "I want no water; I want the Spirit and the blood alone." I repeat, I should be ashamed to make such answers with the history of the action of Christ before me so plainly recorded as I have read it to-night. Nor must we forget one other fact: When conversing with some who seemed rather disposed, and yet, in some sense, indisposed to follow him entirely, Jesus taught them that except a man should take up his cross and follow him, he could not be his disciple; that where he, Jesus, should be, that man could not come.

I turn now from this consideration to notice the one that more particularly attracts my attention to-night. Jesus was the promised Son of God. We have heard him spoken of in two discourses, one of them very eloquent indeed, as the Messiah, the Redeemer of Israel, the One whose mission became the key that unlocked the mystery of all the ages, and from whom radiated the light and the truth to every age and in every dispensation of the world's history. And if it be really true that Jesus was the Day Star, the object of prophetic utterance, and they all looked forward to him indeed, then his own statement was verily true,—you remember it,—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Again: "Had ye believed Moses, ye would have believed me: for he wrote of me." This our brother in his eloquent line of thought, has proved to be correct. Jesus was the object of prophecy from the first of the great line of Jewish prophets down to John the Baptist, his annunciator, he who was appointed to prepare the way of the Lord, as the messenger before his face, the one too, to whom he meekly submitted himself as a subject for God's grace; for so far as his manhood was concerned, this was necessary. Perhaps to meet the objection that otherwise would arise in your mind, I had better first state it. It may occur to you thus: "If you people are right, you Latter Day Saints, [and this applies also to the Disciple Church and perhaps to some others,] if you are right in teaching that baptism in water is 'for the remission of sins,' of what use was it to administer baptism to Jesus Christ, seeing that he had not sinned? Or perhaps some of you may have accepted the argument, or rather the suggestion of a previous speaker who, without making a lengthy argument, presented the thought, that whereas Jesus

took upon himself our sins, although he had no personal sins to answer for, he yet did by the act of baptism (provided as the remedy which God had prepared for sin's remission) fulfill the law. He had to do it for our sins, because he had assumed them. I merely refer to this because it has been urged by a brother. It was not, however, urged very strongly; it was a suggestion; as such I received it, and as such I hand it you to-night.

We safely venture one step further, for this is certainly correct. We are told in the divine record that "he took not on himself the nature of angels," but he took upon him our nature. Made a "little lower than the angels," he was in all points (think of this, O, what a volume of meaning!) he was "in all points tempted like as we are, yet without sin." And may I ask a question here without waiting for the answer? Do you think that the body which was made in all points like unto the body of other men of righteous parentage is that body, that Jesus which really ascended to heaven after the resurrection? You answer me, "Most assuredly." If the divine law, "Except a man be born of water and of the Spirit, he *cannot* enter into the kingdom of heaven" be true, and if it be true that when Jesus arose again he *did* enter into the kingdom of God, into the very kingdom of heaven where God himself rules and reigns, how could Jesus take his body there, for as it was made in all points like unto ours, although without sin, it was the body of a man, and unless he had first brought that body into complete subjection to the divine law and the divine will that himself had taught, it could not enter there. It is not always a question of the *actual* and absolute remission of the sins of the individual; for if it were, then we *must not* baptize until we are assured that the applicant *has sinned*, has broken some commandment of God. I heard a brother speak from this stand something that pleased me very much once during this reunion. It was, in effect, as follows: "I believe that to some of us it is natural to believe this glorious truth; my good old father and my good old mother loved this truth; they love it still; and," said the brother, "if there be any good in me, I derive it from them; in other words, I came honestly by my love of this glorious faith of Christ Jesus. I took it with my first nourishment; I heard it with the first hearing of a mother's voice; I was indoctrinated into it by the first prayers that left my father's lips as I knelt by him at the family altar; it was infused into me by the best songs I heard sung; and the first time my sister's playing on the organ had any effect on me,

it was when her accompaniment was to one of the blessed songs of Zion."

How many others like him! Is it not true that God has more than hinted to us the effects of union with each other, and consequent heredity concerning that subject we are interdicted from preaching about? I refer to the "gathering." Is it not evident when we read either the ancient Scriptures or the modern revelations, that one purpose which God had in view at the time the gathering was commanded, was to place his people together where they might not be subjected to all the annoyances and evils and temptations that association with the wicked engenders? that our children being freed from the contaminating influences of association with the wicked, whose seductive wiles, lusts, and sinfulness destroy, might grow up plants of righteousness and become plants of renown? And should this be so, then think of what shall spring from or grow out of it in the future. If our children are so instructed by us that when they reach the age of eight years they shall desire admission into the Church of Christ by baptism, it will encourage us. But did you ever hear or did you ever deem it possible that an elder shall first ask the child candidate, "My boy, how old are you?" and fail in his purpose? Listen: "I am eight years old, sir, to-day." "What are you going to be baptized for?" "The remission of my sins." "What sins have you committed?" And if the little fellow stop to think, and if he testify as I have heard parents testify, and as I am sure, in one or two cases at least, they were justified in testifying, "I never knew this boy to disobey me;" "this girl has never lied to me; when she did things that she knew I disliked, and I asked who had done them, she stepped forward with the frankness of true native candor, 'Papa, I did that.'" It perhaps may be, "I knew it was wrong, but I did not stop then to think of it;" or, "I did not know it was wrong." Now *what* shall we say to this child? Shall it be, "If you have not broken God's commandments, you *cannot be baptized*, because baptism is *for* the remission of sins"? Did you ever think of such an argument? No, No! I merely refer to it to indicate that while the preaching of the gospel to the *lost* sons and daughters of men is a *remedial* means in God's hand by which the downcast may be uplifted, by which those who are sunk through the weight of sin beneath themselves may rise to their own natural level, and higher, and higher, and higher still, until instead of being merely men and women after the fashion of this world they shall have been transformed into the likeness of Jesus, our ever blessed

type, the aspiration of every heart of the adult convert that loves God and his Christ, is this; and I am sure that if this be so with the once defiled ones, it is in a tenfold sense more strongly so with respect to the children that God has given to us, if we have studiously sought to develop their better natures.

Perhaps I have already said sufficient and more than sufficient upon this head; but there is still a question, and it is to me a very pertinent one, "In *whom* are these children blessed and in *whom* are we blessed by the gospel?" You answer that we are blessed in Christ Jesus. Are we not told by the best exponents of this gospel that the doctrines of Christ are indoctrinated into us, and we are thereby made children of God, or children of Abraham, heirs and co-heirs with *his* descendants, and that all the blessings of the Abrahamic covenant of promise and glory are ours with them? If, then, we be Christ's, we are Abraham's, for *in him* God has said all the nations of the earth shall be blessed; and if in Abraham, how shall we become the sons and daughters of Abraham? God has provided the means in what we call the gospel of his Son.

A brother who spoke here last week in referring to this matter said, "All the blessings of the covenant are spiritual." The people have mistaken the divine thought, and have imagined that while all the blessings of the Abrahamic covenant were literal and naturally appertaining to the earth, those under Christ are the higher and better, through which we are to become the inheritors of the spiritual blessings of the covenant. Now do you know that while I agree with that brother most fully, most completely, I question whether I should agree with all the conclusions of those who heard him; for to my mind the promise is twofold, and all through God's law and its divine unfoldment, its twofold character is plainly taught. I must not take too much time, but refer you to it briefly. We go back to the history of God's revelation of that wonderful code of laws that has since been so widely adopted as to form the basis of the most advanced governments of the world. The man of God, the one concerning whom God said "With him will I speak face to face," or "with him will I speak mouth to mouth," "face to face as a man speaketh unto his friend" was its giver. The Lord said: "If there be a prophet among you, I, the Lord, will make myself known to him in a vision. My servant Moses is not so." In the revelations given in our times this is reaffirmed, and the same thought in the New Testament is, that Moses as a servant was

faithful in all things, even as Jesus as the Son was faithful also in all things. The thought which I desire you to adopt in your own minds is the conclusion that it is an incorporated truth of the gospel that God in the law and Christ in the gospel are not at variance, and as a truth that you embrace it. I turn to the last book of the New Testament and read there that which fills me with hope, the hope that comprises the grand choral service to be held by and by,—not that of one hundred singers with a few instruments,—but one that shall consist of all the redeemed of the world from all the ages. Notice, this shall not be a song of temporalities, exclusively, nor shall it be a song of spiritualities, exclusively, but it shall embrace the high, spiritual, and ever-enduring qualities of that which belongeth to Christ; and it shall also embrace all the promises of this world that belong to Abraham; hence it is called the "Song of Moses *and* the Lamb."

Our brother that sits with us to-night, the one whom we recognize as the Bishop of this church, has his specific line of service, of ministration, and of duty. You and I who have studied this matter have given praise to God that in this wonderful dispensation of the fullness of times he has so beautifully conjoined these divine laws of the past and the future as that every man can become spiritual on the lines of thought and development possible to him, and under Christ can become spiritual like Jesus his Lord; while in the things of *this* earth he can be like Abraham, and by paying tithes of all he possesses, by dedicating them to the Lord God of heaven, the God of the whole earth, he does the works of Abraham, and the poor and the needy and all who are in distress may be cared for.

I saw a number smile at meeting to-day, and since the meeting have heard several refer to the speaker of the afternoon who, while he amused us, yet gave us some solid comfort and made us feel happy in the thought that the promise of Jesus attending the great commission was a promise pertaining to the *now* as well as to the *hereafter*; and when we were told by him that he should not have very much confidence in one who had promised to him that certain things should be had to-day or to-morrow and next week, while other things were deferred to some remote future, if he should so treat us as that we never received the things promised to-day or to-morrow, but still encouraged or tried to encourage by saying, "Though you do not get those of to-day, still hope on, hope on; those of eternity you will certainly receive when eternity comes." The brother says he could not have faith in one

who promised *thus*; nor can you. O, blessed be God; blessed be the Lord God of Israel; my heart says—and I know yours will respond—he hath remembered his people, he hath restored his covenant; he hath given us who remain on the earth a church in which are found the blessings promised, the promises fulfilled, the gifts prophesied of, the enjoyments grounded upon the groundwork of the past! He is also revealing the doctrines and means by which a still higher, a more noble, and a grander and more glorious manhood and womanhood may be reached when we shall attain to the full measure of the stature of Christ Jesus our Lord.

I remember talking with some gentlemen a few years ago at Sandwich—I presume Bishop Rogers will remember the circumstance—who had come there to advertise that in about two or three months from that date the end of the world would come. These men were earnest men. They had sold their farms; had divided their property; had said: “For the remaining two or three months our families will require so much per month; that much we will lay by, but all the rest that our property brings will we donate to the God of the whole earth that tracts may be printed and they and books be distributed to the people warning them that the coming of the Lord is nigh at hand, right at our doors.” Sr. Banta gave me permission to invite them to her house. They came up there to take tea with us. We had a long conversation about the subject of the advent and I said: “Gentlemen, you really must believe what you teach, if I understand you aright. Have you sold all you had?” “We have, sir,” answered they, “and we are as certain that the Lord Jesus will come in a few days, a few weeks, before three months at the farthest, as we are that we are talking to you.” I asked these gentlemen, “Have you considered what God has promised in order to prepare the way for his Son’s return?” and unfortunately, they thought, I brought up God’s promises to Abraham. “O, my dear sir, the Abrahamic covenant is all ended, all done away in Christ.” Ah, no! God has said concerning the ordinances of heaven, “If those ordinances depart from before me,” that is, if the sun can refuse to shine and the moon withhold her light, and if the stars no more appear, “then the seed of Israel also shall cease;” “then will I cast away the seed of Jacob, and David my servant,” and Israel whom he had chosen. Or, again, “Can a woman forget her sucking child? . . . Yea, they may forget, yet will I not forget thee.” “Israel, mine own; I will remember him, I will redeem him. I will bring him from the

north, from the south, from the east, and from the west; and I will plant him in the land I gave to his fathers.” Not one word of God’s promises can fail, and all these things, in substance, hath God promised. Those gentlemen tried to spiritualize these promises away as is customary. I told them I did not wish to deprive them, argumentatively, of any privilege or blessing or joy that springs from the thought of spiritualization, but we wanted the real word of God to abide, and to be received *just as it was given*, its promises to be hoped for, and all the blessings we can receive in addition we will be thankful for. They said they believed they represented the Church of Christ that was waiting his second advent. “Gentlemen, what is the organization of your church?” The answer was not a very clear one; it was only this, that they had a congregation wherever they could effect an organization. I inquired whether they had considered the question that the land of Palestine had to be redeemed according to prophecy; and whether they had also considered other wonderful prophecies of God’s word concerning Christ’s coming, and the relationship of our times to those prophecies. They thought they had. Time has proved their error, and to their loss. O, Latter Day Saints, there is no possibility of a mistake with us, if we allow the word to decide for us; it is so plain, so clear, so positive; there is no avoiding the conclusion that God hath declared himself, and he will fulfill his word to the letter!

I had intended to-night to give you some of these prophetic utterances, but I shall not have time; I will briefly refer you to one or two of the simplest. For instance; God told Israel, in substance, through Moses his prophet, “If ye shall keep the commandments and statutes which I have given you this day, then will I be with you; ye shall be my people, and I will be your God; the heavens shall send forth their rains, and the earth shall yield its increase, and all nations shall call you blessed. The reaper shall overtake the sower, so quickly shall your land yield; so prospered shall you be that the world will say, This is the nation which the Lord hath blessed.” But conversely, and in substance (read carefully Lev. 26th chapter), “If you neglect to keep the commandments and covenants I have given you, then the heavens shall be as brass and the earth as iron; ye shall plow but reap not. Your enemies shall be upon you and you will be scattered, yet in my wrath will I remember mercy.” One feature of this I thought to have enlarged upon, I can but very briefly notice: “I will chastise you seven times for your sins.”

By one system of interpretation we complete this prophecy from the time that that condemnation and prophecy commenced its fulfillment. This was in the year 721 B. C. when Shalmaneser, king of Assyria, came and besieged Samaria, and after three years and a half took it and led the ten tribes away. Now the Lord had said to them through Moses, "I will chastise you seven times for your sins." Three hundred and sixty five days is one year, a day as we have often heard is a prophetic year; seven times three hundred and sixty-five is twenty-five hundred and fifty-five. Now if you reckon seven times before Christ and bring your twenty-five hundred and fifty-five prophetic years down, what is the result? By taking Archbishop Usher's computation, his chronological tables, 721 B. C. from 2,555 years would give us A. D. 1834. But as we are told by the learned and as in the very margin of our Bibles at the commencement of our era it is shown that the year Anno Domini should be four years earlier than the date here given, we subtract four from 1834, and it leaves 1830 as the end of the seven-times punishment, or if we add the seven times of Israel's curse (2,555) to the year of their having been taken captive, A. M. 3,283, we have 5,838 A. M. from which subtract from Adam to Christ 4,004 and you have just 1834, of the Christian era, as a result of your simple figures. Take off here also the four years of the error of chronology, and in the year 1830 comes the end of the trials and tribulations of Israel and the commencement of the redemption of God's promises to them. This, too, is the divinely appointed year of God's work.

To illustrate, we turn to Isaiah twenty-eighth chapter, and we read there a very pertinent inquiry: "Whom shall he teach knowledge, and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breast." In other words, using the figurative language of the East, it shall be those who are not developed after the fashion of this world. Our brother on the other day quoted Zechariah, who testifies that he heard one angel conversing with another concerning the rebuilding of Jerusalem. Zechariah saw a man with a measuring line in his hand; Ezekiel saw one with a measuring line and a reed in his hand; both prophets saw the same man or angel. Zechariah heard one angel say to another, "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." What is to happen? A young man is to be notified of something. One angel shall be sent to testify to an-

other. The young man shall be told that the day of Israel's redemption is come. This shall be after the seven times of affliction; and if we take the four years of Archbishop Usher's error from the seven prophetic times, it leaves us exactly the very year when the book that heralds Israel's redemption came out. In the very next chapter (Isaiah twenty-ninth) the description of the people is given thus: "They are drunken." Who? The people; they are spiritually drunk. "They are drunken, but not with wine; they stagger, but not with strong drink." What is the matter? "For the Lord hath poured out upon you the spirit of deep sleep." No more prophets among you. "And the vision of all is become unto you as the words of a book that is sealed, [the words of] which men deliver to one that is learned." You remember the whole story, that when the learned man should not be able to answer, the Lord would say, "Forasmuch as this people draw near me with their mouth, and with their lips honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

What is this work called? In the twenty-eight chapter it is said, "the Lord shall rise up as in mount Perazim, . . . that he may do his work, his strange work; and bring to pass his act, his strange act." In the twenty-ninth chapter it is called "a marvelous work," by which the wisdom of the wise shall perish, and the understanding of the prudent shall be hid. The time is also indicated by Isaiah 29: 17 where we learn it will commence when "it is yet a very little while, and Lebanon [Palestine] shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." Mark carefully, it shall be but "a very little while" before Palestine is restored. God shall commence this wonderful work; a young man shall have a message from an angel; and when the young man receives that message, — the angelic ministry, — Palestine shall be barren. What are the facts? When the Palmyra Seer presented to us the book what did we find without and within? Without, that that year, that very year, the end of the twenty-five hundred and fifty-five years, or the end of seven times occurred, the very end to the year, remember. Within, we open that book and in substance read, that when this book shall go forth the Lord shall begin his work among his people Israel. I

do not give you the exact words but the thought; viz., that the work of the Father shall commence, by which he proposes to redeem his people and to gather them from all parts of the earth whither they have been driven during the "times" of their dispersion.

Brother Lambert has given some good help in his excellent paper; and among other things we have the testimonies which have come more recently from Palestine, as published both in the *Herald* and the *Independent Patriot* (Brother Lambert's paper) in addition. We have heard from a brother here, during this convention, that there are seventy-five thousand Jews now in the city that represents their old home. Only a few years since (it is less than twenty years ago) ministers laughed at our foolish fancy that the Jews should be redeemed and placed in their own land. A few weeks after a lecture of mine on Israel's return, a Chicago paper contained the letter of a Jew, in which he said, "The idea of our going back to Jerusalem! It is not the desire of Israel. The patriotism of the American Jew is to make America our home, our Palestine." Ah, thus spake the modern Jew and thus indorses the American Gentile on one hand; but contrariwise thus spake the Lord and the angel, "They shall return," and thus spake also (and prophetically) the heaven-ordained "young man," and *now* like doves to the windows they are gathering home; and O, blessed, blessed, ever-blessed thought, every word of the prophecy is true and is being fulfilled to the letter.

When I was in England on my mission, I preached in London in a temperance room one Sunday morning on Israel's redemption, when at the close of my discourse a tall, portly-looking gentleman crowded to the front; and as he came, quite a number of the people followed close after him. I thought that indicated discussion, but of course, did not know. The gentleman came forward, and reaching out his hand, said, "Your name is Forscutt, is it not?" "Yes sir." I, sir, have been to Palestine; I have lived in Palestine." I felt a little strange. (Were you ever in that condition? I had been telling what the Lord was going to do to Palestine, how God was redeeming that land and had said that the latter and the former rains *had* been restored as at first.) Now I listened while he said: "I was there before either the latter or the former rains were restored. I was living there *when they were* restored. I did not leave there until Palestine *had become* the most fruitful land mine eyes had ever seen." "Your name sir, please?" "George J. Adams." I asked, "Are you the one that

went out from here soon after the Prophet Joseph Smith's death?" "Yes sir," he said. "I believed, though I was disappointed in that work after the death of the prophet and patriarch. I lost faith, and yet I believed that the prophecies concerning this work must be fulfilled. My hope turned toward Jerusalem, and when I had influenced others, we went there." "Well, sir," I said, supposing I had known you, or had asked you to follow me this morning with a speech, what part of my discourse concerning Palestine would you have contradicted?" "None of it, sir. I not only would have indorsed what you said, but would have added to it. You not only have not stretched the truth, you have not told half of it."

After this, I met Professor Fowler and wife at Birmingham, and not only had the pleasure of listening to a lecture of the Professor's that confirmed all prophecy involved by the arguments of to-day, but some ladies, mutual friends of Mrs. Fowler and your speaker, sent me a note to meet the Professor at their house where personal testimony led to the confirmation of divine truth. I asked him, "Would you oblige me by giving one lecture on Palestine, its past and its present?" He said, "I will, sir, with pleasure." And I had the great satisfaction of hearing Professor Fowler (formerly of the firm of Fowler and Wells) publicly defend ancient prophecy. I cannot give you his words, but in effect he said: "The first time I went to Palestine I went as a Bible believer; but as I looked around upon its arid surface, its sterile fields, its bleak mountain sides, its rocky defiles, and lightly covered steppes; and as I looked at the quantity of *debris* on the side hills that possessed value, my faith was shaken. I thought of its exportations; I longed to test the famed Eschol grapes, the finest in the world's history that earth could grow. I failed to find them, and as I looked around me everywhere, I said, 'While I do not wish to disbelieve the Bible, I *cannot* look upon this land as it *now* appears, and believe that there ever lived upon it so numerous a people as the Bible represents to have lived there.'" As I listened, I waited; and I wondered. Perhaps in ten minutes the Professor came back; he had taken us over that country, had showed us Italy and many other places, for he was a fine descriptive speaker; but finally he took us again to Palestine. "This time," he said, "we will treat of our second visit to the Holy Land. As we reached the mount whence we could best view the mountains, valleys, and fields around Jerusalem, I said to my companion, 'What think you of this?' 'O, Professor, this is the grandest

sight I have ever seen. Where, now, is your unbelief?" I replied, "It is gone." Mrs. Fowler sat beside him, and I looked at her confirmatory smile, as nodding, she spake out, "It is true." "The second time I looked upon the chosen country," the Professor said, "its richness surpassed belief. Oh, how rich its vegetation! If I were simply to tell you to-night the weight of its grapes per bunch you could not believe me, unless prepared by previous testimony."

It is certainly true that God has fulfilled his promises and more than restored to Palestine its former, fruitful heritage. What say you? This word of God is true. And now, my friends, I ask in conclusion, have I any skeptics here? If I have, permit me to say to you, if you will take this blessed book (the Bible) and will carefully examine it—examine it in the light of history—take side by side with it that other peculiar book called "The Book of Mormon" and side by side with this book another called the "Book of Doctrine and Covenants," and will meet with me, I will spend a day with you if you like, or my brethren would do the same, I will guarantee something (and I feel perfectly safe in making the guarantee), and that is, that there is not a single prediction in this book that the time for the fulfillment of which has come and evidences are available, but what we will demonstrate as having taken place, as taking place, or as one the preparations for which are now going on. It is so exact that it astonishes me all the way through. It is wonderful! wonderful! Note any suitable part. The great power that shall come from the north, for instance. Why, look at Russia now, see what she is doing; what are her orders, her bills, her ukases, her extraditions, her policy against God's Israel? Think of the poverty of the suffering of Russian Israel. "He shall come down from the north and his people with him." Ezekiel foretells us of his work, and through him the Lord says in marginal reading of 39: 2: "I will draw him back with a hook of six teeth." Think of it, skeptic, near six hundred years before Christ the allied army of nations unborn are prefigured: England, France, Sardinia, Greece, Egypt, join with Turkey to repel the Russian chief prince of Meshech

(Moscow) and Tubal (Tobolsk). The hook of six teeth, led by the English army, when about to go out there with the expectation that they would quickly subdue Russia and bring back the honor and the renown they expected, a youth in prophecy said: "It will not be fulfilled; they will die, hundreds of them; not by the sword points, nor by the bullets of the enemy, but by disease and even by want. The ships that take out the large amount of support for them will sail in vain; for, otherwise, those in charge will fail to make connection, and hundreds and hundreds of the army shall perish for lack of food."

To return and repeat: "I will put a hook of six teeth in his jaws;" they were Turkey, one; England, two; France, three; Sardinia, four; Egypt, five, and that other little power that has since come into notoriety, Greece, six. God showed to the prophet four horns, and he said: "These are the horns which have scattered Judah, Israel and Jerusalem;" and then he showed him four carpenters, and said: "These are come to fray them, to cast out the horns of the Gentiles which lighted up their horn over the land of Judah;" that is, they are the carpenters that shall rebuild God's house. The Queen of the Isles that sits upon England's throne, made one of Israel's sons to be her prime minister. It was ordained that Israel's sons shall re-ascend, and blessed be the land that first gave the ascendancy, and their full rights and privileges, those inhering and that belong to them. Those that bless Israel, God will bless. England has done nobly in this matter. The Eastern Question involves Israel and Israel's helper, and in the blessed nation of free America shall be the support she will need, when that prince of Meshech from the north comes. But when the great giant shall make his *last* great effort for eastern and world-wide supremacy, the Prince of Princes shall strike the final blow for his people, and an earth rejoice in Israel's redemption and join in the great chorus, "Israel is free!" That is right at our doors, my friends. Come and examine this blessed book and this blessed testimony, and you will find if you will do so calmly and prayerfully, that God is on our side. May he help you by his Spirit to receive and follow, to embrace and abide his truth, in Jesus' name. Amen.