

## AN ALL-SEEING EYE.

Written for the DESERET NEWS.

Is there an all-seeing eye—an eye that sees all things, penetrates all things, and by the aid of which intelligence comprehends all things?

If so, are all the secret as well as the open acts of men subject to its infinite scrutiny; and the very thoughts of men by it read in the light of spiritual discernment?

Can man do nothing in the darkness of night without being detected by an eye that knows no darkness?

Is man a creature of law, which has emanated from a lawgiver who has no means of detecting violations of that law, one whose eye will not look upon sin with the least degree of allowance?

Questions of this nature could be multiplied, but answers to the foregoing may be sufficient for the purpose in view.

We live in an age when men are strongly inclined to the belief that there may be no God. They neither see nor hear Him, and they say, what our senses cannot perceive is not entitled to our belief, much less our regard.

They do not stop to consider that the God worshiped by the Christian world never could be comprehended by man's sensual nature, that which is adapted only to earth and material things. He has not partaken of the nature of man, is not subject to sin, the violation of the law of His own being; but in comparison to man, it is written, His ways are as far above man's ways as the heavens are high above the earth. It cannot be supposed for a moment that His eyes can only see as do the eyes of man, only able to discern a mere speck of the earth on which he has a home.

It is as much an historical fact that He has given laws to man, as that He has made man a being of law, with a nature and capacity to be developed by law. The one fact we are conscious of in our own personal existence, and the other we verify by an observance of the law. In the law giver then must be recognized power to enforce the law by penalty if violated, and the means of knowing when the law is violated, and to what extent, in order that judgment be rendered, and justice, His eternal attribute, be honored.

This fact itself would suggest the necessity of an all-seeing eye to comprehend the ways of men, and history proves that individually and collectively His eyes are over all, both the evil and the good, and His reward is with Him.

When Cain slew his brother Abel, he thought no eye could see him—but one did,—became his accuser, and just retribution followed.

When the inhabitants of the earth had universally given themselves up to all manner of wickedness, that all-seeing eye was upon them, and the earth being defiled under its inhabitants was washed clean from the sins that were upon it by a flood, and its sinners perished.

Again, when men had increased in the land, they congregated together, and took council how they could defy the power of that God who they had learned could do His pleasure among men. He waited not for the consummation of their designs, but knowing

the very thoughts of their minds, frustrated their purpose by confounding their language; thereby scattering them to the ends of the earth, and their tower which was to reach the heavens ceased to be erected. In this case that all-seeing eye not only beheld their works, but penetrated the inmost recesses of the heart, and saw the intent thereof. The character of the punishment inflicted was such as could not be attributed to man. It was the reproof of a God.

These and many other like instances of justice meted to man for violation of divine law are but paralleled by the favor and mercy of God to those who have shown love for Him by obeying His commands.

Among such may be instanced the life of Jesus. Miraculous manifestations of divine favor and power attended His life because He sought only to do the will of God, which made him like God. Angels attended Him, and the Father also was heard to say that in Him He was well pleased. He shut the mouths of lions, and quenched the violence of the fiery furnace to show forth His power for the deliverance of those who had obeyed His call. His all-seeing eye and watchful care were ever over them. Nations and peoples have been the recipients of His salvation to that extent that all must acknowledge His watchful all-seeing eye is over all the workmanship of His hands, whether of worlds or the inhabitants thereof; that none can escape His scrutiny, though they should hide in the uttermost parts of the earth. Instances in proof of this assertion may be found in His dealings with a client Israel in their deliverance from Egyptian bondage. He saw their distress, and heard their cries, and they were brought to a goodly land and set free from all their enemies.

A similar instance has come under the observation of many living in our day, when a people peeled and driven from their homes, by faith traversed a desert wilderness to find a home in a far off land, to which they were led by a Prophet of that God who had looked upon them with a pitying eye, and accepted their sacrifice for the cause of truth. In their time of hunger and need, one was miraculously fed on manna, the other on quails to preserve life. Thus individuals and nations have testified of God's mercy to those who put their trust in Him.

Enoch kept the law, and acquired that faith which rent the veil and enabled him to walk and talk with God face to face. Moses could abide His presence and glory when upon the Mount the brightness of the appearance was like the fire of a burning bush. The brother of Jared could not only see God and know Him, but was permitted to gaze upon the innumerable creations that filled the immensity of space. A Paul could be caught up to the third heavens and see and hear things unlawful for man to utter; and last but not least, Joseph, the seer of our day, traversed time and space to the third heavens, and has written of the glory of each as being the glory of God, and far beyond the comprehension of men in the flesh. By these and many other recorded testimonies we are assured that God lives, that He is in all, over all, and through all, and

that His all-seeing eye is over the workmanship of His hands to their immortality and eternal life; all moving in harmony with, and in obedience to eternal law, which has emanated from the great eternal, omniscient, and all-wise God.

The fact that He is hid from our observation constitutes the condition by which man becomes subject to temptation, and his free agency is brought into its full exercise. Were we dwelling in His presence we could not be tempted to do what we now often indulge in without restraint because we think no eye can see us.

Most of us from personal experience know full well that the wayward inclined child will take greater liberties when father is out of sight, than when he knows father's eyes are upon him. That man should be cast out from his Father's presence was a condition which seems to have been necessary, to remove all restraint to the full and complete exercise of man's free agency; and without which man might never be known in his true character, so as to obtain a justly merited reward.

To make man an accountable being he must be free from all restraint, and of his own voluntary choosing learn he good from the evil. When man was deprived of his Father's presence, he was not lost to his sight. The veil of darkness that covers him, because of sin and consequent mortality, only hides God from man, not man from God. This fact seems to be lost to the human mind, and men say in their hearts, we may sin a little "for no eye seeth us;" no one can know of the wickedness of our ways, and we will indulge in the pleasures of sin for a season. Thus Satan has power over the children of men, and tempts them by reason of their carnal minds, even to deny God, because they see Him not.

On the other hand, if all men lived with this fact ever upon the mind, that the eye, the light and spirit of God penetrates all things, and that all things are discerned by Him, even to the fall of the sparrow, or the hair of the head, no intelligent conscious being would ever do a deed, perform an act, or ever cherish a thought for which he would not be willing to be brought into judgment; wrong would cease, and right would prevail everywhere. No one would profane the name of the Deity he venerated; such profanity would cease, and the law forbidding the taking of His name in vain would be honored.

And so with all the divine requirements imposed upon the conduct of man.

When law is broken the harmony with which God has endowed all His works is disturbed, that disturbance produces discord, discord strife, and strife, anger and dissolution.

The laws of life relating to man's physical organization cannot be violated with impunity without creating discord in all the associated parts, producing disease and debility, which is not overcome by special effort, results in the dissolution of the entire system—death.

This rule of fact applies to all things organized, from the individual man, both as to his physical and social condi-