

shall have heard the sound of the Gospel, and until every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father. I know, not only by what I have seen and read of the fulfillment of prophecy, that Joseph Smith was a Prophet, but by direct inspiration and revelation, as every man and woman many know by seeking for it in sincerity and faith. I well remember when, as a raw country boy, I first came into this Tabernacle and heard President Taylor addressing the congregation, and as he did so, he put up his coat collar, rounded up his shoulders, and warned the brethren and sisters that there was a storm coming and for them to prepare to meet it. He foreshadowed what would take place because of certain conditions, and predicted that our fathers and mothers would suffer, and many of them perhaps would die in exile, while others might be incarcerated in prison and our property confiscated. I put that down as the first utterance of a prophet of God that I had heard. Did I live to see the fulfillment of it? Why, I remember in my own father's family, when on one occasion I went to visit him, as he did not rear me. The shades of night were falling, the sun was sinking in the west, and he came to bid me good night. I had thought to spend the night with him in converse, and so I said, "Father, you are not going away, are you?" Said he "My boy, because I will not ignore those whom I have sworn to cherish and love, I must find safety in the caverns and rocks up here above our city," and none of his sons knew where he laid his head at night. And so, I know, from some things that have entered into my life, that God reveals His secrets unto men, and that those who fear Him and keep His commandments need not be in the dark nor have doubts and misgivings. They may know, by the light of eternal truth, that the Gospel is true, and that it will save and exalt all men in the presence of God who will obey it. God grant that we may be true to it, that His peace may be in

our homes, joy in our hearts, and love towards all men actuate us, that plenty may wait upon our gates, and that, eventually, we may be saved with our loved ones in His presence. This is my prayer in Jesus' name. Amen.

A sacred solo:

"Hear ye not, O Israel,"
was sung by Miss Jepperson.

ELDER RUDGER CLAWSON.

Value of General Conferences—Eternal Nature of the Laws of the Gospel—Salvation for the Dead as well as the Living.

Brethren and sisters, truly the wisdom of heaven was shown by the Lord when He instituted in His Church these general conferences. In many instances those who otherwise would separate never again to meet in this life, greet each other on the Temple block, old acquaintances are renewed, and a feeling of brotherly love and friendship is promoted. How impressive is the thought that this vast concourse of people gathered from all parts of Zion, even from the very uttermost parts thereof, and from some of the missions of the world, are assembled beneath the shades of this roof, having laid aside their daily employment, and the cares of the world for a few days, that they might listen to these glorious songs of Zion, that they might wait upon the Lord, and hearken to what He may have to say to them by the mouths of His servants; that they might pause, that they might ponder upon the things of God, and that they might consider the Gospel of salvation. And let me say to you, brethren and sisters, that the heights and the depths of the Gospel are quite beyond our reach. The finite mind is not capable of wholly comprehending the great plan of redemption. We, occasionally, have a glimpse of its power and beauty; but we must learn line upon line, precept upon precept, here a little and there a little, until we come up to the full stature of a man in Christ Jesus. It cannot be comprehended in a day, or a month, or a year; it is the study of a life-time. We have been taught that our Father in heaven sits enthroned in power, exalted, glorified, in the midst of eternity;

and, moreover, that He looks upon His children as though we were in eternity. His dealings with the children of men are made with reference to eternity. Mark these words that occur in one of the revelations, for they are very beautiful, and impressive, yet simple:

"Wherefore, verily I say unto you, that all things unto me are spiritual; and not at any time, have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him commandments, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."

How grand is the knowledge expressed in this language. We have come to learn that the commandments which God has delivered to His Church partake of His character. He is spiritual, eternal, everlasting, from everlasting to everlasting; hence the commandments which He gives are spiritual, eternal, everlasting. So the Ten Commandments, several of which were repeated by one of the speakers this morning, are appropriate to the time in which we live and suited to our condition; but not more so to us than they were to the people in the days of the Savior, and not more so to them than to the children of Israel, to whom the commandments were delivered. They are applicable to the children of men in all ages of the world, because they are eternal, and partake of the very nature of God Himself.

Take, for example, the principle of faith, which is one of the foundation stones of the Gospel. I say to you that the principle of faith is as firm as the very pillars of heaven. It can not be changed nor modified to suit the opinions of men or of any particular condition of the world. The principle of faith is the same today as it ever was. Adam, in the garden of Eden, must of necessity have exercised the principle of faith, otherwise he could not appear well in the sight of God.

Without faith it is impossible to please God in any age of the world. This great law of faith is unchangeable. Why? Because God is unchangeable, and it belongs to the everlasting Gospel.

Consider, for a moment, the great law of repentance. It is binding upon this Church. We must consider it and meet its requirements. It must have an influence in our daily lives. God has said that He can not look upon sin with the least degree of allowance. Hear it, O Israel! It can not be condoned, it can not be excused, it can not be winked at, because confronting sin is this great and eternal law of repentance. If we will have absolution, if we will have forgiveness of sin, we must submit to the law and repent. I say—no, I do not say it—it is declared in the Gospel which we have received, that no man or woman can be saved in the kingdom of God except by faith and repentance. Salvation cannot be purchased. It is a free gift of God, and it comes through His Gospel. And in this matter, as in all things, God is no respecter of persons. He who sins in this Church, be it a small or a great transgression, must repent. It matters not in whom the sin may be found. In the President of the Church? Yes. In his counselors? Yes. In the Twelve Apostles? Yes. The Presidents of the Stakes, the Bishops of Wards, and the leaders of Zion? Yes. In the lay members of the Church? Yes. It affects the most influential as well as the humblest in the Church. When children come to years of understanding and accountability, must they repent and forsake sin? Yes. Those who do not repent, those who do not yield obedience to this great and immutable law of the Gospel, will go into spiritual darkness and, peradventure, will lose the faith.

Take the principle of baptism—another great foundation law of the Gospel. Oh! how simple is this ordinance, to some perhaps even foolishness, that a man or woman, by going down into the water and being immersed can have his or her sins washed away. How is this?

We do not know. We only know that God has so instituted it. It is a part of His plan. It is set forth in the scriptures with great clearness, and you may read it in the revelations, that those who would have their sins remitted must submit to this simple ordinance. By study and reflection, we can see the beauty of the ordinance. We can see that it is typical of death and the resurrection, and that as man goes into the grave and is called forth again out of the grave to a newness of life, to immortality and eternal life, so he goes into the waters of baptism, is buried therein, and comes forth again to a newness of life upon the earth. Being relieved of his sins, he is a new creature, with a new heart, with new prospects, and with bright and glorious hopes before him.

Then take the ordinance of the laying on of hands for the reception of the Holy Ghost—an ordinance that is so much neglected and apparently so little understood in the world, and yet so important. The Spirit of truth, the Spirit of light, of wisdom, of intelligence and of knowledge, is conferred by this ordinance, whereby men and women can comprehend the things of God; and without the Spirit of God this is impossible.

Now let me impress upon your minds the fact that it takes just as much to save the dead as the living, and whatever ordinance is conferred upon the living for their salvation in the Kingdom of God must also be conferred upon the dead. Hence these glorious temples which have been erected in our midst, that ordinances may be performed therein for the living and the dead. In this we see again that God is

no respecter of persons, and that He is feeling after the dead as well as after the living. We cannot be made perfect without our fathers and mothers and our ancestors, and they cannot be made perfect without us. Oh, how glorious is the contemplation of the plan of redemption that is so far reaching in its effects! It will discover us; yea, it will find every spirit that has been born into the world. If our great progenitors of this land, or of any other land, shall enter the celestial kingdom, if they shall sit down with the righteous of all ages, they must go in at the door; for the house of God is a house of order, and there is no other way. Remember that Jesus Christ, the great exemplar, submitted Himself to the ordinances of the Gospel. He demanded baptism of His servant, John. There is the pattern, the example to the world, even to the great men of the world, and if they would come and enjoy with us the blessings and salvation of the Kingdom of God, they must submit, in all humility, as a little child, to these glorious ordinances of the Gospel. We declare it as the servants of the Lord. We testify to the truth of these things.

May the Lord bless you. May His Spirit abound in the hearts of the people, and be with us during the continuance of this conference, is my prayer in the name of Jesus. Amen.

The choir and congregation sang:

Now let us rejoice in the day of salvation.

Benediction by Elder Byron Sessions.

Adjourned until Sunday, at 10 a. m., Oct. 9.