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# THE LAW OF LIFE

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## THE LAW OF LIFE.

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Sermon by Elder F. M. Cooper, Delivered at the General Conference, Independence, Missouri.

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I cite attention to the words of our Lord as found in Matthew 7: 16:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Fruits signify produce of the earth, of trees, or animals. The reason that men do not gather grapes of thorns or figs of thistles is because fruit of this kind does not grow upon the thorn-bush or upon the thistle. We would question the sanity of anyone if we should find them looking for figs among thistles because the facts are that thistles reproduce thistles, and thorns reproduce thorns. Each

form of life represents laws and conditions peculiar to itself, and by reason of these laws and conditions each reproduces its type. We recognize this truth as not only self-evident in nature, but as a fundamental law of God necessary to the reproduction and perpetuity of the various types of life created by divine energy. God said: "Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth and it was so." And again God said, "Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so." The constitutional law of each species of life has its own development and limitations. Divine inspiration teaches that all kingdoms are founded in law, and there are many kingdoms, for there is no space in which there is no kingdom, and there is no kingdom in which there is

no space, either a greater or a lesser kingdom, and unto every kingdom is given a law, and unto every law there are certain bounds also and conditions. An apple may be a fine one of its kind, but the constitutional law of its nature that developed it and made it an apple, can never change it into a plum or a peach; a horse may be a splendid type of his species, but the constitutional law of his nature by which he became a horse can never make him into an ox; a baboon may be an excellent representative of his kind, but the law of his nature by which he was made a baboon, by reason of its conditions and limitations, never can make him into a man. It is a law divine, and evidences of it are seen in the multiplied types of being throughout space, from the most stupendous sun to invisible animalculae. As all nature teaches that law rules in every department of the natural world, working out certain re-

sults in harmony with the constitutional laws of each type of life, so Jesus Christ teaches this same law; that like begets like, and that each moral and spiritual principle of truth begets moral and spiritual types of life as the basis of his redemptive system. He says, "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold."—Matthew 13: 3-8.

Jesus Christ, in his interpretation of this parable, lays down

this fundamental law as underlying the whole superstructure of his sublime and divine philosophy. "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. \* \* \* But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." (Matt. 13: 19, 23). Sanctification and the attainment of celestial life is the result of obedience to celestial law. We read: "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom." (D. & C. 85: 5). "Sanctify" means to set apart, to make of religious use, to make

free from sin, to make whole through the law that God has given unto us, even the law of Christ. Unless we abide the conditions of the celestial law, we cannot abide the celestial glory. Again, the Apostle Paul says, "For in Christ Jesus I have begotten you through the gospel." Begotten signifies to generate and reproduce. Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." "Whoso believeth that Jesus is the Christ is born of God." Divine life under this new condition in the soul and life of the individual, begets a higher state of be-

ing, spiritually, morally and socially. We may have been dead in trespasses and sins, but when touched by the magic power of redemption through faith in Jesus Christ, and our acceptance of the principles of the gospel, from this grand standpoint of the realization of the divine, we can feel the force of the thought:

Oh, yet we trust that somehow good  
 Will be the final goal of ill,  
 To pangs of nature, sins of will,  
 Defects of doubt, and taints of blood.  
 Behold, we know not anything;  
 I can but trust that good shall fall,  
 At last—far off—at last, to all,  
 And every winter change to spring.

Thus when we come to study the underlying principles of the gospel system of philosophy, it is necessary that we revert to the original proposition, viz., that every type of life begets its own kind.

We understand that the gospel of Jesus Christ is represented as seed sown by a sower; that this seed was to be sown by its divinely appointed representatives, and that every principle,

or divine seed, that is thus sown and grows, reproduces its own kind.

So then, an intelligent faith is a true conception of the mission of Jesus Christ, and a true comprehension of the principles to which the name of Jesus Christ stands identified. Christ is the greatest philosopher, the grandest, the sweetest, the most beautiful teacher this world ever saw, in the fact that He rises in the splendor of his philosophy above personal selfishness and bigotry; above the ideas of the world, and in his relationship to humanity represents the forces and principles that supplies the demands of human nature, and thus the possibilities of development and attainment are guaranteed to us by the application of the laws and principles inseparably associated with Jesus Christ. Thus, in the commission that Jesus gave to his apostles to go out in the world and preach the gospel, these

teachings represent divine thought; represent divine principles. The greatness of the Christ is not seen in his individualism, but in what he represented. This fact is developed in His own announcement, "I came not to do my own will, but the will of Him that sent me." Thus Christ stands identified with a great mission, a great work and the responsibility of this work was largely laid upon His shoulders. It was made, with Him, a question of individual integrity, that He must move in harmony with the laws and conditions under which He was placed, and under these divine environments He was to gain the glorious conquest over sin, or fail in the accomplishment of His mission. Satan had invaded the domain of God on earth. The primary home of man, with its beauties and perfection, had been tarnished with the nature of sin; so Jesus Christ came into this world to wrest its sover-

eighty from the power of evil, and He proposed that all along the line of His conquests they were all to be attained in harmony with the laws and possibilities of individual attainment placed within the reach of all who would believe and accept the conditions of gospel salvation.

The Apostle Paul makes the statement, "The law was weak in that it could not condemn sin in the flesh"—could not make men good. They might live good lives so far as their external moral conduct was concerned, but in the heart they might be murderers. And we understand that one of the prerogatives of the law was that those who did not commit the overt act of sin in violating its provisions were free from condemnation. Thus the law could not make man good; its principles planted in the human heart could not transform its subject into a stalwart repre-

sentative of the Christ life or character, for the reason that its inherent powers were incapable of producing such an exalted type of manhood and womanhood. This highest possible human attainment, under divine conditions, was only made practical and susceptible of accomplishment upon the terms of the gospel. Jesus met sin upon the same grounds of a common humanity, for He was "tempted in all points like as we are, yet without sin" (Heb. 4:15), in overt act, but He felt the emotions and power of sin because he took upon himself the nature of sin. In assuming the nature of Abraham, instead of taking upon himself the nature of angels, he placed himself under the obligations of his Father's law, and it was love for that law that enabled him to resist temptation; and it was Christ's love for the truth, which only conserves the true interests of the race, that enabled Him to die the death of

the cross, in demonstration of the fact that His love for man, and for truth, which only can exalt man, was greater than His love of earthly life. It was not God's eternal love that demanded the sacrifice of Jesus Christ, but it was sin that made such sacrifice a necessity; it was degenerate human nature that made Christ's death a necessity; it was the conflict between the right and the wrong that made such sacrifice a necessity; thus, in the divine economy of God, it was, with Christ, a question of personal loyalty to the principles of truth committed to His trust, and it was His integrity, His race love, or love for the race of mankind, that enabled Him to say: "Nevertheless, not my will, but thine, be done." So, then, he surrendered His own will, His love of life and existence in this world, upon the altar of his love and devotion to divine truth; and upon this principle we believe it became nec-

essary for Jesus Christ to die; because rather than be untrue to the trust committed to Him, He was willing to offer up His life as a living sacrifice in attestation of His personal integrity.

In discussing this question from the standpoint of principle we observe when men sow wheat in the agricultural world they expect to reap wheat; when they plant corn they expect corn to grow. The principle is true in the moral world; it is just as true in the spiritual world that in all of these different realms of life there are laws and conditions, and it is these laws and environments that make everything what it is. We cannot make ourselves anything without environment; we cannot grasp a single thought; we cannot originate a single idea; we are what our environments have made us; we believe what we have been taught. If we had never been taught, nor had an opportunity to know anything of the environ-

ments of this life, we would not possess a single idea. What we are, I repeat, is what the environments that have surrounded us from our cradles down to the present time, have made us.

In our investigation of this subject, the central thought before us is, what will the true seed of gospel life and power sown in the human heart make of men and women? We are not to judge from a theological standpoint from the simple fact that we believe that a man can be a splendid theologian and not be a good man; we are not to judge from the standpoint of pulpit eloquence and ability only, from the fact that men can be eloquent and grand preachers and still not be good men. I affirm there is only one true test to determine character. I don't mean the country a man hails from, or how much truth he claims to believe, but the man's moral and spiritual environments that shape and determine his conduct

is the true test. We may be conscientious and be wrong, but we cannot be right without we are conscientious. If we live the truth and our judgment and conscience are in harmony therewith, then we are true christians, true believers in Jesus the Christ. Some say when we reach heaven it will not be asked, which church road we came over. We can rest assured that none will pass the pearly gates of the celestial world except those who have lived in obedience to the laws and conditions of being necessary to fit their souls to live with Jesus in a perfect and sinless home. Our souls must become qualified and fitted for those grand conditions of moral and spiritual being in a world that is better than this by having left off the evils of life; by having overcome the temptations of this world; by having been true to God in passing through the crucial attestation of earthly trial. We believe in the philosophy:

Through the furnace, through the  
heat,  
There beneath the hammer's beat;  
Through temptations manifold,  
Comes our souls like burnished gold.

All the antagonism we have to meet in this world in the conflict between the evils of our natures and the principles of divine truth are represented in the life and conquests of Jesus Christ.

The issue in the days of Christ was between the right and the wrong; the right as represented by Jesus Christ, the wrong as represented by the antagonistic forces that he had to meet at every turn and corner. We are proud of this one grand conception that while individuals may signify but little, principle means a great deal and the principles for which Jesus Christ gave his life live after him in the splendor of their immortality and redemptive power. They still exist with power to make a bad man a good man; to make a bad woman a good woman, and to transform a sinful world into a

heaven; and under their force and reproducing powers character is still to be developed in harmony with Christ, the true type, until the triumph of the Christ is assured by the conquest and overthrow of sin. The thought seems axiomatic. We sow an idea; we reap a principle. We sow a principle; we reap a character. A man is really what his principles make him; if he believes in bad principles, he must be a bad man; if he believes in and practices good principles, he must be a good man; if he believes in erroneous theological principles, he is wrong in theological faith. We understand that truth is the stepping stone to higher and grander and more glorious conditions of life. Truth is the divine power under which man is to be transformed in his nature, but this transformation can never come until mankind comes under the laws and principles which bring about this development. Thus the apostle

represents in this new life, "We are begotten again to a lively hope," and the question is, how are we begotten? What are the laws and principles upon which this work is to be accomplished? Thus, to illustrate: If everything bears seed after its own kind, if it is the Christ seed that is sown in the soul; in its development it will exhibit the characteristics of the Christ life. False religious principles planted in the lives of men reproduce and perpetuate their own type; but they have that begotten in themselves which prove they are wrong, and this condition remains until environment is so altered as to change this false type of character into the true type of life as represented by Jesus Christ our Lord. The difference is this: life is not merely individual consciousness, but life is the power by which individuals act, move, and are conscious of their individual being, and in this sense, life as regards its motives repre-

sents its moral and spiritual status just as it is; and whatever are the conditions and relationships which we have to these different kingdoms, these different environments and these different laws, such also is our type of life.

The Apostle Paul, speaking across the centuries with reference to Moses, said he would rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Thus we admit that there must be some pleasure in sin, otherwise men would not sin. It is a true fact that what men love most they will sacrifice the most for. It is love that enables the mother to keep vigil by the bedside of her sick child, never conscious of weakness, never conscious of individual suffering. It was love for humanity that caused Jesus Christ to measure himself with the needs of the world, and thus he placed himself against evil in the interests

of the human race, and sometime and somewhere the virtues and powers of his redemptive sacrifice upon the cross will awaken all humanity to a consciousness of his love and worth. We recognize this grand principle as being self-evident, that God will give all mankind an equal chance in the race of salvation; but the utility of service must be derived from the manifestations of love begotten under the gospel law. Thus right here the Apostle Paul declares, "You who were the servants of sin became the servants of righteousness." We must believe this change was not wrought by coercive power; for the gospel places each individual on his own responsibility. "Preach the gospel to every creature" and he that believes and obeys "shall be saved." It is left with men's volition to decide the question and we do not believe that an individual will decide the question properly and correctly for him-

self until he discovers something in this message and these conditions that appeals to his love and judgment; until he reaches the condition represented by the Apostle Paul as the true type of christian manhood when he says, "The things I once loved, I now hate. The things I once hated I love." It was his former faith that made Saul of Tarsus the enemy of Christ; and it was the christian religion that made Paul the Apostle the representative of Jesus Christ, and who, in his relationship to the new life and the grander and better conditions of morality and spirituality, the attainment of a grander and more glorious experience, was enabled to say, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom.

8: 38, 39). The apostle proved the correctness of this proposition when he said to Timothy, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." He had lived under that law of Christ, been associated with it, tasted the eternal sweetness of Christ's love, and thus in the wonderful subjection of his will in the interests of the human race, he was willing to give up his life as a witness to the truth. In the type of life represented here, we believe is involved the principle that if we are begotten of God we have within us the nature of God; if we are begotten in Jesus Christ we are partakers of the nature of Jesus Christ.

We do not need to tell you in regard to the nature that we possess when we came into this world. We see it in the infant. I have observed in a little boy that when he could not have his

own way he would get down on the floor and pound his head. We know in this regard that such child represents the earthly and not the heavenly type of life. We are born with constitutional defects because we are placed under a defective government; are brought into this earthly state of being by the force and operation of imperfect conditions, and for this reason Jesus Christ came to reconstruct the human race. In this grand work he came to proclaim the moral and spiritual liberty of man upon the terms of the gospel; that they might be so transformed in their natures that they would not pound their heads, nor hate their enemies; but looking to the interests of the race, would stand for the principles of love and justice as represented under the constitutional laws of the gospel of Christ. The man who, with a true heart, stands in defense of his highest conception of right is not moved from his faith by

what society thinks of him; it is not a question of selfish gain or loss with him, but with the consciousness that he stands upon his personal responsibility before God, the only question in which he feels essential interest is, "Am I right."

What are the grand distinguishing features between these two conditions of life? We will cite your attention to this same apostle in Romans 6:6, where he says, "Knowing this that our old man is crucified with him." He dies hard sometimes, and sometimes we think that the old nature is dead, when he is not dead "but sleepeth;" and in this regard it reminds me of an illustration made by Mr. Talmage when he brought home from the Jordan two little vials of water that he took from that historic river. He filtered one and the other he corked and stood them side by side in his cabinet. He says, "When I take these little vials and shake them, one is as

clear as crystal, it does not make any difference how hard it is shaken, but the other becomes turbid whenever its contents are disturbed." He says this turbid water represents some christians who, upon their conversion, were only settled and not cleansed, and all they need is a little shake-up to prove that they are still under the jurisdiction of the "old man with his deeds." The spiritual and moral evolution of man under the gospel in attainment of higher and better conditions of being is the basis of our hope for the future of the church on earth, and our ability to at last attain the ideals of faith as expressed in the words of John, the divine, "Beloved, it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is," is the basis of our hope in the final attainment of heaven. We do not jump into the likeness of Christ. It is not a miracle of a day or a

month's duration that transforms us into the moral and spiritual likeness of Jesus Christ. It is our acceptance of the gospel; our birth into this new condition of spiritual life that makes it possible for us to become like Jesus and under the laws and principles which we are thus placed we slough off the carnal nature, and in this better life and grander relationship we, by faith, behold the glittering spires and sparkling domes of the eternal city of love and immortality. The golden fruits of obedience as manifested in human life are the same from age to age, and the constitutional nature of the divine government—moral and spiritual—in its infinite perfectness can never change, as it represents the only process by which man can be transformed into the image of his Creator.

Do we believe in complete sanctification here and now? Not here. We do not believe in it in the sense that we are made holy

and free from the nature of sin down here. A friend once said, "I quit the use of tobacco because I could not chew it any longer." "How is that?" "I got so it did not taste good to me, I do not enjoy my pipe; I smoked just as long as I could, and then I quit it." That was a reformation, but it was that peculiar kind of reformation that the man could not help, and for that reason he did not deserve any credit for it. If a sick man gets well without personal effort or volition, but is healed by divine power, to God belongs all of the credit and glory. We believe that a man who is freed from an evil habit simply because he could not help himself, does not deserve any credit for his reformation. It is in the sense in which Christ was tempted and overcame temptation by self-denial and self crucifixion that the true test of meritorious service is to be found in the kingdom of God. The evanescent emolu-

ments of earth's material estate of riches, honor and sovereignty were offered him, but he chose to be true to Him that sent him into the world, that he might walk the thorny path of duty by reason of his love of man, and let the centuries tell the story of the cross, until creation, touched by the magic of his love, will crown him "Lord of all." Jesus understood that "whatsoever a man soweth, that shall he also reap," and for that reason he sowed to the Spirit, and as a result he reaped life everlasting. The triumph of the flesh means the loss of the soul. Paul says: "And they that are Christ's have crucified the flesh with the affections and lusts." They have done it. They have been willing to do it; They have stood thus in favor of a principle of righteousness against a principle of wrong; and I can emphasize the force of the statement that was made here this forenoon, that so far as we represent a grander

spirituality, or a higher type of religious truth and practice over others who have opportunities equal to our own, just that far we will attain to higher conditions in the world to come; but no further. If a man should come to me tottering, infirm, and decrepit, and would claim that he was a splendid specimen of physical power, I would not believe him; and if one of these moral dwarfs would come to me and profess that he was right, while his life was a negative of the principles he professed to represent, I would brand him a hypocrite. If, on the other hand, a man has the right motives and principles in himself, as the Savior says, "You will know them by their fruits;" because the manifestations of his life will be in consonance with the nature of the man; and if he lives under the gospel law his life will show the potential influence power and principle of gospel his character, in forming

and determining his destiny;

Paul says: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Paul, where was your conflict? Was it between you and your neighbors? I remember a sister who had been urged, officially, to do her duty and attend to her service in the church of Christ, who said: "I can't be good any more, it is too late now." We asked, "Is it possible that you have gone back to that condition that you have lost your love for Christ and truth because of your imperfections?" She says, "Oh, no, it is not my imperfections that trouble me; it is the imperfections of others." She was affected terribly by the evils of somebody else; so we have heard it said that some people in the world go about with their hearts on their elbows, that somebody might hurt their feelings. It is not a question

simply of what we believe, or what we can do, but it is a question, what can we endure? And thus, along the corridor of the ages comes the voice of inspiration which says: "He that endureth to the end the same shall be saved." It is he that endures evils, that meets foes and opposition, who shines in the splendor of integrity and true principle; that stands in defense of truth, who is loyal in the midst of enemies; that is true to God under trial and temptation. It is the man that can endure these things—endure to the end—that shall be saved. "He who can endure to the end represents a strong moral and spiritual constitution; we can justly call them stalwart and strong men or women who have been able to stand under pressure, and in the face of the foe, in the day of battle—of trial. The divine truth set to human life and experience is this, that "God will have a tried people."

What about these reformers who want to destroy temptation and eliminate it from human society. The only trouble with these educators is that they are trying to doctor the wrong disease; they want to destroy that which man abuses and thereby place him where he could not be mean if he wanted to. If God had wanted that condition to obtain, he would not have allowed the serpent in the garden of Eden; but we can feel the force of inspiration in the thought expressed that somewhere, and somehow, "that good will be the final goal of ill." Out of these experiences will come those divine characteristics resulting from the system of Christ, that will adapt men to future conditions of glory represented by the sun, moon and stars; and out of these multiplied conditions of life they will rise to the enjoyment of immortality, commensurate with individual effort in harmony with divine law, by which they are

preserved, sanctified and saved. If we live under the gospel economy how are we to preserve and maintain its laws? There was a time in the history of our country when this nation stood united under one flag. The time came when a certain part of this nation declared, "We will no longer live under that flag upon present conditions, and we claim the right to secede and pass out from under the administration of the government of the United States. Even the little boys of the north, in those days, were full of the fire of patriotism; we were sorry that we were not old enough to go to war because we were anxious that this secession should be obliterated from our country, and the honor of our flag defended. From Sumpter to Appomattox the honor of our flag and the integrity of our government was maintained, and the grand principle of national union triumphed over secession and state sovereignty; but some

would have destroyed the constitution, and would have overthrown the government if they could have exercised sufficient power. If the nation had permitted treason to have had its way the flag would have been dishonored, and the union divided; but instead, the secession idea was defeated on the battlefields of the war, and it was not only demonstrated that our republic represents a nation, but that the president of the United States is bound to employ the powers of the nation in the maintenance of the constitutional laws of the government in the protection of citizenship from Maine to California, and the suppression of treason against the federal state everywhere.

Under the same principle we believe the executive government of the kingdom of God was created for the protection of citizenship, for the correction of wrong, and for the expulsion of wrong doers from the church,

who will not repent, according to the stipulations of the law. God says, "Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent shall be cast out," etc. Thus in the maintenance of the honor and integrity of the church it is necessary that its laws be enforced against transgressors. Without enforcement of law all government is impossible. Some urge that the parable of our Lord regarding the wheat and tares signifies that bad people are to retain their place and position in the church in common with the good people. I apprehend these protectors of crime and law-breakers in the church in offering such apology have, as a rule, in mind some friend whose conduct would cease to disgrace the church under any other than this "grow together" and "do nothing" policy. Any one who will stand as an apologist for crime in this regard is as bad as the individual who is guilty of theft. I do not believe that God

wants tares to grow and flourish in the church. What are the facts as explained to us by revelation in the day and age in which we live? The facts are the field is the world. In the primitive church the apostles were the sowers of the seed of the kingdom of heaven; the apostasy of christianity was the result of the tares being sown by the devil, which drove the church into the wilderness. The tender blades springing up in this age represent the sowing of the original gospel seed, and its development by virtue of its restoration. The angels are the reapers. They are not to pluck up the tares at this time but wait until the harvest, which is the end of the world. The world being the field, in the end it is to be reaped by the angels. Now, for the angels to reap the field (the world) would be to destroy these tender blades, therefore, they let the wheat, that is the church, and the tares, the world, grow together until the harvest is fully ripe, and then shall the wheat be gathered, and the tares be bound up in bundles and burned, and the world, or the field, is burned.

But we, according to his promise, look for a new heaven and a new earth—a new field, a new world, wherein no tares grow; in other words, wherein “dwelleth righteousness.” Therefore, we conclude that God does not want tares to flourish in his church, and in this regard he has provided by law that the executive powers of the church should be invoked in the protection of the innocent, and the expulsion of unrepentant lawbreakers, whom to protect, is to turn traitor to the moral integrity of the gospel.

We read in the law that has been given to govern the church, “Thou shalt not lie; he that lieth and will not repent shall be cast out.” (D. & C. 42:7). Suppose we find a man, an habitual liar, and he will not reform, will not cease the bad habit by repentance, would it not be wrong to not enforce the law which says “he shall be cast out?” We are in favor of turning a man out of the church if he is a liar, because we know he would not be saved if in the church, without he was a fool, and then he would be saved out of the church just as well. In the executive gov-

ernment of God he has provided for the elimination of tares from the body spiritual, and the placing of them where they belong, in the world; and if they want to flourish and grow there in that kind of soil, it is their privilege until the angel reapers remove them from the world. The good ground upon which the gospel seed is sown does not produce tares, for let us remember that tares are produced by the conditions that exist in the world; and when we grow those conditions in the church that produce or sustain tares, it argues that the moral conditions of the church are on a level with the moral conditions in the world, for "the same cause will produce the same effects." This religion must stand for everything that is moral, and aggressively maintain it. It must stand for everything that is true in the spiritual realm, and aggressively maintain it. It must push forward the moral and spiritual interests of the kingdom of God until the witness for Christ—the gospel—shall have been proclaimed to the ends of the earth, and the Redeemer shall come to claim his own.