

all the debts about him and said: "Here is the little account I have been keeping. I want to see your account and we will first compare them; and I'll pay you what I owe you and you'll pay me what you owe me. Let us have a settlement." The way you know when the Lord Jesus Christ will appear and will say to you: "What have you been doing with my property? What have you been doing with my faculties? What have you been doing with what I gave you for stewardship? You shall be paid. There will be no escape from that settlement. Sometimes you cannot get a settlement with a man, especially if he owes you. He postpones and procrastinates."

imates and says: "I'll see you next week," or "I'll see you next month." The fact is, it does not want to settle. It is a long line of the duration of which I am speaking, the duration of the escape. We will have to face all the horrors. I have sometimes been amazed to see how an accountant will run up or down a long line of figures. If I see ten or fifteen figures in a line, and I know that I am to run up, and add them two or three times, and then subtract them each time. But I have already made the way an accountant will make a long line of figures, and without a single mistake, and with great eagerness, announce the aggregate. Now, in the last great settlement, there is a long line of the represented. God has kept a long line of sins, a long line of broken Sabbaths, a long line of profane words, a long line of divorced sacraments, a long

of misimposed privileges. They will be devils, and men, the aggregate will be announced. It, that will be the answer to the question, "Am I ready for it?"

Q. I want to ask the question in regard to myself that in question to you; and it is, "Am I ready for it?"

A. I regard it to regard to yourself than to regard to me. Every man for himself, and every man for his neighbor, for himself in that day. "If thou shalt not sow, thou shalt not reap; if thou shalt not sow, thou shalt not reap." We are apt to speak of that last day as a day of great tribulation, of great tribulation of power and of glory; but there will be on that day, I think, a tremendous, an overwhelming, a tremendous, an overwhelming silence as the earth never heard. It will be at the moment when all nations are judged.

THE PHILOSOPHY OF EQUALITY OF REWARD.

I learn also from this parable of the heaven that our degrees of happiness in heaven will be graduated according to the number of our good works.

Several of the commentators agree in saying that the parable of the sower in Luke, where one man was made

[illegible]

lapping with his foot. I said to him:
 "What do you do that for?" "Oh,
 I do that," he told me, "to tell
 the ground when I am near a well-
 known place." I said to him: "Tell
 me the sound of your earthly
 pathway that you are coming near
 the place where you are to be
 born. Oh, welcome brave voyagers,
 welcome to the land of the
 harbor. Just as when you were look-
 ing for a friend, you came up to the
 gate, and you were talking with
 the servant when your friend
 came." "Come in! Come in!"
 "Come in! Come in!" Just so, when
 you come to the gate of the future
 life, you will be told: "Welcome,
 the black porter at the gate, methinks
 he has brought you." "Come in!
 Come in! Come in!" I will make
 ladies ruler over ten cities. I do
 not wonder that Augustus Topsy-
 turved the world. I am glad to be
 in his last moment: "I have nothing
 more to pray for; God has given me
 all that I need." I am glad to be
 on earth after the glorious I have writ-
 ten. I am glad to be on earth, how
 sweet it will be, after the long
 wilderness march, to get home. That
 I am glad to be on earth, that I am
 glad to be in the time of the deluge when
 I may safely into the window
 at the ark.

[illegible][illegible]