

Written for this Paper.

"AS MEN SOW, SO SHALL THEY REAP"

That amid the apparent confusion and uncertainty of things in life, there is an undercurrent of law and order, of cause and effect, the thinker will everywhere admit. Even when the connection is not visible, backward reasoning might discover unexpectedly the hidden secret of a present.

We have heard reasons given for the surroundings and conditions of this life. Some hold that they are as the inevitable of a past probation, and that the future will be as a projection of the present, or the results thereof, so far as mind can reach. When the former is admitted it is comparatively easy to reach the latter. If the one is true and based on sound philosophy, surely both can be alike assumed! If this is a Divine order it is an eternal one, and always operative. Although it is said that "the mill of the Gods grind slowly," they are unceasingly at work and there is no evasion of penalty or blessing so far as is revealed at present. It might be concluded that there is something which appears to be arbitrary and of a fatalistic character in this. Certainly it assumes to belong to the inevitable. But some conclusions in regard to the pre-existent condition modify this view, for agency must have been as active and potent there as here at least, and an understanding of law and its penalties, of obedience and its rewards, was probably clearer and more comprehensive than now. The lesson is learned on earth, painfully and gradually; contact with material things, with life's temptations, with the taint of heredity, with the accumulated virus of ages, are, when heavy, so many obstacles in the path of progress, or when light, as an incentive to effort, and assurance that all things may be overcome! One thing is assured to the understanding that divinity—unlike man—does not "expect to gather where it hath not sown." The highest economy says that "where much is given much will be required," while "where little is given, little only is required!"

There is a disposition to admit in the moral world at large this overruling, far-reaching force of law. Men believe that it can be applied to eras of history—to nations, to great communities, but that individual life is too insignificant on the one hand, or too numerous on the other, to guarantee the potency or efficacy of this law in detail; and this is no new feature or phenomenon of humanity, for "the preacher" in Ecclesiastes said from observation, "Because judgment is not speedily executed against an evil work, therefore the hearts of men are set upon to do that which is evil;" but from the beginning even until now all the exponents of the Divine will have been emphatic as to the intimacy between violation of law and its penalty, or, on the contrary, obedience and consequent blessing!

"Say ye to the righteous that it shall be well with him, for he shall eat of the fruit of his doings," is no more permanent in the nature of things than is its opposite, "Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him." And the argu-

ment of the great Teacher, "Ye cannot gather grapes of thorns, or figs of thistles," was incontrovertible by His bitterest foes. The individual application or the bringing home of an admittedly ever-present truth in other directions, was the difficulty then as it is today. Hosea had charged his people that "if they sowed to the wind they would reap the whirlwind;" and Paul, echoing the same great truth in his matchless way, declared to the early Christians that to "sow to the flesh would be to reap corruption," whereas if they "sowed to the spirit, they should of the Spirit reap everlasting life!"

It might be concluded, from all the above quotations being scripture, that this belongs mainly to the domain of religion, and to the relation between man and Deity. This is an error, for God's philosophy is eternal, and everywhere present; and while morality may not be religion, religion certainly includes morality, and all the intricacies of human relationship must be based upon right-doing, or righteousness, as it is called in the vernacular of religion.

There was a wonderful cogeny and compactness in the Savior's epitome of human duty, when He urged, "Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself;" thus condensing as He claimed into a brief sentence the essential spirit of "all the law and all the Prophets!"

Has it ever occurred to any large number of persons what a change the acceptance of this fundamental idea would effect; how pregnant for good; how subversive and revolutionary in action; how human weakness and human selfishness would be circumscribed in effort; how much that is now ostentatiously deplored would vanish away; how the need of government would be lessened; how prisons would need converting into industrial centers; how crime, drunkenness and insanity would be restrained; how poverty would flee away and suicides be unknown; how the millennium would really then have dawned, and "men around the wide world then, would brothers be and as that"? What a reign of industry would be inaugurated! What a difference in distribution; what a world of plenty; what a sense of enjoyment; what a power of life! All wrought by the realization of the fact that "all things produce after their kind;" that the law is universal that "as men sow so shall they reap," and that divine order must and shall prevail!

Apply this rule to business, and every man would be honest; would pay for all he had with promptitude. Shuffling, evasion, fraud, failure, compromise, bankruptcy, would be known no more; confidence would be supreme; a man's word would be his bond and calamity as we now see it would find no place in trade!

Apply it to industry, and strikes would be no more; there would be right and justice between the employer and his aids; eye service would be abolished; oppression would cease; inordinate wealth and subservient poverty would have neither jealousy nor contention; the cry of the hireling bereft of his wages—"withheld by fraud"—would not "ascend as now into the

ears of the Lord God of Sabaoth." Industrial armies, strikers, destructionists and anarchists would find no excuse for rebellion or existence. The essential spirit of intercourse and practice would be one of brotherhood and peace.

Apply this to politics, and place-hunters and speculation would be set aside for working patriotism and the conservation of society with its interests, as one man for his friend. This would insure a greater change in national, state and municipal affairs and finance than can ever come from Democrats, Republicans, Populists or partisans "of any race, color or previous condition of servitude."

Every department of human thought and action would feel this impetus of obedience to authoritative commandment, and has life swelled to this emotion recognized of the heavens, all the prophecies would culminate into fulfillment as affluent as certain, though many defer this in their thoughts, or deem that consummation as impossible at best.

It is surely evident that some change is needed, that the present drift is downward, that continuance in the prevailing course will set "every man's hand against his neighbor," and "after that the deluge." An insignificant minority believe in, are looking for, special interference of the Divine Hand. These claim that the present condition has been foreseen, that provision was once made to meet it, that the preliminary steps have been taken, and that a reassertion of Divine rule has been made and partially accepted and enforced; that the rebellious will be silenced or destroyed; that the supremacy of law will be vindicated by the results, and that all the world will know—good or bad, interested or indifferent, religious or skeptical—that there is yet "One who doeth His will amid the armies of heaven and among the inhabitants of the earth."

It is said that "the signs of the times" indicate "the coming of the King." To "those who look for His appearance, He will come (the second time) without sin unto salvation." To those who deny and reject His message, rule or claim he will come "with vengeance," as hath been predicted. There will then be unanimity in one thing at least, for "every knee shall bow, and every tongue confess, that He is Christ, to the glory of God the Father."

"When ye see these things coming to pass, then lift up your heads and rejoice, for the day of your redemption draweth nigh!"

BOX ELDER SUNDAY SCHOOLS.

On Friday, June 1st, Elder Geo. Reynolds and myself left Salt Lake City for the purpose of holding a two days' Sunday school conference at Brigham City, Box Elder county, this being the tenth annual conference held since they were first inaugurated, on the 3rd of November, 1893. It was very gratifying to our feelings to find such a widespread interest towards the Sunday school cause, as was manifested here, both by the presidency of the Stake, the Bishops, parents, teachers and children. In all our previous conferences the same universal devotion to the cause exists; hence wher-