

ties," but were to preach the Gospel to the nations of the earth, and the Twelve and Seventy have particularly to depend upon their ministry for their support and that of their families; and they have a right, by virtue of their offices, to call upon the Churches to assist them.

I have the spirit of the Seventy calling, I feel it in my hands; I feel its thrill all through my being, and I propose to breathe it into every Seventy that comes near me. So if you don't like it, you better keep away from me. I want eternal life. I want salvation, and I desire to breathe the same desire into my wife and children, so that they will want to partake of it, and be willing to make some sacrifice. I want to breathe it unto every Seventy that I come in contact with, and then go out into the world and see God's children partake of eternal life and salvation, the greatest of all gifts that God can give to His children. I want it. I know what I want, and I begin to find out what it will cost. The Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

This congregation will be pretty well impressed with the fact that the first council of the Seventy are in earnest about this missionary work, and feel the responsibility that has been placed upon the Seventies relative to the carrying of the Gospel to the world. I have rejoiced exceedingly in the spirit of this conference and in the words that have been spoken, from the opening address of President Smith which filled my soul with delight, to the last words that have been spoken. It is true that the Lord has instituted the office of a Seventy

for the express purpose of proclaiming the word of God to the nations of the earth; and in our labors among our brethren we have discovered this, that more than half of them have already filled missions in the world, and, although we now have comparatively few doing missionary work out of the vast army of the Seventy, there are, however, many who are supporting their sons now laboring as elders in the missionary field—some of them having two or three—the expense of whom are being met by their fathers, who are numbered among the Seventy. So I don't think that we ought to reproach our brethren of the Seventy because of the fewness of their numbers now in the field, for they have done valiant service, and many of them have filled one or two, and some of them three missions abroad, and I glory in the work which they have performed.

Our missionaries labor, it has been said, without pay and without compensation. It seems to me, however, that this is a very great mistake, to say that they are not compensated for their work. It is my faith and belief that all who labor for Zion, her interests and welfare, both at home and abroad, are the best paid people in all the world. Their names are upon the payroll, and the Lord is their paymaster.

We read in the epistle of James, in the New Testament, where attention is called to an ordinance of the Church: "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." How can that be?

Has this ordinance, the laying on of hands for the healing of the sick, anything to do with bringing about the remission of sins? We know, as Latter-day Saints, that the ordinance of baptism has been instituted in the Church for the express purpose of bringing us the remission of sins and that this ordinance of laying on hands for the healing of the sick is different from that. How do you obtain remission of sins? Through faith in God and repentance from sin and being buried by baptism for the remission of sins? And what follows this remission of sins, if our faith has been sincere and if our repentance has been genuine? When we have been buried by baptism for the remission of those sins, we come forth from that watery grave sweet and clean, even as a new-born babe, and then only are we prepared to receive that other ordinance, the laying on of hands for the reception of the holy Spirit; because the Spirit of God can not dwell in an unclean tabernacle. Our sins must first be remitted. It follows, then, that when we have had and do have the Spirit of God, that our sins have been forgiven. When men labor in any calling, go out and administer to the sick and enjoy the spirit of their calling, they have the Spirit of God, and their sins, of course, have been remitted or they would not have that Spirit. So with you, my brethren of the Seventy, if you will go and labor and magnify your calling, proclaiming the word of God and enjoying the spirit of your mission, which is the Spirit of God, your sins have been remitted and you are forgiven, and the power of God will be upon you. That is your compensation that is God's pay. Labor then for the salvation

of souls, and God will reward you. Therefore, put your trust in Him and receive your compensation, the remission of your sins, the companionship of God's Spirit, which I pray we may all do, in the name of Jesus Christ. Amen.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the names of the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudder Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage.

Hyrum G. Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith, as his first and second Counselors.