

# SUPPLEMENT.

LAMONI GAZETTE

MARCH, 1888.

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## SERMON.

BY ELDER JOSEPH R. LAMBERT,  
DELIVERED AT LAMONI, IOWA,  
JANUARY 8TH, 1888.

“Behold, I will send my messenger; and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fuller’s soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.”—Mal. 3: 1-6.

I will call your attention to Matt. 28: 19-20:

“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.”

It is my desire this morning to present a few thoughts concerning Jesus Christ and the apostles as teachers for God, and concerning that which they taught. It appears from the language selected as a basis for our remarks, that these men were sent out to the nations of the earth. It seems clear also, that in the mind of the Savior it was necessary that these nations should be properly taught, and this is why they were sent. In order that they might be properly taught, it was necessary that those sent to teach should be qualified for that work. The Savior took particular pains to instruct these men, and provide for them every needed qualification in order that their work might be properly done. A great deal depended upon it. As God’s nature is love, his designs and purposes were carried out in the work done by Jesus Christ for the benefit of the human family. And it was necessary that the people should be made acquainted with everything that would elevate them, that would be of benefit to them in this life, and more especially in the life which is to come.

We have a few reasons for calling your attention to this subject this morning, but how well we shall succeed in presenting them may be better determined after we are through.

Sometimes we feel well satisfied with our efforts when we are through, and sometimes we do not. We will try to do the best we can, and leave results with God.

Christ is called in the lesson read this morning, "The Messenger of the Covenant;" and nowhere that we are aware of, is it intimated that he is the messenger of any other than the gospel covenant—the perfect covenant. It is the prerogative and duty of a messenger to declare his message understandingly. We believe that Christ did this work and did it well. We believe he performed this like every other part of his work, faithfully, and all the terms of the covenant here spoken of were made known unto the people. When Nicodemus came to him by night he uttered a truth when he said to Christ, "Thou art a teacher sent from God." When upon another occasion a vast part of his disciples departed from him, he turned to the apostles and said, "Would you also go away." Peter answered and said to him, "To whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God." When Peter made this declaration he showed the representative character of Jesus Christ. "Thou hast the words of eternal life." "To whom shall we go?" It was necessary then, that they should go where the words of eternal life were to be found; for it was through those words that they were to be benefited and placed in possession of eternal life.

"Away back in Deuteronomy we have a prophecy concerning Christ, some 1,451 years before his birth.

Dent. 18: 18-19:

"I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

These are the words of God spoken to Moses, referring to Jesus Christ. Let us analyze them: First, God is to raise up this notable person. "I will raise them up a prophet from among their brethren, like unto thee." Secondly, that same God is to qualify him for his work; in other words, he is to give him the very principles and truths that he shall declare unto the people. "I will put my words into his mouth." Thirdly, This great prophet which is Jesus Christ, will be faithful in the work which he is called to do. He will not fail in any degree. "And he shall declare unto them all that I command him." He will keep nothing back. He "will not shun to declare the whole counsel of God." And in the fourth place, God proposes to hold people responsible for the manner in which they treat the message. Now please notice, that these words affect, not only those who lived at the time Jesus Christ came upon earth, but they affect all men to whom the message shall come. "And it shall come to pass that whosoever will not hearken unto the words of that prophet, I will require it of him." He shall have to give account unto the great God for the manner in which he treats the message, no matter when he lives or where. Having become acquainted with the truth, he is under obligations

to receive it. If he fails to receive it, he is under condemnation, for God says here, he will require it ~~of him~~, of all those who hear the words of the message. This statement is presumptive evidence that if they accept the message, become obedient to its requirements, they will be saved and blessed to the fullest extent.

When Jesus entered upon the work of his ministry, he called others; and he seemed to take particular pains to so instruct them, that when they should go to the nations of the earth, they would properly represent him and the gospel.

Next we read in the seventeenth of Matthew, that he selected Peter, James and John from among the Twelve, and went up into a mountain apart, aside from the people. There he was transfigured before them, and his face shone as the sun, and his raiment became exceeding white. "And there appeared unto them Moses and Elias talking with them." After a time a cloud of light passed over them, and a voice was heard from the cloud, saying, "This is my beloved Son, hear ye him." It seems to have been necessary that this great truth should be impressed upon the minds of these men, that Jesus was a great teacher sent from God. Not only that he was the Savior of men, but that he came to declare the terms of salvation, and that he should be heard in all things concerning the life which is to come.

We read somewhere in one of the Fathers, St. Clement, I believe, that the Savior administered God's wisdom to Peter, James and John, and they to the Twelve, and the Twelve to the church. This declaration seems to be

in harmony with the New Testament history here. It was necessary that it should be impressed upon them that Jesus was the Son of God, and that they should hear him as a great teacher sent from God. Afterwards Peter calls our attention to this testimony, as we find in his second epistle and first chapter from the sixteenth to the end of the eighteenth verse:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount."

It is affirmed by some people that there was nothing really in the mount. That it was simply a vision. Jesus said to them after the occurrence, "Tell the vision to no man." In the first place it does not show that it was not real, actual, because it was a vision. Vision means, primarily, sight; and in a vision we may see a representation of something or we may see the thing itself. But the history of the occurrence shows that these men saw and heard the actual personages. "There appeared unto them Moses and Elias talking with them." We read of people visiting the sepulchre of Christ, and they saw a vision of angels. Did they not really see angels? Yes, sir, they saw them. Here Peter, James and John saw a vision in the mount, "and there appeared unto them Moses and Elias, talking with them," and Peter says in the language just read to you, "We have not declared unto you cunningly

ly devised fables when we made known unto you the power and coming of the Lord Jesus Christ, but were eye witnesses of his majesty; for He received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased, and this voice which came from heaven we heard, when we were with him in the holy mount. They heard with their ears and saw with their eyes, and declared unto the people that which they saw and heard, that Jesus was the Christ, the great representative of God's words.

The Apostle Paul tells us that Christ is the end of the law to them that believe. We do not necessarily understand from this, that there was nothing good in the law. Not necessarily that everything found in the old law was thrown away entirely; but that the law in its imperfection ended with Christ. That Christ came to teach the word of life in its fulness. That the gospel is complete and perfect in itself, and that we are to look for that gospel to him as the great representative of the new and everlasting covenant, and for that which we ought to do, for that which is binding upon us, and for that which we expect to receive in this life, and in that which is to come. I do not believe that that gospel needs any appendage. If there is anything enduring and good in the old law, it was incorporated into the new covenant taught by Jesus Christ and his Apostles.

Jesus selected, as we have stated, other men to assist him, and we call your attention to these teachers

for a few moments. He said to them, "Ye have not chosen me, I have chosen you and ordained you." "As my Father sent me into the world, even so also I send you into the world." This shows that they were sent by proper authority. So far as authority was concerned, they were qualified for their missionary work. And in the seventeenth of John, in the opening of that prayer by Jesus Christ a short time before his crucifixion we read these words; "For I have given unto them the words which thou gavest me, and they have received them," the eighth verse. In the fourteenth verse, "I have given unto them thy word. The world hath hated them because they are not of the world, even as I am not of the world. I pray not that thou wouldest take them out of the world, but that thou wouldest keep them from the evil." Jesus was very desirous that they should abide in the truth. He knew that the only way in which they could be kept from the evil of the world, was by receiving this truth in their hearts, and practicing it in their lives. He knew that the only way in which they could receive life eternal, was through obedience to the word of truth. "I have given unto them thy word, and they have received it." They had known that He came out from God. Now we have Jesus Christ appearing with a message from his Father, and this message, which was to affect all people in all the world came from God. Now He tells us that this same message has been delivered to these same men, and they have received it. After his resurrection from the dead He appears unto them, and in the language of the text he says, "All power

is given unto me in heaven and on earth; go ye, therefore, [for this reason], 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." We can not mistake the meaning here; it is too clear. These men were instructed in the principles and teachings of Jesus Christ. They had been taught by Jesus Christ this message which was to affect for good or evil, the nations of the earth. God saw that it was necessary in order to be exalted to the Celestial glory and receive that fulness of reward which he will freely give to those who comply with his conditions, that there should be those who are instructed in his previous truth, and thus prepared to instruct others.

The Apostle Paul was afterwards called to this same work; and from his testimony contained in the second book of Corinthians and fifth chapter we can see what estimate he placed upon this authority, and upon the message with which they were entrusted. Beginning with the seventeenth verse: "Therefore, if any man be in Christ, he is a new creature [Do not forget that] Old things are passed away, behold all things are become new [All means just about as much in this place as it does in any other. It is true that it may be limited by a text to certain things. But here there is no such limitation placed upon it]. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of recon-

ciliation." How very different is this from some of the old creeds. I remember a few years ago, when doing missionary work in the South, I picked up the discipline of one of the popular churches, and there read in substance, how that God through Christ, was reconciling himself unto the world. I remember too, sitting and listening to the language of a minister while he was preaching a funeral sermon. He descanted upon the beauties of the gospel, and told the people that God through Christ was reconciling himself unto the people. God was always reconciled, he was the same perfect, unchangeable Being. We read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." It is man that has gone out of the way, and needs to be reconciled to God, not God to man: Men may be reconciled to God through Jesus Christ. God is love. He sent Jesus Christ with a plan of redemption, that through and by Jesus Christ we might be reconciled unto God. He came and brought the word of reconciliation, and called and authorized others to teach that word. Through thus ministering the word of reconciliation we are enabled to make our peace with God. Paul speaks of the authority which they received from God: "Now we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." Paul had the assurance that he had been called to this work. It was not presumptive in him to make such a declaration as this. It caused no shame upon his part to write unto the Saints these significant words: "Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God."

These testimonies clearly show that the apostles were called and authorized to teach the same message, the same principles of life and salvation which

Jesus taught. In the course of their ministry they taught that which was suitable to those outside of Christ as well as that which was suitable for those who were within Christ, those who had accepted the gospel. Upon the day of Pentecost Peter stood up and preached to a vast multitude of the Jews, declaring unto them Jesus the Christ, and proving his statements and claims from the Old Testament Scriptures, a standard of authority which they accepted as well as he. A great many of them became convinced that Jesus was the Christ, the one who should come, and they cried out, "Men and brethren, what shall we do?" They were believers. Peter answered and said unto them: "Repent every one of you in the name of Jesus Christ and be baptized for the remission of sins and you shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." You notice how he declares the terms of the gospel unto these aliens; and the same day there were added unto them about three thousand souls. Passing to the ninth chapter of Acts, we come to the conversion of Saul. He was a persecutor of the saints. He was on his way to Damascus with letters from the High Priest at Jerusalem, that he might hale men and women and take them bound unto Jerusalem as prisoners. But as he neared the city he saw a light and heard a voice, which revealed to him Jesus Christ. When this revelation was made known to him he asked: "Lord, what wilt thou have me to do?" The Lord answered and said unto him: "Arise and go into the city and it shall be told thee what thou must do." He went and one of these authorized servants of God came to him. Paul had been convinced of the mission of Christ, and was in a repentant condition, but there was something else necessary to be done. Ananias said to him, "Why

tarriest thou?" As much as to say, why remain in this condition any longer? There is a way provided by Jesus. You may get out of this condition by accepting the Son of God. It is well enough to fast and pray, but they are not sufficient. You must obey the gospel, the message of life and salvation: "Arise and be baptized, washing away thy sins, and call on the name of the Lord." Do not cease to call on the name of the Lord, and do not neglect to arise and be baptized. Perform ALL things that God has enjoined in order that you may be justified before him. And he was baptized.

In the sixteenth chapter of the Acts of the Apostles we read of the conversion of the Philippian jailer. It is evident that this jailer was ignorant of the mission of Jesus Christ. He did not understand that he was the Son of God. And when he said to Paul and Silas, "Sirs, what must I do to be saved?" they said unto him: "Believe on the Lord Jesus Christ and thou shalt be saved with all thine house." They spake unto him the word of the Lord, and he took them and washed their stripes, and he and his were baptized straightway. The word of the Lord spoken unto them, then, was the word of the gospel; and they, understanding from that word that they should be baptized, rendered obedience at once. From these declarations you will discover, that faith, repentance and baptism, and the promise of the Holy Ghost, were taught. When we come to the eighth and nineteenth chapters of the Acts of the Apostles, we find Peter and John and Paul laid on hands for the reception of the Holy Ghost. In the eighth chapter we read:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid

they their hands on them and they received the Holy Ghost."—Acts 8:14-17.

In the nineteenth we read:

"And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid *his hands* upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19:1-6.

We now have the practice of three of the leading apostles, who laid on hands for the gift of the Holy Ghost. And when we come to the sixth chapter of Hebrews we have an enumeration of the principles of the doctrine of Christ given by the author of the epistle to the Hebrews; and he names faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment as these principles. He gives the laying on of hands and baptisms as principles of the doctrine of Christ, and places them by the side of faith, repentance, etc. It is clear, then, from this, that all this belongs to the gospel. That they all belong to the new and everlasting covenant, and were made binding upon the people. These men went out teaching men to do the things commanded by the Lord Jesus himself. They were not performing an idle work, not doing anything superfluous. They were directed by the authority of the Lord Jesus himself, when they went down to Samaria, and when Paul went to Ephesus. They were doing missionary work for the Lord Jesus himself. There is a thought I wish to express right here: So far as the principles of salvation are concerned; so far

as our deliverance from our sinful condition is concerned, the first principles of the gospel accomplish it. Nothing else is needed; and nowhere can we find from the New Testament, when the question was propounded by the people, What must we do to be saved? that anything else than obedience to the first principles was required. It is complete, so far as this work is concerned.

But there are more than first principles in the gospel. From these merely fundamentals, grow out a great many other duties alike binding upon the people of God. It is their duty to pray. It is their duty to forgive. It is their duty to cultivate the Christian graces enumerated by Peter and others, and add to their faith, virtue, knowledge, temperance, godliness, patience, charity, that these may be in them and abound, that they may be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ. In the epistles, written upon this by inspired men, these duties are made plain, but nowhere can we find from the commandments, that the old law as a code was made binding upon the people of God. There is no reference of the kind in the teachings of Christ or the apostles. We may find many of the commandments contained in the decalogue enjoined upon the Saints, some in a more perfect manner than is contained therein; but we can not find that the decalogue as a whole was made binding upon the people of God. If we discover by these teachings of Jesus in the New Testament, that one of these commandments has been left out, the system is broken, and this destroys any claims that may be made for the perpetuity of that law. It shows us that the gospel is perfect, and that its conditions are made binding upon us. In proof we call your attention first to Matt. 19:16-19:

"And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, why callest thou me good? there is none good but the, that is, God."

but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself."

This last commandment is not found in the decalogue. There are six commandments here. The fourth commandment of the old law, to which so much importance is attached by so many people, keeping the seventh day as the Sabbath of the Lord, is not spoken of by the Savior. The great question asked by this young man was, What must I do to inherit eternal life? By reference to the teaching of the Savior on the mount, the teaching of the Apostle James and the Apostle Paul, we find other commandments enumerated. We call your attention to a part of these scriptures:

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandments, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."—Rom. 13:8, 9.

We can see how many commandments may be comprehended in this last; but it is impossible to see how the Sabbath question may be comprehended in it. It is impossible to see how it may be dragged in under this head. "If there be any other commandment, it is briefly comprehended in this; thou shalt love thy neighbor as thyself." "Love is the fulfilling of the law."

We take the position that the gospel is perfect and complete of itself. It will bring salvation to us in the broadest sense. First, through Jesus Christ the original sin is taken away. We are not made answerable for the sin committed by our foreparents in the garden, but without any conditions of obedience upon our part, we are, so far as this original sin is concerned, reconciled to God. Christ atoned for that sin.

Just as wide as are the effects of that original sin, so wide are the effects of the atonement of Jesus Christ. "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order." Christ came to seek and save that which was lost, and deliver man from the bondage of death, that he may stand before God to give an account of the work they have done in the body, and receive according to that work. Through this atonement God has provided that all who will obey the gospel may receive eternal life; and all who will not obey that gospel, must be contented with just what they have earned, whether little or much. God has provided that through this gospel we may be delivered from our individual sins, from our lost and alien condition. We are made the children of God, heirs of God, and joint heirs with Jesus Christ, to the inheritance promised of God. In the third place, there is what we may term temporal salvation, that which effects us in this life more particularly. Whenever it is needed, this kind of salvation should be had, and we are entitled to it through Jesus Christ. Provision is made in the gospel for this kind of salvation. It is neglected by a great many people, and considered a matter of little or no importance. God has provided that his people should receive temporal as well as eternal salvation from Him. Next we find provisions in the gospel prohibiting that which is in its character destructive to our bodies, and that which has a tendency to defile them, or that which has a tendency to darken the mind. We are enjoined to "glorify God in our bodies and spirits which are his."

Then we have future salvation, or being placed in actual possession of the promised reward, the greatest of all. All this is provided for through Christ in the gospel. What addition does this system need, in order to benefit the children of God? We are delivered entirely from the bondage of sin; we are entitled to every needed temporal blessing; we can secure that eternal re-

ward in the everlasting kingdom, by obedience. Hence we say that the gospel is complete, perfect of itself, sufficient, and all-sufficient for the grand aim for which it was appointed of God—the salvation of the human family.

I wish to call your attention to one or two items in connection with the coming forth of the latter day work, in connection with these scattered thoughts. I presume it will be admitted that Jesus chose these men, ordained them, and told them just what they should preach unto the people. That we can tell who are ministers for Christ and who are not. "By their fruits ye shall know them." We can tell by their teachings and by their works, whether or not they are doing the Master's will. We have already seen what pains Jesus took to qualify them for the important work to which they were called.

In the day and age in which we live a young man came forth claiming that the gospel was revealed to him, that it was restored through him. What was the first claim made? In answer to prayer the Father and Son appeared unto him, and the Father pointing to the Son said, "This is my beloved Son, hear ye him." We are told by this young man that he was directed to listen to God in introducing this work, and that all the glory should be given to God. That the set time had come to fulfill His covenants to His people, and to begin his work, his strange and marvelous work and a wonder. That men should begin to put their trust in God, and in Him alone, and rely upon the merits of Jesus Christ. This young man, chosen of God to introduce this latter day work, is in complete and striking harmony with the scriptures, on the very outstart impressed with the grand truth, that Jesus Christ is the Son of the living God, and the great representative of His Father, "Hear ye Him." This is what was said to this young man. Tracing the history along from there, we find that two or three years after this time, he claims that an angel of God appeared to him, and told him

that there was a record hidden in Cumorah containing the fulness of the gospel of Jesus Christ. The angel appeared to him three times the same night, and quoting the second of Joel, the eleventh of Isaiah, and other scriptures which treat upon the restoration of the House of Israel, he said to this young man that these scriptures were not fulfilled, but the time was near at hand when they should be fulfilled. This was taught to the world. The gospel came forth, and the record also, which purports to have been translated by the gift and power of God. We find also that it does contain the fulness of the gospel of Jesus Christ, and asks us to believe in the same God, the same Savior, the same gospel. It is in harmony with the bible, although there are some things in addition to the bible, more fully explaining what God requires at our hands. So far as the condemnation of sins is concerned, to put it very mildly, it is fully equal to the bible from the beginning to the end. It leaves no room for any doubt. It is impossible to place a different construction upon the language. It is clear and positive in its condemnation of all the leading sins found in the catalogue of sins. It enjoins obedience to the same principles of the gospel as are found in the New Testament scriptures. Jesus, it is claimed by this record, appeared unto his people on this continent, and taught them the same principles that are taught here in the New Testament. He told them that He was the end of the law, the one that gave the law and the commandments. Now He said to them, "Keep my commandments," as much as to say to them, "Look unto me, I am the end of the law. It is fulfilled in me. If you want life and salvation look unto me. I am the Savior of the world, the Son of the living God." How in harmony with the statement of Paul: "For Christ is the end of the law to them that believe."

The claims made by this young man

are in harmony with the scriptures; they are in harmony with the gospel. And the revelations of God to him of this age, are in perfect harmony with the prophetic statement found in the fourteenth chapter and sixth and seventh verses of the book of Revelations:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

The facts are so strong that we can not well reject them. But when we find them in harmony with our own experiences, it is the best of all.

This young man in connection with those who were converted and called through him, declared the gospel in its simplicity and plainness to the people, giving them distinct evidences and tests of its truthfulness. They taught in harmony with the great promise made, "If any man will do His will, he shall know of the doctrine." You may say a great many hard things, you may impugn motives or malign character, but here is the simple philosophy of the Christian religion: If you find it not what it claims to be, you are justified in opposing it. "If any man," said Jesus, "will do His will, he shall know of the doctrine." This man came likewise declaring unto the people, to obey the message. If you have doubts with regard to it, and cannot see your way clearly to obey the message, you claim to have faith in God, call upon Him in earnest prayer, humble yourself, and being sure that you have no idol in your mind, and God will take every stumbling block out of your way, and make your way clear before you. We Elders who are traveling around, some-

times come across persons who are investigating, very earnestly, good, honest people; and they tell us that they have difficulty and doubts, and have concluded to ask God about the matter. They are not quite satisfied, and have concluded to take the matter to Him. There is nothing brings more joy to our hearts. We know what the consequence will be if they honestly refer the matter to God and ask his decision upon it. We know they will become believers in the restored gospel and members of the Church of God. That is the result every time. Here is the evidence of the truth of the work.

We say to our friends, then, that there is a class of men claiming to be ministers of the gospel of Jesus Christ; teaching the same truths that His apostles taught; making the same promises to those who become obedient to the principles of the gospel that were made by Christ and his apostles. Those who accept the message, enjoy the same gifts and blessings, and the same Holy Spirit rests upon them, and their hearts swell with emotion; they are filled with the love of God, and their hopes for eternity are made very bright through the influence of the Holy Spirit shed forth upon them in fulfillment of the promise. May God help all to receive the truth, that they may in God's own time be crowned with glory in his kingdom, is my prayer.

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