

missionary labor. To the Seventies then, who are thus called to labor in the Church, and to whom I think in connection with my fellow Presidents, I have a special right to direct a word of counsel and advice—to them I say: Call to mind the admonition that the Lord Jesus Christ gave unto His servant Peter. When about to leave the Twelve, and having rolled the responsibility upon their shoulders, of extending a knowledge of the Gospel to the nations of the earth, He said to Peter:

“Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs.

“He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto Him, Yea, Lord, thou knowest that I love Thee. He saith unto him, Feed my sheep.

“He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because He said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love Thee. Jesus saith unto him, Feed my sheep.”

So say I unto the Seventies engaged as home missionaries. If you love the work, if you love the Lord Jesus Christ, then feed those to whom you are called to minister. Feed them the bread of life. I rather rejoice in the thought of being somewhat in close touch with the young people of the Church, and I want to tell you one of the complaints that they make against us—one of the things they find fault with when they are urged to attend Sabbath meetings—they plead the dryness, the huskiness, the unfruitfulness, the lack of spiritual or intellectual food that they receive when they go to the house of the Lord. And if it is necessary to admonish the people to attend upon the service of the Lord, it is also necessary to admonish the ministry of the Church that when the people do come together they should be fed with the bread of life. It is a good thing to take a little time from worldly affairs and consider the things of God, and have food in His house when His people shall assemble together.

Now, having said so much to the Seventies, and not taking it upon myself to address that council to anybody

else, let me give a word of advice also to the people of God; for there are two sides to this subject. No matter how dull or dry the speaking from the pulpit may be, there are still purposes to be subserved in the assembling of the people together that should call the faithful Latter-day Saints to worship. It is true we attend divine service to receive admonition; it is true that we go to receive instruction, and to be built up by the word that shall be preached; but we go also for other and even higher purposes than these. It should be remembered in our hearts that we go to the house of the Lord for the purpose, primarily, of honoring and worshipping the Lord, whether men can preach intellectual sermons or deliver soul-stirring admonitions or not. We go to worship the Lord, to honor Him, and to obtain spiritual life by partaking of the emblems of the body and blood of the Lord Jesus Christ. Then if admonition and instruction come, so much the better. But even if there should be an entire absence of appropriate instruction, (which, of course, there it not,) it should nevertheless be regarded as our part to assemble together and honor the Lord. Remember this, too, that all preachers have something good; and if it should chance to be that some now and then lack sense, then God takes a text and preaches patience to you. And now if there can be a drawing together here; if on the one hand the ministry can be more fruitful, can furnish the people a richer supply of spiritual food; and on the other hand if the Saints will remember that the primary purpose of going to the house of the Lord is pure and holy worship—there will be as a result more satisfaction in our public religious meetings. The Lord bless you. Amen.

The choir sang:

Hail to the Brightness of Zion's glad morning;  
Joy to the lands that in darkness have lain.

ELDER GEORGE TEASDALE.

How Church membership is obtained—The Gospel to the dead—Church organization—Restoration of the Gospel—About profanity—Redemption the result of keeping God's commandments.

I am deeply grateful to have the privilege of attending this conference

and enjoyed the spirit of it. I think we are to be congratulated that we have the privilege of being members of the Church of Christ. Our standing depends a great deal upon ourselves. It is impossible for us to go to the house of the Lord, legitimately, unless we have a certificate from the Bishop that we are members of his ward in full fellowship, to present to those who officiate in that sacred house. That constitutes our passport to the Temple of God. We are supposed to be among those who love righteousness and hate iniquity, and that our conduct, in the ward where we live, will justify the Bishop in giving unto us a recommend to show that we are worthy of the blessings of the house of the Lord.

The principles that we have subscribed to are eternal. We cannot do without them. The world cannot do without them; and whenever they turn their attention to the necessity of redemption, they will have to yield to the same conditions that we have, because they are the only way by which redemption can be obtained. The Gospel of Christ is composed of eternal principles, and all have to subscribe to the same conditions in order to become members of His Church, to be born again, and to be adopted into His royal family. These principles are without beginning of days or end of years. They were taught in the beginning, they were taught by the Lord Jesus Christ in the meridian of time, and they are taught today; for when the Lord restored to the earth the Apostleship, and the powers and keys of endless lives, it made it possible for all mankind who would subscribe to the doctrine of the Father as taught by the Son to obtain redemption from sin and a membership in the Church of Christ. Then their standing in the Church would depend upon their faithfulness in keeping the commandments of God and seeking to establish His Zion on earth. In the days of Noah this Gospel was preached to the inhabitants of the earth, but they rejected it. Consequently they were overtaken by a flood, and made their bed in a place where there was no necessity for them to have gone if they had obeyed the message of God

them. Then, to show that it is impossible to obtain redemption without subscribing to the conditions required, we are told that the Savior went into the spirit world and preached to that people the same principles that had been taught by Noah. "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit," so the scriptures inform us.

It has pleased our Father in heaven to reveal a great deal in these last days, for the consideration and education of His Church.

"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 healing, helps, governments, diversities of tongues."—I Cor. 12: 27, 28.

"Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. . . .

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph. 4: 8, 11.

What for?

"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."—Eph. 4: 12, 13.

This organization has been restored, and the principles of the Gospel come to us all individually, because we are all the children of God, and He hath given unto us His doctrine as taught by His Son. We are taught the straight and narrow way that leads to eternal life. This marvelous work and a wonder, that has been alluded to, is individual effort. We all have our distinct missions. I would like, in this connection, to refer to the writings of Moses as revealed to Joseph the Seer in December, 1830, and published in the Pearl of Great Price in relation to the eternal conditions of the Gospel:

"And He [our Father in heaven] called upon our father Adam by His own voice, saying, I am God: I made

the world, and men before they were in the flesh. And he also said unto him, If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

"And our father Adam spake unto the Lord, and said, Why is it that men must repent and be baptized in water? And the Lord said unto Adam, Behold I have forgiven thee thy transgression in the Garden of Eden. Hence came the saying abroad among the people, That the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

"And the Lord spake upon Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment. Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name; and the name of his Only Begotten is, the Son of Man, even Jesus Christ, a righteous Judge who shall come in the meridian of time."

When the Lord Jesus Christ was upon the earth He taught these same principles. He told Nicodemus, who came to him by night:

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—John iii, 3.

#### Again:

"Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii, 5.

These eternal principles have been restored to the earth, together with the Priesthood, the authority to proclaim these principles upon the earth and to call men to repentance. Two men—Joseph Smith and Oliver Cowdery—

commenced this wonderful work. They were ordained to the Holy Priesthood by the authority of God, to preach His Gospel. And the Gospel is being preached. This immense assembly, gathered in solemn conference, is a result of the restoration of the everlasting Gospel. We have been favored so much that our eyes have been opened to see the grandeur and the necessity of these eternal principles.

Now, there have been some complaints made concerning profanity; not, however, against the Church of Christ, because it is impossible for the Church to profane. A man that profanes is under the bondage of sin, his standing in the Church is only nominal, and he has need to repent. It is not possible for him to be in full fellowship and good standing in the Church, for he does not keep the commandments; and as members of the Church in good standing we are required to keep the commandments and to seek to establish the Zion of God upon the earth. Who can say that there is no need for me to obey these principles? Whoever told you so must have been somebody that was under the influence of him who said, "In the day that thou eatest, thou shalt not surely die." There are two influences in the world, and we receive our impressions from them. The people generally are under the influence and dominion of the adversary, the prince and power of the air; for if they had the spirit of truth they would know most assuredly that these principles are the only means of salvation, because they were taught by the Father and by the Son. The Son declared that His doctrine was not His, but the Father's, who had sent Him. We declare that our doctrine is not ours, but His who has sent us. The glad tidings of great joy are for all mankind; for we are all the children of God, whether rich or poor. The Gospel is preached to the poor and the illiterate, and they have the promise that if they will repent and obey it, they shall know that it is true.

I thought this afternoon, while looking upon this immense assembly, that it would require a great deal of moral courage to stand here and advocate any doctrine. But our trust is in the Lord, and

bring to our remembrance such things as should be said on this occasion. I have been very much impressed lately with the necessity of being a member of the Church of Christ in good standing. That is an individual work. No matter what position we may hold in the Church, we live in a ward, and we are under the dominion of the Bishop of that ward, and subject to the Teachers of that ward. It is the duty of the Teachers to find out what our standing is—whether we are in harmony with the eternal principles that lead to everlasting life; whether we are honest and chaste, and whether we practise holiness before the Lord—so that we may be properly represented. It is impossible for those who commit wickedness to be members of the Church in full fellowship. They must cease to do evil and learn to do well. There is a doctrine taught in the world that there is no need for us to do anything; we are justified by faith, and saved by grace. If I were to ask the question, Who told you so? I would very likely be referred to Paul's epistle to the Romans, wherein he declared that men were justified by faith and saved by grace. Then I would ask, To whom did he say that? I see that it was Paul's epistle "To all that be in Rome, beloved of God, called to be Saints." Now, please tell me how they came to be Saints. Why, by subscribing to these very conditions of faith, repentance, baptism, and the laying on of hands for the reception of the Holy Ghost. Consequently, they had manifested their faith by their works, and they were saved by the grace of God and justified by faith, because they loved Him and kept His commandments. It is very easy to understand the principles of eternal life if we want to know them, because the Lord has said, "Ask, and ye shall receive; knock, and it shall be opened unto you; seek, and ye shall find." Who are these men on my right? They are Presidents of Stakes and their counselors. On my left, they are Bishops and their counselors. Have they received this testimony and witness? Yes. How did they attain to the positions which they hold? They were members of the Church in good standing, in full fellowship, and the Lord called them

to these presiding positions in His Church, to fill the requirement of preaching the Gospel and edifying the body of Christ. And they have the spirit and power of their mission. They watch over the heritage of God in their districts. It is all in the work of the ministry. It is the organization of the members that compose the Church of Christ into wards and stakes, presided over by Presidents of Stakes and Bishops.

I know that these principles are true. I know that the Lord has restored to the earth the powers and keys of endless lives, the new and everlasting covenant, and that He has given all mankind, who desire it, the opportunity of a membership in the Church of Christ, to take upon them the name of Christ, to love Him and to keep His commandments, and thus manifest Him in their lives. We cannot, however, manifest Him if we are profane. He was a gentleman—the only true gentleman that ever lived. His enemies will admit that. And we are exhorted to have that mind in us which was in Christ Jesus. "Learn of me, for I am meek and lowly," was His declaration. Before this Church was organized the Lord gave instructions concerning those who should assist in this work, and what should qualify them for the work. Said He, "And faith, hope, charity and love, with an eye single to the glory of God," qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." We have understood the necessity of all these things from the beginning. We have been patient in affliction. When we have been smitten and driven, we have not retaliated; but we have prayed for our enemies, and have taken the Gospel to them, simply because we have learned to love God and our neighbor, according to His commandment.

Let me say to my brethren and sisters, consider this proposition in your own mind, what constitutes a member of the Church of Christ in good standing? Then let us each ask ourselves, Have I that character? We can do that better than anyone else. Our neighbor has to work out his own sal-

vation, as we have. "Save yourselves from this untoward generation." So far as I understand salvation, it is to be in harmony with the eternal principles of the everlasting Gospel, to endeavor to be kind to ourselves, and to make our calling and election sure, regardless of what others do. We are making individual records. We should teach our children the value of the record of a well spent life. In the restoration of the Priesthood, it has become possible for all mankind to obtain eternal life. If they reject it, they are very unkind to themselves, because

it is the pearl of great price. There is nothing that is more to be desired than the fellowship of the Holy Ghost. I pray God our Eternal Father that we may go from this conference determined that, by His help, we will live so as to be members of His Church in full fellowship, in good standing, to the glory of the Father, through Jesus Christ. Amen.

The choir and congregation sang:

Praise God from whom all blessings flow.

Benediction by Patriarch John Smith.

## THIRD DAY.

Sunday, October 6, 10 a. m. The choir sang:

Praise ye the Lord! my heart shall join  
In work so pleasant, so divine.

Prayer by Elder Moses W. Taylor.

Singing by the choir:

How are Thy servants blest, O Lord,  
How sure is their defense!  
Eternal wisdom is their guide,  
Their help, Omnipotence.

ELDER SEYMOUR B. YOUNG.

Comfort for the sick and afflicted—The Gospel to the nations—Temptation should be avoided—Bright future prospects for the Saints.

My beloved brethren and sisters, I feel very much honored this morning in having the privilege of standing before you I pray that the spirit which has actuated the brethren in speaking to you during this conference may rest upon me, and that you, through your faith and prayers may continue to draw out from the speakers those very words and sentiments which shall bless and comfort you and increase your faith in the service of the Lord. From the beginning of this conference I have been impressed with the spirit that has characterized the labors of the brethren throughout the Stakes of Zion in preparing for this great gathering; for their labors have tended to prepare the minds of the people for greater light, greater intelligence, and greater manifestations of the power of the Lord in blessing His children.

I remember a little incident that occurred last Sunday in a fast meeting that I attended. Some very sick children and people were prayed for in that meeting, and the Lord manifested His power in blessing many of them, and as a rule they began to amend from that very hour. We know, brethren and sisters, that the issue of life and death and the welfare of the human family are in the hands of our Great Creator; and that it should be so we realize as fully as any people that live upon the earth. The wisdom of the Almighty we begin to comprehend to such a degree that we feel to leave all things in His hands after we have done our whole duty, after we have prayed and fasted and worked for the restoration of the sick. We feel that the Father is over all, and that by His power are the sick raised from their beds of affliction; and without His good pleasure we cannot realize the blessings that we in our finite wisdom think we ought to possess. It is proper that our Heavenly Father should hold within His grasp the welfare of His children in life and death; and He commands us, in cases of sickness, to call upon the Elders of His Church, that they may anoint with oil, and by the prayer of faith draw down His blessings. We receive the blessings always, whether in life or death; for He knows what is best for His children, and so we