## DESERET EVENING NEWS: SATURDAY, SEPTEMBER 15, 1906.



111. ISALAH, L.

111 ISAIAH, LA ISAIAH, LA Te understand the first portion of this for understand the first portion of this design husbands in many instances, persh husbands in many instances, and that fathers sometimes of their children-bound them out-shift and that fathers sometimes and their children-bound them out-shift and that fathers sometimes and their children-bound them out-shift and that fathers sometimes and their children-bound them out-shift and that fathers sometimes and these instances. He had tried to emfort her by an illustration of His first far her childs but for all that for father is histances. The situation is possible even trace of doubt for her child but for all that be fasts ware not allayed and they ford vice agath. This fiftieth chapter with stoher illustration to re-rest is feelings for her. The situation is so put that the creat is reactivity of made with the freet is stor-tion and a definite challenge is pro-balmed for Zion or for any one else, him that shows a purpose on He is so annul that contract, or for them to point out the part, to whom He is so annul the contract, or for them to point out the part, to whom He is so annul the contract, or for them to point out the part, to whom He is so and the part of an and His people is everghelmed with dest that he must sell His children without prospect of deliverance. Whatever estrangement exists between God and His people is wholly their fault, and they have sep-arated themselves from Him without the senset. His signature can not be arated themselves from Him without His consent. His signature can not be found stacked to any bill of divorce-tion against Zion, nor to any contract that permanently cousigns His people is the bandsman. The debt they is messives ove to justice, tempered by themselves over to justice, tempered by admits mercy, must be paid, and then be day of deliverance shall come. (2) as in the parable of the lost sheep. del goes in search of His loved onesdear to Him, though rebeilious-He found include the field of His i a sudden change to the title Lord at He found them not.

ceived no answer: they had passed be-youd the reach of His voice. It may here be asked why Isalah did not begin this chapter with an answer to the this chapter with an answer to the question that Zion volced at the close of the last one. But let us make hasts slowly on this point. We have here a new and perfect illustration of God's love for Zion, and if we look for the meaning that lies only a little deeper than the surface, we shall find that Lesiah did take up the answer in that Isalah did take up the answer to Zion's last question. Who can look on this scene of God's love for her-a love that is filling with the immensity of eternity the great heart -- the whole being-of the infinite God, and fail to understand what is coming-what it all ins. It means that her sorrow, burden, her bonds shall be borne means. It means that her or broken; that her life shall be preserved at the price of His who is her lover. The picture is one of what the tenderest and most overwhelming love in the heart of a man would im-pel him to do for a suffering bride. His design, which is yet half hidden, shall soon be made quite apparent. The culminating proposition of all that

God's love impels Him to make, is now about to be announced. Before making it, however, attention is called to (2) the omnipotent and glorious character of (3) Him whose What He now offers for Zion it is. comfort in her last extremity is nothcomfort in her last extremity is noth-ing more upr less than the redemp-tion of His people through the vi-carious sufferings of the Lord Jesus Christ, and their justification through Him. This is announced in verses 4-9 inclusive. That this is the sense and substance of this scripture is evi-dent from a cursory shance at the But dent from a cursory glance at it. But there is a strange peculiarity connect. ed with the language in which the proposition is made that gives us a double assurance. In this chapter al-together, three different names are used when speaking of the Divine Be-ing. These are: Lord, Lord God and God Lord is used once in the first ing. God. God. Lord is used once in the first verse, and twice in the tenth, where we also find the name God; but in the fourth and ninth verses we find

able one, and remember, too, that it is in this same scripture where the proposition of the vicarious sufferings, etc., of Jesus Christ are set forth, Now, it is so well known that the title Lord (lod, (Jehovah) In the Old Testament applies to the Lord Jesus Christ, that no proof of this fact need be produced. This showing with the evident sense of the scripture liself makes sure the interpretation offered for verses (10) 4-9. The next verse con-tains practically a statement that no one who fears God and who walks In the light of His servant, Jesus Christ, can be in darkness and have no light. This is followed with an exhortation to those who have the Hight of His word and the bond of His covenant, to trust in, and stay themselves on Him for the perform-ance of all His (11) contracts. Verse 11 calls attention to the utter futility of trying to accomplish the grand purpores of Gal by agencies that are purely human-the end of such attempts is sorrow. The announcement of the vicarious work of the Savior is Himself shall pay the debt she owes to justice, and let His people go free. and most tormenting fear that pierced wonderful how God has condescended to reason with her. It is not less sur-

our readers personally look this mat-

ter up, for the change is a remark-

prising that she so doubts, fears and torments herself. Step by step sho has cautiously and in fear and trembling, approached the last dread ques-tion of how her lawful bonds can be broken. Step by step the great God follows her until at last the whole Divine plan is disclosed. In this whole matter Isaiah has given us one of the most brilliant gems of inspiration to be found this side of heaven. Here the question may be suggested why, if God pays the price for Israel's re-demption they should also suffer. To answer, we find that God's creatures of high intelligence are prone to lapse from a state of holiness. One-third of the angels in heaven fell from their exalted estate. Man in Eden trespassed on the laws of immortality and absolute innocence. The israelites, in great part, East and West, ran like herds of swine possessed by evil spirits into an abyss of sin. If He, therefore should offer to us unconditional deliv-erance from the effects of sin, there are

God, and this only is used there. Let ; not many who would not in some way | Their dispersion. (4) Their oppression. ; trespass on His goodness and mercy. We do it as the case stands at present, but with a fair taste of the wages of sin people are less liable to rush headlong into wrongdoing. Ezekiel answers the question thus: "That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." xvi, 63. Xvi, 63. The points particularly made in Isa-

iah, 4, are (1) God's great love for Zion. (2) the atomement.

## ISAIAH LI.

Little comment on this chapter is necessary, for it is largely a continuation of God's comforting assurances that His love for His people shall not fall. The beginning of the chapter refers to His dealings with Abraham, who alone was made the father of a great nation, and who became a blessing to the whole world. The argument, therefore. is that Zion, a great number of men and women, need not fear that He will not do likewise for them. Verses 9 and 14 show the natural anxiety of the people of Zion for the speedy accomplish-rient of the great work of deliverance and blessing. Inclusive from verse 17 to the end of the chapter it is stated that Himself shall pay the debt she owes to justice, and let His people go free, released from the bondsman to whom they have sold themselves. The last vere as that of her sister-the former Zion's heart is, or ought to be allayed, had no part in the crucifixion of Jesus banished forever from her soul. It is  $\frac{1}{1}$  (15) We see the pitiable condition of the Jews without a competent leader to guide them, and the final (19) warfare that shall be waged against them. The fainting or destruction of her sons is a (20) reference to events that shall transpire when the last siege of Jeruis being carried on. of the chapter the issue of the final at-tempt to overwhelm the people of God is made known. Verses 24 and 25 taken from the first of Isa., Hi, and added here, contain an exhortation to Israel to prepare themselves for their assured glory.

Summing up, now, we find in these four chapters an epitome of Jowish his. tory, actual or prophetic, from the carliest times onward till the dawn of the Millennial glory. In their brief compass are disclosed

God's purposes respecting the greater part of the human family. In them we find the principles of divine governfrom that of infinite love hand, to that of just punishment for sin on the other. There is here an account: (1) Of an intractable people. (2) Their rebellion and lapse into idolatry. (3)

(b) The separation of Jacob from Judah. (6) The foreordination of Zion or glorious purposes. (7) Her conceal ment for a time on the western conti-(8) The great gathering movenent. ment of the last days. (9) God's infi-nite love. (10) Paulshment for sin. (11) The atomement made by Jesus Christ. (12) The acceptance of His work finally by all Israel. 13) The numbering of many gentlies among the elect of God. (14) The mighty works of God in the past. (15) The terrors of the last days. (16) The de-struction of God's enemies finally in great wrath and fury.

These things, great, grand, giorlous or terrible, are, and others, too, all written down in the first four chapters of Isaiah that Nephi copied into his book. They form a foundation, a comprehen sive outline for nearly all prophecy that the Almighty ever gave to man. They form the grand text of which the other chapters taken from Isalah may be lik-ened to comments or amplifications, We shall find but little that is new in them. When all these matters are considered n connection with the grand truth that the glorious accomplishment of many of these prophecies is to be the outcome of the work that Nephi and his people began on this western continent, how Can any man in his senses wonder that he copied them into his book? It would be a marvel if he had not done so. They were too grand and applicable for him to leave out. They were truly in the modest language of the Nephite preachers, "likened to us"-thel people. Those old saints of God had a perfect knowledge, too, of the meaning of the copied Scripture. To illustrate by one point only, we find they announce the text containing the doctrine of the vicarious suffering of Jesus Christ, Isa. 11, 5-9, and then follow this up with a comprehensive sermon on the atonement. See II Nephi, chaps. to 9, inclusive. To whom shall this wonderful all-around harmony and ap-propriateness be attributed? To God, or to a young unlearned man, who if allegations were true was a wicked, deprayed wretch not fit to live? Shall we refer such things to a young man who was making his first attempt to write a cok-a religious romance-or to Him who does all tihings well? There can be out one reasonable answer to this question. The work is God's. As we have progressed with the second proposition he third one has been made plain, and may as well be closed up new. We find that when Nephi began his trans-

that he was very properly announcing his text before he gave us the com-ments, or sermon; for as anyone can see, these four chapters make up a groundwork of Jewish history from beginning to end-from the calling and blessing of Abraham to the Millenium. That Nephi was able to arrange Isaiah's prophecies in this manner, shows that his knowledge of them was per-He was no mere copyist. He was fect. led by a power superior to human wisdom, for of the multitude of expositors who have written on Isalah's prophe cies not one of them, so far as our knowledge extends, knows even right order in which they should be arranged for study. Let us be informed by those who charge Joseph Smith with owing a wicked man and an impostor how he, if he wrote or complied the Book of Mormon, bit upon such a nat-ural arrangement of these prophecies, when good men, wise and learned men

men whose whole lives are, or have been, devoted to Biblical study, could not do it? If it ever were done by say chief writer than Nephl, let us be told by whom, and where we may lind his work. 379 West First street, North, Salt Lake City, Utah, says: "Before I procured Doan's Kidney Pills at the F. J. Hill Drug Co.'s store and took them I had hid his work. been alling considerably from annoythis connection it may be re-In ances arising from the kidneys, backmarked that at least 60,000 different formal commentaries have been writ-ten upon the Bible in whole or in part, and over 100,000 other exposiache and a distressing feeling extend. ing to the top of my head. I could not sleep well nights and got little tory works not classed as formal. Dr. rest. Doan's Kidney Pills brought

Hemenway, at one time a professor in Garret Biblicai Institute, Evanston, til., is our authority for this state-ment. The plan of arranging a book ment. The plan of arranging a book in proper order for reading and study by beginning with the forty-eighth chapter and continuing on to the close of the fifty-first, and then resuming with the second, is quite new and original, and the man who did it in this case was inspired by the Al-mighty. Notice how, by this arrangement, the teachings are made to conform to a principle observable in other great Biblical prophecies of beginning with dimmer references or descrip tions that are later made plainer. Those given by Daniel illustrate this truth, and if we begin where Nephi did with those of Isatah and read to the close of chapter xiv, in the order he gives, we shall find he follows the

THE SALT LAKE There is wisdom here

758 E. 4th So. Ind. 'Phone 333





SMITH & ADAMS. Makers of TENTS and AWNINCS. 55 Commercial Street. Goods of Quality.







Rest Made Easy

There Will be Less Sleeplessness When

Salt Lake City People Learn

This.

Can't rest at night with a bad back,

A lame, a weak or an aching one.

Doan's Kidney Pills are for bad backs,

They cure every form of kidney ills,

From common backache to diabetes.

They are endorsed by Sait Lake City,

A. Reynolds, proprietor of grocery,

prompt results and proved wonderful-

ly beneficial to me. I shall certainly

use Doan's Kidney Phils again should

For sale by all dealers. Price 50

cents. Foster-Milburn Co., Buffalo,

New York, sole agents for the United

Romember the name-Doans'-and

occasion call for it in the future."

people.

States

take no other.



