

purposes of God in relation to this creation. These passages which I have read have reference to some of these great events, a portion of which have already, in a measure, been fulfilled; but the greater portion remains yet to be accomplished. "The mighty God, even the Lord, hath spoken," has literally been fulfilled so far as this present generation is concerned. It has been fulfilled also in relation to past generations; but it is very evident from the meaning of the context, that the speaking of the Lord here referred to was a work of latter times when God should again speak to the inhabitants of the earth; when he should again call upon all people, far and near, "from the rising of the sun," as he expresses here, "to the going down thereof." To show more fully that this was a latter-day work, he speaks or predicts that the "Lord our God shall come, and not keep silence." This had no reference to his first coming; for though he did then come and utter forth his doctrine and did not keep silence, yet you will see by reading a little further, that the Psalmist had reference to another coming of the Son of God, very different in its character from his first advent. "Our God shall come and shall not keep silence." Now mark, in an especial manner, the following sentence, and you will see that it has no reference to his first coming—"A fire shall devour before him, and it shall be very tempestuous round about him." This was not a characteristic of his first coming; there was nothing specially connected with that event that would excite the attention of mankind generally. He came in a very meek and humble manner; his birth and advent into this world were in the most humble position. Born, as it were, in a stable, laid down in

a manger. Not born in king's palace—not born among the great and noble, but in a very obscure manner. He grew up from infancy to manhood engaged in the carpenter's business. Some thirty years of his life were spent at home with his reputed father, and with his mother Mary, dwelling comparatively in obscurity, occasionally breaking forth and arguing with the wise and the great. Nothing characterizing him as the Great Creator of this world, or as its Redeemer, only to those who were well acquainted with the predictions of the Prophets. But this last coming, or the coming here spoken of by the Psalmist, represents him as coming with power—"A fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above," says the next passage, "and to the earth from beneath." What object had he in view, in calling upon the heavens above and upon the earth beneath? What end had he in view in again speaking and breaking the silence of ages, and in giving a revelation to the heavens and then to the earth? It was in order to bring about a preparatory work before the face of his coming the second time, when he should come in flaming fire. A preparation was needed, and this preparation is mentioned in part in the last verse which I read, which declares that he should call to the heavens from above and to the earth from beneath.

He gives us some insight into the nature of that call. His call to his servants was, "Gather ye my saints together unto me; they that have made a covenant with me by sacrifice."

This seems, then, to be a work preparatory to the coming of the Lord in flaming fire. The nature of the fire that will be exhibited at his