

that delighted my people, I'll let these Israelites go." And the result was, the streams became clear again, and the people were able to slake their thirst with joy and pleasure. Now, we are told, the Lord hardened Pharaoh's heart. The king then said, now that the water was once again pure: "I don't think I'll let these people go. I will reconsider what I have said; the king has a right to change his mind, and I have changed mine, and these Israelites must stay where they are." Then Moses had to reason farther with him; and what did this servant of the Lord do next? Why, by the divine power he brought a multitude of frogs upon the land, so that these reptiles invaded the bedchambers and the beds of the servants and of the king alike; they were found in the ovens and the kneading troughs. Then said Pharaoh: "Only entreat this all-powerful God in whose service you claim to be, to take away these horrible frogs, and I'll release the people." Moses accepted his protestations of repentance, and asked the Lord to remove the plague, which was done; and again Pharaoh's heart was hardened, and he refused to let God's people go.

And so we might go on, through all these wonderful plagues—the vermin that infested their houses and persons; the flies that swarmed throughout Egypt and made life almost unbearable; the murrain that destroyed their cattle; the boils and blains, the thunder and lightning; the destructive locusts; the truly dreadful darkness,—so thick that they could feel it;—up to the last terrible manifestation of godly power when the angel of destruction, armed with a divine warrant for his acts, went throughout the land of Egypt, and slew the firstborn in every house, and the firstborn of all the cattle, passing over only the houses that had the blood stains of the lamb sprinkled with the bunch of bitter hyssop upon the lintels and the door posts. And in every case we read that Pharaoh's heart was hardened. "Why," some ask, "is that just on the part of the Almighty to harden the man's heart, and then punish him because he did not repent?" Some say they do not like to worship such a God as that. To such I say, "Can you point out one instance in all the records of the scriptures in which the Lord withheld repentance from the man who showed that he was actually disposed to repent? Pharaoh exhibited from the first his opposition to the power that Moses exercised; he was determined to oppose it; and predetermined opposition to the divine wishes, maintained in spite of reason, and convincing demonstration is not in the nature of repentance. The spirit of God is a spirit of true reason, and it strives not with an unreasonable and self-hardened being. Pharaoh acknowledged the power of might only; and just as soon as the heavy hand of might was removed from him, he rebelled against the Being to whom he had immediately before acknowledged his allegiance. If any earthly king had come with a powerful army, and had subdued the land of Egypt, taking from Pharaoh the oath of fealty and a promise of tribute, and as soon as the conquering monarch and his soldiers had gone away, Pharaoh had arisen in rebellion,

and sought again to establish his independence, think you not that that human and worldly king would have returned and brought about a terrible condition of revenge on that rebellious subject? There was no room in Pharaoh's heart for repentance, his soul was of the world worldly, his whole being of the earth earthy. Let any man bring forth works meet for repentance, and see then if the Lord will not shed upon him the light of the spirit. But repentance will not be given to those who have not shown themselves worthy and desirous of it. The repentance of a man who is sorry for his misdeeds because he has been discovered in them; the robber who is very sorry that he stole because they took him to prison and set him to work at hard labor to make amends for his wicked deeds; the murderer who protests his repentance on the way to the scaffold because he was caught and is about to meet the just deserts of his crime, these are not instances of repentance that the Almighty is pleased with; such is not a true repentance; it is a hollow, pseudo repentance; it is a mockery, like the imitations of faith that some people seem to exhibit; like that imitation of power which the magicians of Egypt, by means of aid from the Evil One, manifested and by which they made some of the people believe that they were almost as great as Moses, who had the power of heaven behind him. But the man who turns away from his wicked deeds; the man who seeks earnestly to make good the things that he has wrongly done, will receive from the Almighty the influences of repentance that will soften his heart and fill him with love towards all living things.

What else must he do after having repented of these sins, and after having forgiven others that have sinned against him? Then he must offer his petitions to the Almighty, in the name of His well-beloved Son—the name that God loves best. For He has said that no petition can come to him and receive favor if it be not offered in the name of His Son. It was that son who willingly left his royal abode by his Father's side, and came to earth to be born among men under the most humble circumstances; to be a child in a poor family, to take a stable for his room, and a manger for his cradle; who was willing to go through life in an unostentatious way, a king in poverty, exhibiting by every action of His being that He was humble, and that he was willing to suffer for the benefit of others. It was that same Jesus who was so poor that he had not a coin to pay His taxes with, and yet who had faith that His Father would not desert Him, because he was on His Father's business. The same Jesus, who declared with such pathos, "the foxes have holes in which to lie, the birds of the air have nests in which to rest; but the Son of man hath not where to lay His head." The man of sorrows. The man that was acquainted with grief. The man that was spat upon. The man that was smitten by the hand of an unchristian and ungodly soldier. The one who had thorns driven into His head and a robe of mock splendor placed upon him; the man who bled for others and died a death of indescrib-

able agony to redeem a wicked world, the man who suffered all these things and who bore them willingly, because His Father required Him to. Is it any wonder the Father shows favor unto Him? Is it any marvel that He has said that "the surest way to my favor is to bring your petitions in the name of my well beloved Son?" Parents, have you never had sons away from home, far beyond the ocean perhaps, traveling in foreign lands; and after awhile some person comes to you who has just arrived from distant parts, and brings you a letter in which it says: "This person is a friend of mine; I wish you would receive him, father (or mother), and treat him kindly for my sake, for he has been kind unto me, and I have had much pleasure in his society." And suppose it were signed with your son's name, would not you receive that wayfaring man with honor? Would not you love to talk to him? And would not you show him every favor that you could? And think you that your Father in heaven is so different from you, that there is no resemblance between Him and you? Why, He has made you in His own image, and He has told you that you are His own children, and that you have within you the same nature that He has. He loves His sons just as much as you do yours. And He has one Son who has done more than all the rest; one Son who has been more dutiful than all the others; one Son who never broke a commandment of His; one Son who thinks and feels as He thinks and feels; who is so like unto Him that if you see the one you have seen the other. And if a petition comes up to Him in the name of that well beloved Son, depend upon it it will receive consideration at His hands; depend upon it that He will be moved and His heart will be softened because of that. It is for that reason that we have been told to offer all our supplications, and to perform all our ceremonies and ordinances of the Church, in the name of Jesus Christ. It is for that reason that we partake of the sacramental bread and water in the name of Jesus Christ. It is for that reason that we administer to the sick in His name. For it is a name of power. A king may leave, for the time being, his throne, and travel in other countries, having vested for the time being a regent, say, the heir to the throne, with all the rights of regency, and he makes proclamation to the people, "While I am gone, receive the words of my son. Take you the decisions of this regent that I leave in power. They are unto you as if I had spoken them myself."

The kings of old oft times gave their signet rings into the hands of favored ministers, and said unto them, "Seal any document you choose with that ring, and it shall be unto the people as a standing law." Our Lord and God is not so unlike all others that we cannot make comparisons; because if comparisons be impossible, so also will an understanding of His purposes be entirely impossible. But we are able to compare to some extent, always realizing that He is pure, and that the organizations, institutions and persons that we make comparison with are weak and impure.

Such power is connected with that name that even the spirits of evil