

SERMON BY ELDER J. R. LAMBERT,

At Lamoni, Iowa, February 18, 1894.

Subject, WHO SHALL TEACH?

I HAVE selected a few passages of Scripture as found in the revelations of God's word which will indicate the topic upon which I desire to speak, or serve as a basis for the remarks I may offer. I read first from the last chapter of Matthew, (the twenty-eighth,) nineteenth and twentieth verses, as follows:—

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

Again, in connection with this we call your attention to Ephesians, sixth chapter and fourth verse:—

“And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”

Also Deuteronomy fourth chapter and ninth verse:—

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.”

Also the sixth chapter, six and seventh verses:—

“And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

In connection with these passages selected from the Bible I call your attention to the Doctrine and Covenants, sixty-eighth section, and fourth paragraph:—

“And again, inasmuch as parents have children in Zion, or in any of

her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these things unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.”

Also the ninetieth section and the sixth paragraph:—

“But I have commanded you to bring up your children in light and truth; but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemna-

tion; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered: you shall set in order your own house, for there are many things that are not right in your house."

I presume it will be admitted with but little reflection on your part, that the leading and most important work to us as a people is rightly teaching or instructing the people of the world and of the church. We have learned many times, according to the Scriptures, that God requires us to live in obedience to his word: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Now, if this is the manner in which God requires his people to live in order that they may obtain all that is promised in a better state, and properly fulfill the measure of their creation in this life, it follows that they need to be rightly instructed with reference to these things; they need to understand what are the requirements of God's word. And as it has been an important means to a needful end, in the past, so according to his written word in the Sacred Volume, it is to-day. It is not only our privilege, but our duty, to instruct one another. Paul says:—

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the word of God."—Roman 10: 14, 15, 17.

We cannot expect upon the part of the Saints those works which alone will entitle them to enter into rest, and into the presence of God, unless they are rightly instructed, rightly taught. Hence we discover that everything that is good, in a sense, depends upon this teaching. An in-

spired prophet of old, when speaking of false teachers, said, "For the leaders of this people cause them to err." Now if false teachers lead the people away from God down to ruin and destruction, does it not follow logically that true teachers lift them up and bring them nearer to God, and thus are the means in his hands of qualifying them to grasp and receive those things which will not pass away, but abide forever. And it seems reasonable if such weighty consequences attach to proper teaching, that God should have arranged this matter according to his own will; that he should not have left it to the wisdom of man to select such teachers as they may think are qualified to perform this important work, but that he should have established some order by which we are to be governed in this important matter: To admit, as many believe, that there is no particular order of this kind established, in the house of God, that the gospel may be preached to the inhabitants of the earth, and that the people may secure eternal life, is to reflect upon the character of God. It reflects upon his love; it reflects upon his wisdom as it is set forth in his word. And it would seem to imply that our heavenly Father was not able to make a provision in its practical workings which would be sufficient to accomplish the work and subserve the purposes of God, or that he was so unmindful of our greatest needs, and so indifferent about our eternal welfare, that he failed to make any such provision; and we are not prepared to admit either one. There has existed in the past and there exists to-day, and the revelations of God clearly convey it, that God has established an order in his church. And if there is one thing clearly revealed in connection with the revelations of his word, it is that he calls his own ministers; that he selects those who are to carry the gospel of our salvation to the inhabitants of the earth, and to feed the church of God, in order that they may be developed in all the things pertaining to the gospel plan, and be prepared to enjoy that promised rest.

In the first scripture read to-day we have the injunction, or commission, delivered to the apostles; and from its reading we discover that they were given for a field of operations *the whole world*: "Go ye therefore, and teach all nations."—And this teaching upon their part was not to be limited to those who were outside of Christ back there, for through the teaching and proper administration of the gospel disciples were to be made, and these disciples were to be made acquainted with all that is found in the divine law; and the injunction is not equivocal nor ambiguous in its provisions. "Teaching them to observe all things whatsoever I have commanded you;" that is, these apostles were fully instructed by the Lord Jesus Christ what to teach. They were told where they were to teach; just how far their mission work extended; namely to the whole world and in the whole church—every member receiving the truth. But it would be unreasonable to suppose that eleven or twelve men (this was when there were but eleven) could actually come in contact with every son and daughter of Adam on the earth, and instruct them in the things concerning the gospel. Thus we understand from this commission that the work was given into their charge. They were called to perform this important work in the economy of God. They were to do as much of it as they could by individual effort, opening up the way among the nations of the earth by the proclamation of the gospel of Jesus Christ; and where they were not able to go in person they were to send others, their assistants in this missionary work, to perform the same work, present the same truth, build up the same church, and bring the people into condition to receive the same salvation from God. This seems to be the only consistent view we can take of the matter; and the statements that we have in the New Testament history favor this view for it not only states that the apostles were given the world for their mission field, but Luke tells us that he called other seventy and sent them forth, and he said to them:—

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

They were not to be sent in the wisdom of man, but pray to the Lord of the harvest that *he* will send them forth in order that his work might be accomplished. Like the twelve, they were sent out to preach the word by the way and to build up according to the instructions given to the apostles. Not only this, but the Apostle Paul, some time afterwards, treats on the organization of the church of God, and he makes very prominent the ministerial force placed in that church, and by what power they were placed there. For, in Corinthians, first book, twelfth chapter, twenty-seventh and twenty-eighth verses, he says:—

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Now, it is my belief that the apostle here employs specific and general terms to express the official strength of the entire church, and that there is not an office in the church of God as organized after the restoration of the gospel committed to us as a people, but what may be properly included in the expressions here used by the apostle. I am aware that some tell us that there are no high priests in the church; and that the office of seventy was temporary because we read so little of it; that evidently it only had a temporary purpose to serve in the world. This same class of individuals has to reply wholly upon what we find in the Bible, as far as revelation is concerned, for information concerning the organization of the church of God. Before any of the officers mentioned in the Doctrine and Covenants can be consistently rejected, they must tell us what is meant by the Apostle Paul when he speaks of evangelists; when he speaks of teachers; what he meant when he speaks of helps and governments. And in doing this, they must be confined to the Bible, and the Bible alone. What light are they able to

give us upon it? Can they prove that some one or more of these terms, or all of them combined will not properly embrace every officer mentioned in the revelations of God in the day and age in which we live? We have the right to demand of them that they prove this when they say that we have brought about a conflict and to prove it from the Bible only, according to their own assertions. The terms "teachers," "evangelists," "pastors," "helps," and "governments," are sufficient to embrace the whole list of officers to which objection is made by our opponents.

We turn to the fourth chapter of the Ephesians, and there we have the instructions of the Apostle:—

"When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles [that is, apostolic gifts]; and some, prophets [that is, prophetic gifts]; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

You may read this at your leisure, and you will discover from the statement of the Apostle Paul that he understood this kind of organization, according to the will of God, was to remain intact till that great and perfect day, when we shall all have become full grown men and full grown women in Christ. And through all these officers mentioned here, the body was to be benefited. Every man, as a matter of course, acting in his own place and in his own capacity; all alike needful for the accomplishment of the end sought, all alike honorable in their work. And if there is one thought that I love to

express better than another, because I think it is so strikingly in harmony with the character of God in the order that he has revealed in the Scriptures, that thought is, that the deacon in the church must be honored in his work the same as the President of the whole church; and that every official from the deacon up to the President must be honored alike in the work whereunto he is called, as indicated in the revelations of God. Nothing less than this will satisfy God, nothing less than this ought to satisfy us. And we ought always to take this broad view of the matter; and when we stand before the people to instruct them, to teach, or use the pen to write, lose self in this matter, and have only a desire for the glory of God, and to establish his order. Because if we do not lose self we become blinded. And it is necessary in order to represent Christ in this as in other things, that we should lose self, and stand between God and the people with only the desire for their salvation and that perfect order should be established and maintained in church work from beginning to end.

But these declarations, if there were no more, show that the apostles had a great many assistants called to different offices in the church. They had, it is evident, ample provision in the instructions given to them by Christ, and through their direct efforts and this general supervision they were to reach the whole world and the whole church, that all might be fed, all taught and instructed according to the will of God, that all might, if they would, through this divine instruction, come into conditions of purity and salvation. We are not willing to admit that this is the work of man; it is the work of God. It must be done according to God's will, in every respect, and then those who are thus taught are "taught of God." Those who are thus called of God need the Divine Spirit in presenting the work, and those to whom they present it have another important work to do; and while they are entitled to the Spirit of truth to help, to inspire, to direct, in breaking to them the bread of life, every member of the

church of God is also entitled to the Spirit of truth, that he may intelligently receive, and keep in the line of duty, have an eye single to the glory of God; that the one instructed shall be blessed in the instruction, to build up the body of Christ, for it is not the true province of any teacher to dictate, but it is his province to explain, to help those who seek for light that they may follow just as fast as they see the way before them, in order that there may be an intelligent following. We need intelligent teachers, and we need intelligent followers. And while it is a grave responsibility to stand before the people and instruct, it is also a grave responsibility to rightly receive and follow.

You are aware also that we read in the epistles, especially those written by the Apostle Paul, of bishops, elders, deacons, all of which come under the expressions which we have already presented. And thus we see no conflict between the form of organization that obtained in the days of Christ and the apostles, and that which has obtained to-day in what we claim to be a restoration of the primitive order of Christianity.

But there is another question that demands our attention to some extent, right here, and we shall have to pass hurriedly along. Are there no others than these officers in the priesthood that have the privilege of teaching? Is there any instruction concerning the gospel which may be imparted by the membership? by fathers and mothers? and all who are capable of imparting such instruction? We have seen from the revelations contained in this book the solemn responsibilities placed upon parents. They are required to teach their children the same principles of the gospel; and in harmony with the Bible, too, are these declarations made, or the revelation of them, and of duty in this respect. They are to bring them up in the fear, and in the nurture and admonition of the Lord. Children are to be taught, and thus being taught, the normal condition is that they believe, and believing, when they come to the age of eight years, they are to be admitted into the church of God through

obedience to the gospel. And we by no means think that this responsibility ends there, but it continues. Now, we parents may properly instruct our children alone concerning the principles of the gospel, how they should walk. All things pertaining to that kind of life that should be lived by the professor of the religion of Jesus Christ. We are required to teach them to walk in the light of God; to observe those principles of purity and right, which will make them honest men and women, and without which no one can be a true child of God.

Now if we, as parents, have proper authority to teach our own children all these things, may we not instruct others' children in the same things. Why not other parents consent to this, and not only consent, but be anxious that their children should be bettered through our efforts? They should, according to these revelations. They have the authority given them, in that capacity of which we are speaking, to teach in the Sunday school, and instruct other children as well as their own in the great gospel plan; in the principles of virtue, showing them the way in which they should walk, and teaching them all that will prepare them for usefulness in this life, and for the enjoyment of that which even God cannot impart until we are prepared to receive it. And as parents may instruct their own children and the children of others, in harmony with these revelations of God, may not others, who are not parents, that are qualified to so teach, assist and instruct. In very many cases, because of their circumstances in life, they are better prepared to devote themselves to this kind of work than even the parents; and when they thus teach and instruct, at the Sunday school, as they should, they assist the parents, and they assist the general ministers in their work. These ministers of which we have so briefly spoken sent out into the field cannot meet every individual demand; they cannot meet the demands that are at home. They open up the work, and they are authoritative messengers of Jesus Christ; but they need the assistance of the parents and all at home who have

ability to explain, instruct, and lead the people to believe in God, in Christ, and in the truth as revealed in the revelations of God. Thus they become assistants, and there is a demand for this kind of instruction every day. There are constantly and frequently recurring demands for this instruction which the ministry are not able to fill, and sometimes even the parents at home are not able to fill, but to a limited extent. It seems to us that the work of the Sunday school is right in harmony with this, and we cannot look upon it otherwise than being a valuable auxiliary in church work, and those who labor in the Sunday school who are valiant, render valuable and necessary assistance to the ministers, and assistance in the general work of instructing and bringing the people nearer to God.

But the thought expressed will hardly admit of the belief that the Sunday school is an independent organization; independent of the church; it will hardly admit of that. And while I as an individual may not be able to indorse the proposed resolutions for the election of the superintendent in the district, and superintendent in the branch, I am convinced that there is a golden mean somewhere; there is something that we should have, that we will sometime strike, which will bring us a little nearer together. And I don't think that it is just the right thing, though there may be truth in it, to reflect seriously upon the neglect of the church in the past upon the Sunday school. Who are those that commenced the Sunday school for this church? Were they not members of the church? And if they were specially moved to do this work; having, perhaps, opportunities which others did not have, they were a part of the church, and all the ability which they received to start this good work, came from God. It is all of God and of his church. We have many noble men and women engaged in this work, in the Sunday school; but are they not part of the church? I shall not attempt to say just what ought to be done, I may not at present be prepared to say just what ought to be done, but I believe that this work should be done in close connection, and in perfect harmony, both in feeling and the methods employed, with the work done by the branches for the salvation of the people; and anything that will bring us nearer together in this respect will be a benefit in the work, and a necessary development.

Now, I am disposed to give due credit to those who have so nobly acted as pioneers in this work, and, from what I have seen and heard sometimes, I can bear testimony that they have not always

sailed smoothly. They have peculiar opposition to meet, and they have sometimes had opposition to meet of a very trying character from those who, it would seem, ought to have known better. But, those individuals who opposed the Sunday school institution in its entirety, some of the members of the old church in particular, are perhaps just as honest in their belief as I am in mine. And we must bear with them the best we can, and while we give due credit for the noble work which has already been accomplished in this direction—we see the proofs of it everywhere for good—yet, we should remember that all should be done in the fear of God; we are of God's church, and unto God's church has been committed this whole work, and it must be done harmoniously, and we are not permitted to do anything by resolution or otherwise that would in any sense antagonize the work of these authoritative ministers of which I have spoken. It must be done in harmony with the work which they are called of God to do. And while I think that the Sunday school in its present organization may have a perfect right, as it certainly does, to express its opinion on any matter, it doesn't seem to me just the right thing to attempt to protest against any proposed measure in regular line of church work. It don't seem to me just the right thing. Indeed, it may be more injurious to the Sunday school than anything else that could be done. I believe the church as a body is disposed to honor the Sunday school institution, and to grant to it all the liberties and rights that belong to it and would be for the good of this work in this particular line. I believe we had better give the association itself an opportunity to consider these things, and it is possible that they too may see that improvement might be made in some respect for the general good.

I shall not stop to adduce further evidence that these ministers of which we have spoken are called of God to their work, except this: The Apostle Paul speaking, as recorded in Romans tenth chapter, says:—

“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

And in another verse in close connection therewith he says:—

“So then faith cometh by hearing, and hearing by the word of God.”

It seems necessary, then, that they should be sent. Sent by what power, by what wisdom, by what authority? They who are sent of men in the true sense of the term can only teach the things of men. But as John the Baptist said concerning Christ, "He whom God hath sent speaketh the words of God." Those then who are sent of God speak the things of God. These are general truths. Hence it is necessary that they should be authorized by the Almighty to go and bear his message, in order that they may preach the gospel, the glad tidings of good things. And all of the officers of which we have read, God set in the church, and when he gave gifts that belonged to these different officers in the church, they were just as much spiritual gifts, and, indeed, superior ones, to the gift of tongues or prophecy, or these open manifestations, to which, sometimes, I think, we attach undue importance as a people. These are spiritual gifts without which we cannot magnify our calling; and I have been compelled to decide, and it has become a settled conviction with me, that I cannot acceptably declare the gospel of Jesus Christ only as I exercise the spiritual gift which belongs to my calling in the church. For after attempting some six or seven times to preach the gospel to the people, and failing, I found that when I received the Spirit belonging to my office and calling I could accomplish some good, and I have never forgotten that, and in the darkest hours of trial and disappointment, when I was, as it were, left alone for a time, I had this conviction settled in my mind: When I receive that same spiritual endowment again, then I can accomplish good. It is a spiritual gift from God; and no minister should think that he can accomplish the work of himself.

We have seen, too, from what little we have presented, the scope of the command to teach. Grown people and children have to be instructed. There are evidences in the New Testament that there were children in the church. The Apostle John, you know, in his first epistle, tells us of writing to little children. And while some may put the construction upon it that it did not have reference to stature or age, yet, in the same connection he speaks of others, young men: "I have written to you, little children," "I have written to you, young men," "I have written to you, fathers." We are of course, to suppose that these little children were sufficiently old to understand the gospel plan when it was presented to them, and he wrote for their benefit as well as for the young men and fathers in the church of God. And as we learn from the provisions

in the revelations given directly to us, our children may be admitted properly if they believe the gospel and wish to obey it. They must be instructed. All these classes must be instructed, and one important way of accomplishing this or aiding in its accomplishment, is through the Sunday school. Here the little ones, and others, can be taught the principles of life and salvation. They form the habit of meeting with the people of God on the Lord's day, and looking to God, serving him on the day set apart to this special work, keeping them from the evils of the world, and thus preparing them for usefulness, and making impressions in the proper time of life that will last, and be of use to them afterwards.

With reference to what we are to teach, the New Testament clearly shows that we are to teach the gospel, the doctrine of Christ, the truth. The Book of Doctrine and Covenants clearly shows that we are to teach these things; that we are to bring our children up in light, and truth. Now the great purpose of the gospel is to bring us back to God, from whom we have strayed, through transgression and sin; hence everything that is found in this divine plan is in harmony with God's character, and everything imposed on us in this plan will bring us, when rightly performed, nearer to our heavenly Father. But I am inclined to the belief that as people, we have not taken the comprehensive view of this work that we should have done. We have been comparatively satisfied with what we term the first principles of the gospel, and have not taught these principles of truth and righteousness, that should enter into the life of the individual Saint, as clearly and forcibly as we should have done. We are surrounded by the evils of Babylon; we partake too much of them. There is, it must be conceded by every close observer, a lack of integrity among the people of God. There is a lack of that honesty that God requires in order that they may enter into his rest and enjoy the promised blessings. We need more of the Spirit of truth; that Spirit alone can qualify us for duty, and the work will be hindered, and its movements will be slow, until we attain unto that degree of righteousness, that we can safely trust one another, and there will be no disposition upon the part of any brother or any sister to take advantage; but honestly, moving in harmony with the character of the great God as he has clearly revealed it in the revelations of the Bible, the revelations in other sacred books, we becoming more and more like him, and accomplishing the work that he has enjoined upon us. I know that it is an easy matter to discover

wrong in each other, but this simple statement of fact will not properly apologize for everything that is done. It will not properly explain everything that is done by individual members of the church of God. These gospel rules should enter into our life work everywhere, and I have yet to learn that this work which God has committed to our sacred trust requires anything of a contrary character in order to support it. I believe that the elements of strength and protection and perpetuity are contained in the work itself, and I am not willing to admit anything that seems to be in conflict with the great gospel plan in order to carry on this work, and support it and make it a success. That's one of the greatest mistakes ever made by God's people, that the end sought will justify the means employed, and because some one is a leading light and it is necessary that he should be free and attain unto these ends in order to accomplish the work. Never admit a thing that is in opposition to the character of God; never admit anything that is in opposition to the great gospel plan. This plan makes us frank and easy to be entreated, and we ought not to be governed by anything of a contrary character. That is the kind of development that is most needed in the people at the present time. And let the Sunday school begin with the children. Teach them to be honest with one another and honest with all, and don't allow anything to enter, to obtain, either in our example or teaching in the Sunday school, that is contrary to this divine plan which we have received. Remember that every part of the plan is in harmony with the character of God. Hence we regard God as the standard of all standards. And as God is merciful and kind, we must be merciful and kind. As our Father is a loving Father, we must be in possession of his love. It is indispensable to the accomplishment of our work and that development which is needed in us. We never can be brought into those conditions that will entitle us to the enjoyment of celestial glory, until we have this love in us, and are made perfect in love. As God is just, we must be just; as God is wise we should develop in wisdom and strive to be wise also. And as God has power because of his character, we should seek power by becoming more and more like him. The individual who is nearest to

God has the most power. He is in possession of divine knowledge, he is in possession of the divine Spirit, and hence there is a power with him; his very example will be observed among the people of God, and the discerning ones who are prompted by the same Spirit which moves him, will understand his work and be benefited. It is a closer walk with God that is needed upon the part of all in order that this work may move as we desire it should move.

Now, I wish that I as an individual was prepared to help the Sunday school much more than I am. I want to say this before I close for the encouragement of those who are so earnestly engaged in it: Traveling about at various times I have met with conventions of this kind and have been called upon suddenly to make a few remarks for the interest of the work. Now my testimony is that the Sunday school work has the sanction of God's Spirit. That's one reason why I have so much confidence in it. I see that God blesses those who are earnestly engaged in the work with the same Spirit that he blesses those who are proclaiming the gospel. I notice that whenever I undertake to look into the matter, do something in the interests of the work, as a rule, I enjoy that Spirit, and upon one or two occasions have had strong indorsement of the general work by the Spirit of God when making such efforts. Let us move on, then, carefully, and in love in the accomplishment of the great work before us. Our best efforts are more or less imperfect. Let us carefully examine the character of our own work and improve whenever we can. If we can strike anything which is for good, we ought to do it, but if we see that it is not for the general good, we should use our influence accordingly. May God help us all to live nearer to him, to be more practical in the performance of duty; more careful to treasure up the word of life contained in the Sacred Record; and that we may live so as to enjoy more of the Holy Spirit, its melting influences, its light, its direction, that we may see more easily between good and evil, distinguish more readily, and that we may be able to accomplish whatever our heavenly Father requires at our hands.

Reported with the Edison phonograph by
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