

when they beheld the sorrows and woes he would bring upon the inhabitants of the earth, by reason of his treachery, deceit and cruel murders. When we look upon the dark, sinful works of men ever tearing down and destroying but never building up and saving, when we think of these who rack their brains vainly trying to stop the onward progress of God's work; when we think of proscriptive, special retroactive laws, and those who enacted them, of mission jurists who condemn with malice, of test-oath commissioners who fetter the innocent and free the guilty, of governors who trample beneath their feet the liberties and rights of a people with whom they have no interest and for whom they have no compassion, of marshals who fraternize with criminals while putting spotters and spies on the track of men good and true, who to save their lives would commit no dishonorable act; of juries packed and pledged to convict, and of Christian ministers who gloat and glory in, and hound all this on, how should we feel?

We should feel, while despising their wicked ways, that they who do them are the children of God upon whom Satan hath laid his hand hoping to ruin both body and soul, and cast them down to hell. Can we behold their wickedness, endure their aggressions, persecutions and malice, without hating them? If so we are Saints. If we cannot, are we not sinners?

Read the vision of the three glories and learn that a compassionate Father has decreed that even these shall not be cast into outer darkness, but shall be saved with a glory beyond, far beyond the comprehension of the finite mind.

There is but one class of human beings whom God hath decreed shall

endure eternal punishment, utter and everlasting condemnation, and they are the "sons of perdition." How few, thank God, will be their numbers and, correspondingly how fruitless and barren after all will be the efforts of Satan to frustrate the designs of the Almighty in his glorious plan of human redemption!

You, my brethren and sisters, know what constitutes a "son of perdition." To become such, a man, by the testimony of the Holy Ghost, must know that God the Father and Jesus the Son live, and are the authors of salvation. Belief is insufficient, positive knowledge is necessary. I say that this which I hold in my hand is a book. Do I base the statement on belief or knowledge? I do not believe it to be, I know it to be a book. And my testimony to the fact would be taken everywhere, because if required to state how I know this to be a book I could say I see the binding, paper, and imprint of the type. I tap the lids and leaves and hear sounds. I smell the binding, paper and ink. I put them to my lips and tongue and taste them, and with my hands and fingers feel them. Thus all my senses combined furnish evidence that together give indisputable knowledge; and yet the testimony, the turning away from which, and thereafter denying the efficacy of the atoning blood of Jesus, putting him, after having positive knowledge, to an open shame again, is as much stronger than my testimony that this is a book, as God is stronger than man. In the one instance, knowledge is founded on the evidence of the five senses—seeing, hearing, tasting, smelling and feeling; in the other, every faculty of the soul, every fiber of the body, receives testimony direct from God,